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The Presbyterian Record

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600 REFUGEES LATER

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The Bible: a Conversation Like No Other

by Arthur Van Seters

4.5.1. The Bible has been given to us by the inspiration of God to be the rule of faith and life

We believe that the Bible is a living Word for the Church — for our Presbyterian Church. Yes, this ancient book can and should be read, analysed, discussed and pondered. But first (and also last) it is God's Word; it is God speaking. To engage it seriously is to be engaged by it, is to be drawn into the most fascinating conversation ever — a conversation like no other.

Before we can properly discuss the specifics of our confessing the Bible as part of our "living faith," should we not reflect on what is really going on when we read it responsibly? One way of reflecting is to think of the Bible in its most original form, as sound. Before much of it was written, it was oral. Through the many voices, we hear one voice, God's voice.

Imagine, then, that reading or listening to the Bible is conversation with none other than God! He does most of the talking, of course. After all, as God, He has the most to say. But we get to ask our questions and make our comments because real engagement calls for that. So Abraham may raise our questions when he bargains with God in Genesis 18, or David echoes our response of wonder in his many Psalms. But mostly we listen with an intensity and respect exceeding all other conversations.

Gradually, the God we may have thought we knew becomes more complex, unpredictable, strange even. As Isaiah 55 puts it, God's thoughts are not ours and our ways are not God's. The patterns are different. We cannot just assume from our experience that we understand our Maker. It's just the reverse, we assume that God is beyond our comprehension and can't be contained within our ways of rea-



soning and figuring (see *Living Faith* 2.1.4). This calls for attentive listening as well as openness. We must let God be God, mystery and all.

This is conversation with the ultimate Stranger. True God has also revealed himself and drawn close to us. Jesus expresses that closeness and he invites us into the conversation and makes it intensely personal. But he too was very controversial as the Gospels repeatedly demonstrate. What happens in this conversation with a Stranger is that new worlds are opened up. The Stranger has travelled with his people (and beyond them) from the very beginning. So the range of the conversation is vast and its style captivating.

It's like a long, long story. It starts at the very beginning — creation itself — and moves toward a climactic recreation. Listening, our stories receive a new beginning and a new ending, and therefore a deeper meaning. Life is far more vital as a result. Even the extensive non-narrative parts (poems, letters, proverbs, etc.) of Scripture are linked to the story. Listening to them with a cocked ear they imply

the story, though they also communicate beyond the limits of story. Every now and again a part of God's journey with his people is summarized (as in Deuteronomy 26, Psalms 105 and 106, Acts 7 or Hebrews 11). This gives us the thread and the poignancy of God's interaction with us.

So, as we read and listen we enter into the world of Scripture. Its ethos and ethics, its perspective and direction envelop us. The covenant community draws us into its orbit and the vision of the Kingdom of God reshapes our thinking and acting. So we conclude with John Calvin, that the highest proof that Scripture is indeed Scripture derives from the fact that God in person speaks to us in it (*Institutes*, I, vii, 4).

In the preceding paragraphs emphasis has been placed on God talking and our listening. The depth and openness of this conversation calls forth questions and comments from our side. This tremendously important insight needs to be developed further — but perhaps in a future article! We are all too good at asking our questions; first we need to listen and to concentrate on the One who must always be the primary contributor.

The rest of our consideration of Chapter Five is secondary to this conviction: God continues to converse with us through the Bible and it alone is the Word of God for us.

Authority and Inspiration

When we abandon ourselves to the Bible's conversation, we come under its authority, under its enchanting power! It is a book that reads us rather than the reverse. Its authority is not derived from various theories of inspiration. Discussions about the Bible being free of error or infallible are but human attempts to explain the Bible's authority. They are concerned to fix moral imperatives and defend historical accuracy. They are deductions from reading specific texts like 2 Timothy 3:14-17 and 2 Peter 1:20, 21. We have a spectrum of opinion in our church about such matters but the important test is whether such theories help us listen better. Do we end up with a more rational understanding because we have demonstrated that the voices of the text are internally consistent according to our theory of consistency? Will we end up with a Bible that is doctrinally and ethically predictable but also a God who is predictable? Then we will have reduced God to an idol and God's authority to our way of thinking.

The real authority of Scripture lies in its power to form a people to witness to God as the source of truth for their existence, as one writer has put it. Through Scripture we know that we are a forgiven (and, therefore, a forgiving) people. This is much larger than seeing the Bible as a problem-solver or a standard by which to distinguish narrowly between orthodoxy and heresy. Its commands and injunctions are not simple moral directives to be quoted. Rather, the Bible calls us to go deeper, to live within Israel's covenantal community and by Jesus' perspective of the Kingdom of God. Then, as we consider a moral issue such as adultery, we will connect it with the more comprehensive form of sexual life necessary to sustain marriage and family that is consistent with covenantal and Kingdom-oriented community. As a result we can indeed confess:

Through the Scriptures the Church is bound only to Jesus Christ its King and Head. (5.1)

The Church's Book

The biblical writers were not individual authors in our modern sense. They reflect their life in the community of faith. Often they spoke, others wrote and still others added to their works as their disciples. The presence of the church is everywhere evident. God's conversation is with a people. When we enter that conversation we are entering that communal world. We are also aware that the last 2000 years evidences the church's continuation of that conversation. We are not individual readers; we stand in the midst of the church and interpret as people of faith.

A Unique Book, A Closed Canon

No other book in our lives has the authority of this one. The Reformers used the phrase, *sola Scriptura* by which they meant that the Bible stands alone, above all church tradition. It is the standard by which its theology is evaluated. But here the term standard has to do with that larger meaning within which Christians live their new life in Christ, rather than a narrow selection of verses that suit our own judgements.

But how does our view of canon relate to other sacred writings that are considered by their adherents as uniquely Scripture? And which canon are we talking about: the one which includes a number of books commonly called the Apocrypha or excludes it?

Further, what of the fact that sections of Proverbs 22 and 23 appear to have been selected from the Egyptian *Instruction of Amenemope*? These are complex issues that require further discussion. Nevertheless, it is striking that no other Scriptures have been added to our canon, nor have such stellar works as Augustine's *City of God*, Calvin's *Institutes* or even selections from Barth's *Church Dogmatics*!

Some argue for a limited or closed canon on the basis of an internal unity, but terms like wholeness or vitality might be better because the Bible contains a wide diversity of voices. This is hardly surprising if God is behind them all. His complexity must not be underestimated! Surely the wholeness of truth is not easy to comprehend.

Human, Historical, Yet Theological

The world of the Bible is two and three thousand years distant from our Western Society. Some of it reflects a rural, largely oral, kinship culture. Some of it is more urban but still, of course, pre-scientific with a still "sacred" view of the universe. Its writers employ various literary styles and sometimes give two or more versions of similar incidents (e.g., Kings and Chronicles or the four Gospels). So we must listen to the Bible with the interpretive tools of historical, literary, cultural and social study. Fortunately, there is a vast body of scholarship (commentaries, Bible dictionaries, histories, etc.) to assist us — and the "us" includes any enquiring lay person. This also includes reading each part of the Bible in terms of its own literary character, as poems, legends, letters, histories, gospels, apocalyptic writing, and so on.

We need to see how, within Scripture, earlier writings are

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EXECUTIVE DIRECTOR

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916 Spadina Cres. E.
Saskatoon, Sask. S7K 3H5
telephone (306) 664-2704

Note: Job descriptions, only, may be obtained from the PWS&D office, 50 Wynford Drive, Don Mills, ON, M3C 1J7.

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The Bible

continued from previous page

reinterpreted, both within each testament and between the testaments. Also, we need to be careful not to subsume one part under another just because we prefer what it says or because it comes later. Jesus claimed that the Hebrew Scriptures pointed to him and his crucifixion (Luke 24:27), but they also stand on their own as God's Word to ancient Israel (and for us). Of course, the New Testament also makes it abundantly clear that Jesus Christ is the Living Word of God for the Church. The Holy Spirit uses the words of Scripture to enable us to experience Christ and his empowering afresh today.

No technique can guarantee interpretation. Thoughtful analysis also needs a sense of imagination and expectation that God continues to speak. All the while we must be acutely conscious of the limitations (sinful ones, at that) of our own experience over against the text. Our agendas can be brought to the text, indeed should be brought to the text, but ultimately we seek to live by its perspective. When we disagree most strongly with what the text says, then we strive to listen most intently. Especially we need to pray that the Holy Spirit who inspired the Word in the first place will now illuminate our minds and open our wills to discern God's way for us. Thus the conversation will continue.

Relying on the Holy Spirit, we seek the application of God's word for our time. (5.4)

(Acknowledgement: This article reflects a wide range of readings especially some dozen articles devoted to biblical study in the journal, *Interpretation*, between July 1974 and April 1989.)

Questions for Discussion

1. What understanding of Scripture is implied by Isaiah 55:6-13?
2. Compare and contrast the approach to the Bible in this article and in Chapter 5 of *Living Faith*.
3. How do you understand the Bible as both divinely inspired and a document reflecting human authorship?
4. How does or could the Bible function as the Word of God in your life and in the life of our church? Give specific examples of where the perspective of the Bible made a significant impact.
5. How can the church help lay people become more engaged in the thoughtful, prayerful reading and study of the Bible?
6. How do you believe the Bible is to be related to the burning issues facing our society? ☐



Dr. Van Seters is a Presbyterian minister presently serving as Principal of the Vancouver School of Theology.

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OUR COVER

The young woman on our cover is Thuy Nguyen. Ten years ago, as a young child, she arrived in Canada with her family, the first Vietnamese refugees sponsored by Bridlewood Presbyterian Church. — Photo by David Little.

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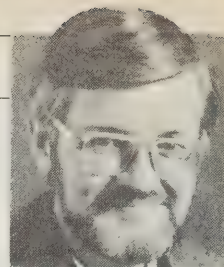
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FROM THE EDITOR

John Congram

Welcome to the 90s



The new decade presents us with all the problems and opportunities left over from the 80s. We tend to make artificial divisions between decades typifying them with a slogan. By the end of the 80s it appeared that many aspects that marked what Pierre Berton had called "the cool crazy sixties" were making a comeback. Despite that trend, if it were not for the dramatic events in Europe over the last few months, I would have thought the 80s might have been remembered as the decade of "me-ism."

Mikhail Gorbachev dominated the 80s. Perhaps he will be remembered as the Cyrus of the modern world, the unknowing servant of God's purposes in the world. To him and the revolution he launched we all need to respond and adjust.

When Gorbachev activated his peace and disarmament offensive, he gave pain to more people than Ronald Reagan, whom he forced to revise his "evil empire" speech. He challenged Christians as well to respond to what appeared to be the results of a conversion experience. Should we pray that Gorbachev turns out to be a fraud, thus leaving the "evil empire" in tact, and simplifying our task of discerning good and evil? We know what to do when Ninevah perseveres in evil — but, like Jonah, we're often dismayed and confused when Ninevah repents.

Back at the church we had hoped that The Presbyterian Church in Canada would double its membership in the 80s. It did not. In fact we continued to drift slowly towards oblivion. I suspect that even some of those who applauded and supported the motion made at the '79 Assembly to double in the 80s, knew deep down in the cold recesses of their hearts that it would not happen. As we begin the 90s we pin our hopes, I hope not too securely, to Strategic Planning.

Writing recently in the *Presbyterian Outlook*, Donald McCullough issues a call to his own church (The Presbyterian Church U.S.A.) to those he calls "decent and orderly Christians" for more passion. Not more emotionalism of which we already have too much, but more passion. Lack of passion may have scuttled our efforts to double in the 80s. We

had lots of emotion but little real passion. Passion, as McCullough points out, comes from the Greek root meaning "suffering." To live passionately, therefore, means to live so intensely that it hurts.

McCullough mentions Eugene Ormandy who once so vigorously directed the Philadelphia Philharmonic Orchestra that he threw his arm out of joint. "That", says McCullough, "is passion." Passion also drove John Knox out into the streets of Edinburgh crying, "Oh God, give me Scotland or I'll die!"

I love much about my church. But I do wish we had more passion. The

growth and attractiveness of a great deal of fundamentalism cannot be attributed alone to the simplistic, black and white answers it offers its adherents. For example, worship in some of these congregations reverberates with passion and praise. People today die, not only from lack of knowledge but warmth as well.

McCullough tells of his grandmother who he said "would sing the psalms as if her life depended on it." (Maybe all our lives do!). One day she looked him in the eye and said she had something to confess. That his grandmother would have something to confess shocked him. "Sometimes," she whispered, "I dance. I get so overwhelmed with the joy of it all . . . with God . . . that I cut loose. But don't worry. I shut the curtains."

May the 90s be a time for our church when God's passionate truth so grips us that it forces us to dance — with the curtains open — for Christ's sake and the world's. □



His grandmother said, "I get so overwhelmed with the joy of it all... I cut loose..."

Support for Palestinians

Because I have long regarded Lloyd Robertson as a competent and sensitive journalist, I was baffled and saddened by his recent column (June) on Canada's belated upgrading of contacts with the P.L.O. He begins by declaring, "These are difficult times for those people who regard themselves as unconditional supporters of the state of Israel." After a reasoned discussion of the contemporary situation, he concludes, "What will be important, when all is said and done, will be to ensure the existence of Israel within secure and protected borders, in perpetuity. And all the world must be prepared to acknowledge that fact."

It is Mr. Robertson's right to proclaim unconditional support for Israel and to declare primacy for the borders of that state. But, alas, this does little to assuage the miseries of the Palestinians, who have endured forty years of misery, homelessness, hopelessness and death. In 1947-48 Canada played a major role in the U.N., as it sought to cope with what was then called the Palestinian Question. Canadians like Lester Pearson were active proponents of the Partition Plan which opened the way for the creation of the Republic of Israel.

But the U.N. didn't vote for only one state in the territory of the old British mandate. There was also a Palestinian state. It was created for the people who today languish in the squalid refugee camps, endure harsh

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Israeli occupation in the West Bank and Gaza or have moved into a vast Palestinian Diaspora. They have long wondered why so many of the world's people have done so little about the usurpation of their ancestral lands and the alienation of their basic freedoms.

Although we were in the forefront on the Palestinian question in the 1940s and, in the 1980s somewhat in the rear guard, Canadians may yet play a useful role in this great humanitarian challenge. What is needed is not a fixation on Israeli aspirations, but also a humane concern for the rights and yearnings of other peoples in the troubled region. Evenhandedness, a broadly based compassion and a shaking off of some aging prejudices would help a great deal. All

people, including the P.L.O., are now committed to the free and dignified existence of the state of Israel. But at borders of its own choosing? At the hazard of the liberties of other indigenous people? At the end of an invasion force? Surely not. The path of peace and truth and the way of mercy and justice can yet be found in the historic, glorious part of the earth we call the Middle East. But it is not sufficient to limit our caring and our concern to one group in the area. Palestinians are people too.

Heath Macquarrie,
Oshawa, Ont.

God's Sovereignty?

As the Christian belief in the sovereignty of God is — in a very real sense — on trial before the court of the secular world, it is painfully clear that another lawyer besides Helen Goggin should be found to defend it. In her article concerning *Living Faith* in the October issue of the *Record* she seems to have concluded that the best way to defend the sovereignty of God is to deny it.

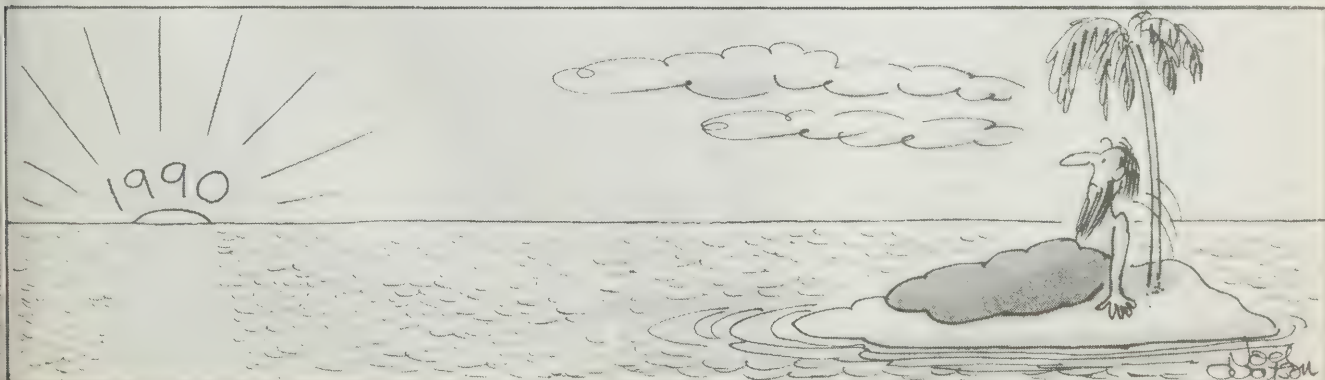
Goggin seems to be under the erroneous impression that to say God is sovereign over creation, inevitably compels us to believe that God is the author of all the evil and suffering in the world . . .

Goggin is quite correct to point out that the biblical doctrine of God's sovereignty exists in tension with the reality that bad things happen. But

More letters on page 36

WATSON'S WORLD

Noel Watson



by Lloyd Robertson

And into the Nineties



Back at the beginning of the eighties Pierre Trudeau and his shiny new Liberal government, having replaced Joe Clark's short-lived regime of 1979, launched Canada on to a fast track round of constitutional negotiations. The objective was to give us our own homemade version of a constitution to replace the British North America Act. It took two years to hammer everything together and the process culminated with the Queen signing the new Canadian Constitution into law on a stormy April morning in Ottawa in 1982. There was a celebratory mood to the occasion even though several Premiers and their colleagues got drenched in a downpour.

For many people the real cloud that hung over the proceedings was the absence of any provincial representation from the Province of Quebec. René Levesque and his delegation had left one of the final constitutional negotiating sessions and gone home in a huff declaring that the signing of a document purporting to be a Canadian Constitution without the participation of Quebec would be a slap in the face for the province and a "black day" for everyone involved when it happened. Prime Minister Trudeau insisted that the federal law also covered Quebec and it really didn't matter that the Levesque group didn't approve. He was certain that the people of Quebec themselves would see the light, accept their place in the scheme of things and go about their business.

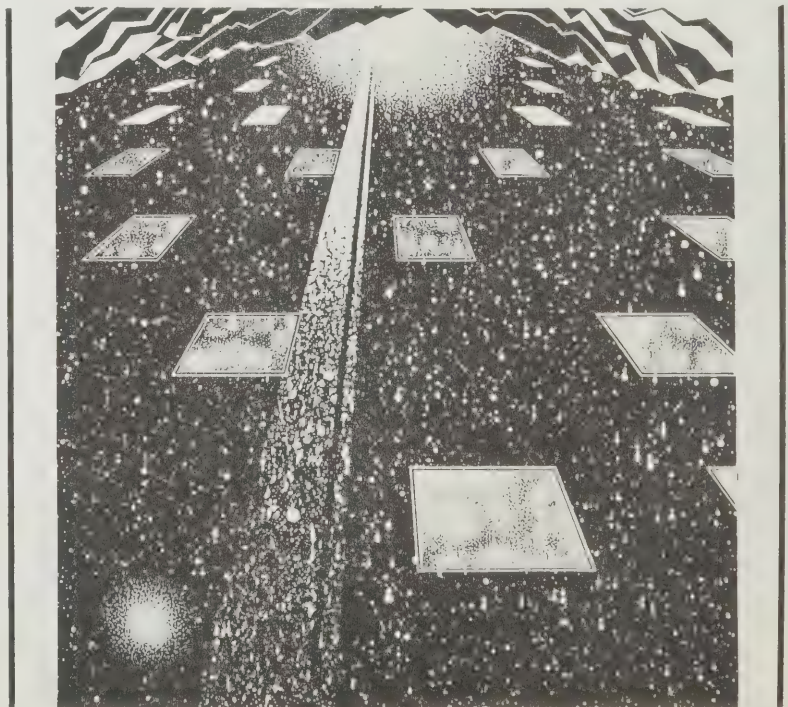
For a while at least the universe unfolded as Trudeau thought it should and all was quiet on the constitution front as the months and years of the early Eighties rolled by. During the same period René Levesque resigned as leader of the Parti Québécois; Pierre Trudeau stepped down as Prime Minister and two very different politicians took over as leaders of the Quebec Liberals and the federal Conservatives. Both were to gain power in their respective domains and both had soon committed themselves to finding a way of bringing Quebec willingly into the constitutional fold in a manner that would legally bind the province to the rest of Canada.

In June of 1987, in an elegant retreat on the shores of Meech Lake in

the Gatineau Hills, Canada's First Ministers agreed on a deal that was to plunge the country into the second constitutional standoff of the decade. The Meech Lake Accord would allow Quebec to call itself a "distinct society" and give the province the right to preserve and promote that distinctiveness as it saw fit. Supporters of the clause say it merely entrenches in the Constitution the obvious fact of a Canadian reality. Quebec is different and that difference has been recognized in various ways by Canadian Governments over the years. At Confederation in 1867, the distinctiveness of Quebec was ac-

knowledge through the continuation of the civil law, the provision for bilingualism in the Legislature and the courts and the protection of denominational schools.

As some McGill University scholars point out, Quebec has evolved from the days of looking to the church to protect it to the present trend of trusting the province's government to secure the institutions and practices that will ensure the continuation of a vibrant French culture on the North American continent. That can't be done unless English Canada, through the national government in Ottawa, is prepared to give the province the running room it says it needs to attain its goals. The feelings of English Canadians on the Quebec question range through indifference, frustration, rage and a genuine desire to accommodate. While the First Ministers' Conference last November ended in a near collapse of the Meech Lake Accord the premiers from all

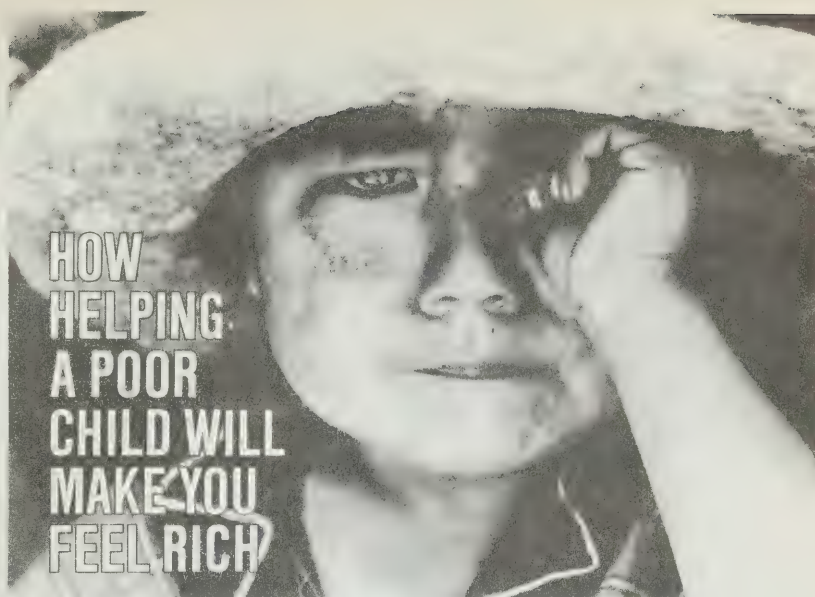


the provinces were probably expressing the majority Canadian sentiment when they agreed that Quebec should rejoin the constitutional fold and become forevermore a full and happy partner in the Canadian Confederation.

While it's easy to agree that's a desirable goal, it is just as obvious that getting to it means leaping through several political hurdles in a tortuous maze. One of those hurdles, of course, is the other view of Canada as expounded at the conference by Newfoundland Premier Clyde Wells. That view calls for a strong central government with no special consideration for any province and plenty of support for the underdeveloped regions of the country. It is the often expressed position of former Prime Minister Pierre Trudeau. It comes as no surprise that Wells was one of the legal counsels who advised on the draft of the 1982 constitutional agreement that ended up excluding Quebec. Since any new approach on Meech Lake has to get past Wells it will take Herculean efforts and much burning of the midnight oil if a constitutional amendment similar to the present accord can ever finally become the law of the land.

The only hope, according to some observers, is that Wells might behave like a good Newfoundland politician and put his province's depressed economy first on his list of priorities. While this doesn't mean he would bargain his cod for a constitutional amendment it does mean that if he sees a way of strengthening national institutions to aid Newfoundland through an elected Senate he might be inclined to breathe a little life into the Meech Accord before it expires totally. In fact, some kind of resolution on the Senate seems to be the only way of saving Meech and even then the process may be just grasping at straws.

There can be no doubt that Prime Minister Brian Mulroney started out with the best of intentions when he put forward his ideas of how it might be possible to have Quebec as a signatory to the Canadian Constitution. He was to learn what other leaders before him came to appreciate so well. Canada is a very hard country to govern. Welcome to the Nineties!



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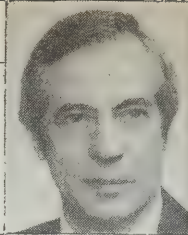
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View from the Ivory Tower

by Joseph C. McLelland

TO SEE OURSELVES . . .

Late one night some two hundred years ago, a weary traveller arrived at a Scottish inn. He was poor in both health and circumstances, and pursued the unpopular profession of excise officer. Yet when the hosteler recognized him, he immediately went to every guestroom and shouted who had come. And hearing his name, they came down at once to share his songs and table talk. Such is one of my favourite stories, preserved in Lockhart's life of Robert Burns. Knowing few individuals today who would warrant such a midnight call, I think it reveals the true character of Scotland's Bard, born January 25, 1759.

Burns and his younger contemporary James Hogg, the "Ettrick Shepherd," help us understand what we now call "Presbyterian distinctives." It's not always a pretty sight. Both poets felt the Gospel's appeal, its challenge and consolation; but the church visible around them seemed to prefer a darker message. Take Holy Willie, the Mauchline Elder who laid a charge against Gavin Hamilton before the Presbytery of Ayr. He lost his case, but his "Prayer" shows pride unbending, and rigid Orthodoxy. Its opening verse is a classic parody of the doctrine of double predestination:

*O Thou that in the Heavens
does dwell!*

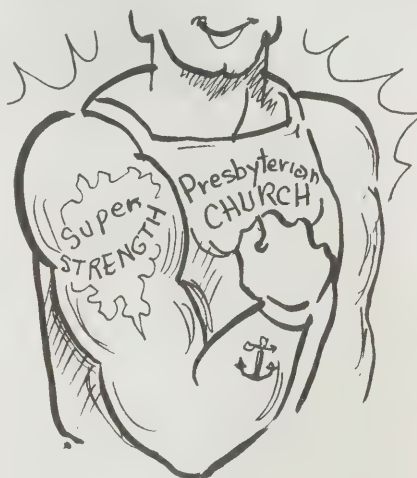
*Wha, as it pleases best Thyself,
Sends ane to Heaven an' ten to
Hell,*

A' for Thy glory!

And no for onie guid or ill

They've done before Thee!

Willie knows he is one of the Elect, and his own sexual sinning is God's "fleshy thorn" that must "be borne / Until Thou lift it." Burns was a relentless satirist of such unco guid or rigidly righteous. Instead of their harsh judgment he bade them "gently scan your brother man, / Still gentler sister woman." The legalism of Calvinist orthodoxy bred hypocrisy and sin even at the sacramental season, called "Holy Fair." While Communion was served inside, tent-preaching went on outside to revive backsliders and convert sinners. In Burns' *Mauchline* the preaching tent was erected in the churchyard, with a back entrance to Nance Tinnock's tavern. More significant, and more



sinister, is the superstition of the old religion that found its way into popular spirituality, especially a fondness for devils and witches. Burns wrote poems to, and from, Satan. His *Address to the Deil* was occasioned by reading Milton; the *Address of Beelzebub* was in support of the Highlanders who sought to emigrate to Canada.

And such warlocks and witches! Was ever a more memorable witch than Cutty-sark cavorting in Kirk-Alloway before the astonished and appreciative eyes of Tam o' Shanter? Burns unveils the folk-religion, the mixture of Celtic lore and human superstition which fed the imagination of the average churchgoer. They listened to the interminable sermons each Sabbath: "Hear how he clears the points o' Faith / Wi' rattlin and thumpin!" But the secret thoughts of many are mirrored by the poet rather than the preacher. (John Buchan's *Witch Wood* is another work of Pres-

byterian revelation.)

The friendly sarcasm of Burns ("To stigmatise false friends of thine / Can ne'er defame thee") turns more sinister in James Hogg. His novel *The Private Memoirs and Confessions of a Justified Sinner* (1824) follows the doctrine of predestination to its logical end. The chosen are saved, not merely apart from any good works one might do, but even *despite* them! Therefore why not sin, that grace may abound? André Gide took Hogg's meaning in his own novel *The Immoralist*. For Hogg's satire is a dreadful indictment of that high theology which lets cold doctrine dictate an immoral, inhuman, ethic. By the time of Burns and Hogg the reforming and covenanting spirit had mostly been replaced by a harsh legalism, reacting to the scepticism of the age. "The King's Pious Proclamation" of 1727 for instance called civil judgment on the heads of "children and apprentices playing in the streets" on the Sabbath. Each Session was to take its turn in watching the streets, and patrolling after the sermon to warn transgressors "and inform on such as do not refrain." "Keeping Elder's hours" was not a very noble pursuit!

But that's long ago and far away; do modern Canadian authors agree? My reading of Canadian literature says Yes. Since research begins with a hunch (called a hypothesis) I seek evidence for and against the idea that Presbyterians are seen in literature as either supermen (e.g., Ralph Connor) or guilt-ridden failures (e.g., Hugh MacLennan). I find that Canlit suggests an even stronger thesis: Calvinism developed an idea of God as Lord Almighty responsible for absolutely everything: good and evil, heaven and hell. A' for his glory. But it didn't work. It didn't solve the problem which our minds pose, nor did it console heavy-laden hearts.

Our authors see Presbyterians as

lamenting their God who failed (poets are not supposed to create theology, only to trace its ironies). Our theology tried to justify the absolutely Omnipotent, but could not; we are left with lamentation. Robert Burns understood this journey from theodicy to threnody.

The trouble is not with *predestination* but with *omnipotence*. The false notion that God can do anything he wants was always qualified by theologians — e.g., God is also “impotent,” not able to change or to sin or to do absurd things. But protecting divine sovereignty along with human freedom has always proved tough — an early ninth century form of the doctrine by the Irishman (“Scotus”) Erigena was labelled “Scots porridge”! So we form arguments to show that God could prevent evil but allows it because suffering is good for the soul, or that his power is held back until the End.

The doctrine of God may be complex, but the final issue for devotion and worship is not what God *can* do but what he *will* do. Is he willing to suffer with and for his creatures? (Technically, it's a heresy to say that God can suffer.) Is there an alternative doctrine to justify God? If so, it will not be through images of power in which there is only so much to go around and God has it all (or most, if the devil is to have his due).

Try a different idea: Scripture sees God's power not as a kind of force but a kind of sharing, a covenant. Christian marriage is a symbol of God-and-us: it does not split up 100 per cent of “power” but expects each partner to offer 100 per cent — the equation of mystery, $1 + 1 = 1$, “one flesh.” Those lucky enough to find themselves in such a covenant know how its dependency, its daily reliance on another becomes source of strength and staying power. To love is a great gift; to be loved even greater. The Good News is that God has fallen in love with his creatures, a mystery beyond our understanding but not our experience. Maybe a poet gets the point better than a theologian. Or theologians who can write poetry? □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.



Oregon Pebbles

by Arthur Van Seters

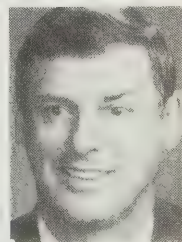
Their faces were washed clean and smiling, over and over, unceasing. The breakers crashed and churned; then their residue slipped gently across the sand caressing the pebbles. God's lunar tumbler treads quietly back and forth untiring, an infinite reservoir of meekness.

Amid the powerful rumble of wave upon wave, pierced by the staccato squawking of the gulls, I stoop to gather. They offer themselves as gifts, especially the tiny ones — they're the least shy, silk smooth and every pastel shade imaginable. Soon I have a handful; then a pocketful — even two!

That's when I notice it . . . The colours like each other. There's no segregation in sand. They share a common shore. But I had selected the most colourful. Why not more whites, and, more disturbingly, why no blacks? I quickly gather a few at least and note also the shapes. I prefer the symmetrical — round is beautiful. But a black sliver is unusual, a crescent is fascinating and the bent one there does not seem disabled. God's world is here, peopled in peb-

bles. The church is here looking, listening, discerning. The stones are witnesses that the earth is alive as the Creator said it should be. And people are important individually and in their infinite variety.

The Gospel of Christ invites us to value and respect each personal pebble and also our community on the common shore of this planet. With each new wave the collection changes as does the face of our church family. We appear together for a time, tumbled by God's power and gentleness, to be honed as God's gifts for others. So we begin another year of God's grace. □



Dr. Van Seters is the Principal of the Vancouver School of Theology. “Oregon Pebbles” appeared in the Summer, 1988 issue of *Perspectives*, quarterly newsletter of the Vancouver School of Theology.

PUNGENT AND PERTINENT

Dwight Nelson

Bringing it all back home — *Project North and the Board of World Mission*



Sooner or later, the saying goes, the birds come home to roost.

Project North is an ecumenical coalition to which we have contributed for many years, and through which Canadian churches have ministered to the aboriginal peoples of our nation.

In December of 1987, "the sponsoring churches of Project North formally adopted a proposal for terminating the present operations of this interchurch coalition." (All quotations are from a 1988 proposal paper, *Towards a New Ecumenical Coalition for Aboriginal Justice in Canada*.)

The year 1988 was a year of evaluation during which a task force made up of representatives from Project North and major Aboriginal organizations developed proposals which would determine the future direction of the organization.

The resulting proposal paper significantly addresses our mission to Canadian Aboriginals. Referring to our colonial history the paper points out that:

"... many treaties, which were made with the Indian, Inuit, and Metis peoples who originally inhabited these lands ... were often misused or broken. Dispossessed of their lands, relegated to reserves, or marginalized in urban centres, Aboriginal peoples have come to experience the highest rates of unemployment, poverty, alcoholism, suicide, imprisonment, and infant mortality in Canada. Indeed the treatment of the Aboriginal peoples has been described as the 'original social sin' in the building of Canada as a nation."

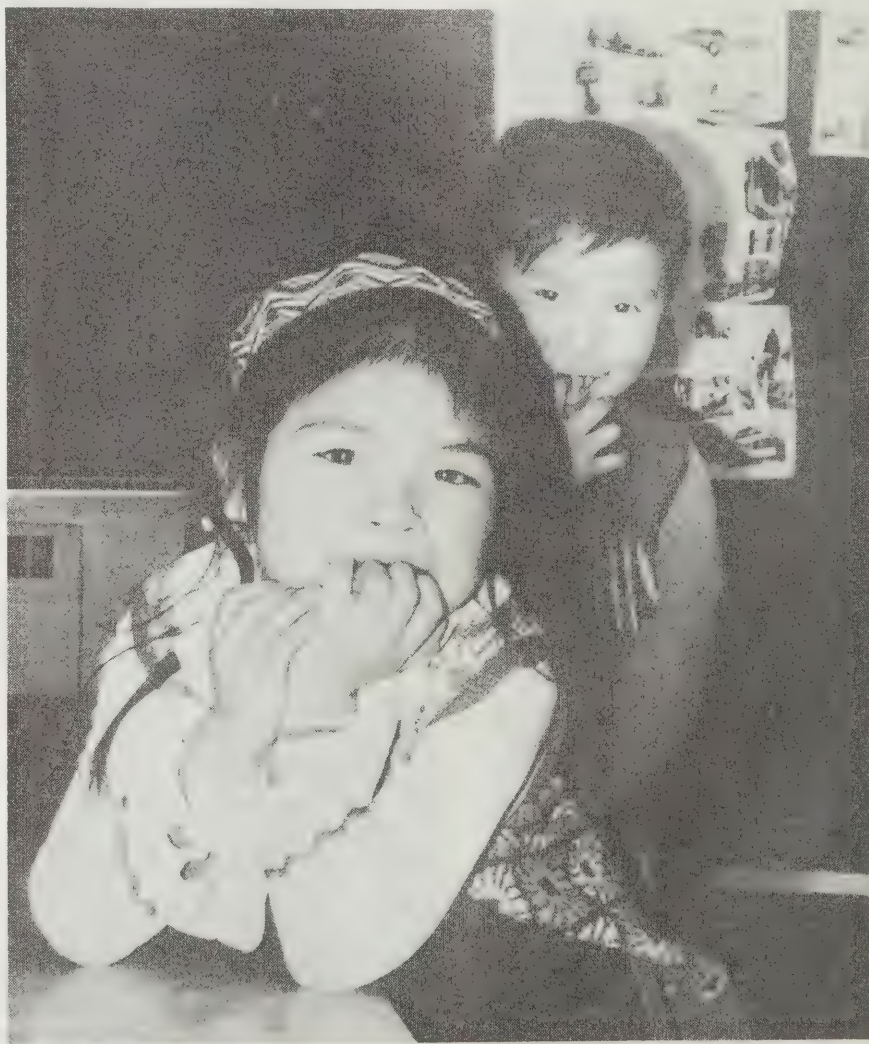
This "original social sin" must be taken into account as we consider our present and future responsibilities to the Aboriginal peoples of Canada. Doing so is crucial to our "developing a common mission for Aboriginal justice today." Beyond this we must hear and act upon "the liberating message of the Gospel" which "challenges Christian communities to become actively engaged in the struggle for Aboriginal justice in Canada."

The term "Aboriginal justice" re-

verberates throughout this proposal paper. But unlike the nebulous justice often proclaimed from the pulpits

of our denomination, in these proposals the term is applied to specific situations. This paper defines the struggle for justice as a struggle for decolonization and the regaining of historic rights. Specific issues such as the settlement of outstanding land-claim rights, constitutional negotiations and the right to self government are named as issues in which the struggle for justice must take place.

In order to pursue this "struggle



— photo, Anglican Church House Library

Indian children of the Yukon

for justice" Project North identifies itself as a coalition working "in partnership and alliance with both Aboriginal (political) organizations and regional network groups," a bold statement of the need to pursue justice within the context of political issues through Aboriginal political organizations. Justice, in other words, as it is expressed throughout the Old and New Testaments.

Is this why our Board of World Mission has decided to withdraw our support from Project North?

Granted, we are struggling through an era of budget cuts and this may be a means of rationalizing the decision, but a more telling indicator was the response of one member of that Board: "We're interested in ministry, not justice."

While a comment of that sort deserves to be relegated to a volume of *Fifty Forgettable Wynford Quotable Quotes* let us not lose sight of the implications. Project North has struggled through a process of theological reflection and criticism with an intensity virtually unheard of within The Presbyterian Church in Canada. It is an organization which has decided to pursue its mission in a manner which is crucial and definitive to the future of Christianity in Canada, and a major Board of our church drops the whole thing like the proverbial hot potato.

Given the perceived separation between ministry and justice we must protest. Our response to the work in which Project North is presently engaged is critical to who we are perceived to be, and who we perceive ourselves to be, as Canadian Christians. Ignoring the issues of justice within our own land, particularly justice as it applies to Aboriginal peoples, constitutes a degradation of the "liberating message of the Gospel." If we refuse to engage in the struggle for justice here, can we truthfully proclaim justice anywhere? ☐

Mr. Nelson is the minister of Riverdale Presbyterian Church in Toronto.

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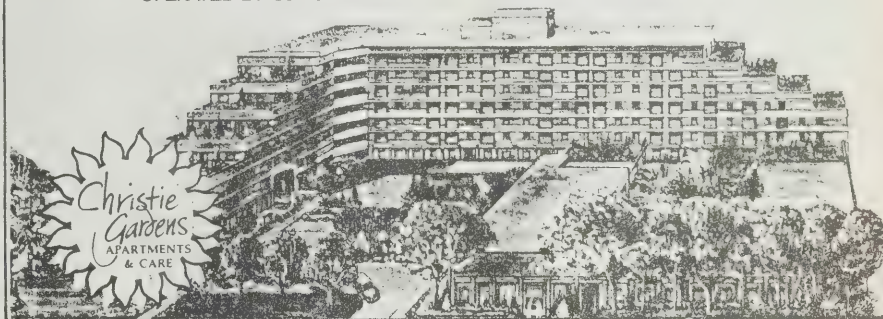
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TRAVEL CONFIDENCE

SUGGESTION BOX

by Dennis Oliver

Environment Day Service

Those who hadn't heard of our Environment Day Service were surprised to arrive to a full house. Attendance was more than double our predictable 100. More than that, many were surprised at who were there — both in the pews and in the pulpit. The “preacher,” in his corduroy suit and rumpled tie, was Jim Murray, the Executive Producer of David Suzuki's *The Nature of Things*. From the lectern we had our M.P., the Honourable Jesse Flis, read the Scriptures. We heard a wonderful poem, *The Trees*, read by its internationally recognized author, Roo Borson. The best known celebrities, however, were Adam and Eve. Adam showed us his photo book, regretting that the creation had lost so much of its beauty. Eve reminded him that we could do something to get things back towards their original state.

This was a service like no other — although there were many recognizable elements within it. An elder led in the Apostles' Creed which we recite every Sunday at Morningside-High Park. “The minister” played a prominent place. And Ray Hodgson from the national church led in a prayer for the Church and the world.

Jim Murray told it as it is . . . and as it will be if massive efforts are not taken very soon to reverse the destructive trends that are destroying not just the beauty, but the viability of Planet Earth.

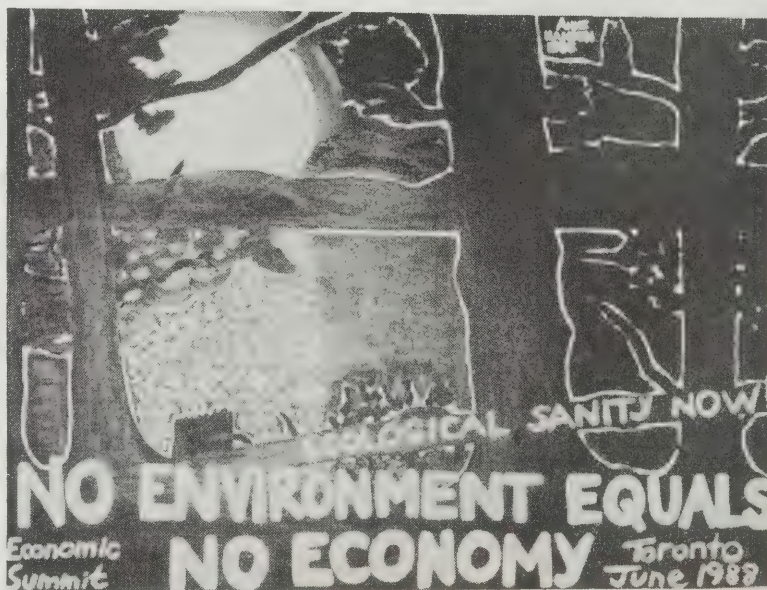
The CBC cameras which filmed the service surprised us all. Snippets of an interview with myself and the organizer, Gail McCleery, were shown as the lead-off item on the 11 p.m. local television news. *The Toronto Star* as well as our local paper, *The Villager*, noted our event.

After the service worshippers packed the church hall to meet and talk with the many dignitaries who attended (including almost all of our political representatives), and to visit the many booths provided by a number of private and governmental agencies. Pollution Probe brought a number of original oils. Metro Toronto featured a mulching display.

Some weeks later, Ray Hodgson met with the representatives of about 12 congregations to discuss how we could implement our concerns to reclaim the world from present destructive forces.

How did it happen?

Such special services don't “just happen”. This one began over a year before it surfaced, when a retired CBC producer, Eric McCleery, got the bright idea that our church just might be able to address a contemporary issue that was disturbing us all.



— photos by W.N. Stevenson

Eric's wife, also with the CBC, collaborated to contact many people either to take part or to attend. Bruce Cockburn sent his latest tape from Denver. David Suzuki would have spoken to us, had he not been busy on the West Coast. Representatives from 12 congregations, four schools, 12 politicians or government agencies, and eight community organizations were present.

"Not just enlightening, but redirecting..."

How do you measure the success of such a service? Many found it not just enlightening but redirecting. My mulcher is about to be delivered, and I've foresworn the use of styrofoam. As a congregation we feel more comfortable with the concept of addressing social issues. Our Environment Day helped to express a Christian social conscience. One of our newest members told me that she joined our congregation because we were one of the few churches to include such issues on our agenda. Another member claims that "many" have told him that if we would regularly include such relevant and urgent topics in our worship services, they would want to unite with us. Certainly we are better known and better respected in our community because of this service.

Lessons learned

Ray Hodgson and I reflected on some relevant lessons that can be learned from our experience.

Firstly, one cannot underestimate the power of unleashing one or two individuals to implement their vision for the church. Without Eric and Gail McCleery's concern and energy, the day would not have happened. As Pastor my chief role was to say, "Go to" — and to support their efforts.

"Thinking big" really does work. Who would dare believe that a small neighbourhood church could pull off such an event? We did — and largely because we had the imagination to go for it.

Expect that opinion leaders will take the church seriously if we en-

gage in what they see as "relevant" issues. To put it differently, many leaders in our communities feel warmly towards the church — but they want us to demonstrate that we are not so "spiritual" as to be wholly impractical.

Count the cost in terms of efforts required to launch a widely publicized and broadly attended Sunday. I put as much effort into this service as into several "months of Sundays"! Approximately two dozen people in our congregation had to give their time and energy to make it happen. We couldn't do this more than once a year!

Avoid overestimating the positive effect of such public Sundays. Our consciousness has been raised, as has our profile in the community but life goes on in the church. April 16, 1989 seems far behind us now.

It seems valid to consider such efforts as "pre-evangelism" and enhancement to church growth. Many in the community still respect the church and long to identify with its traditional values and teachings. Our Environment Day has helped a small but significant number to draw closer to us — and, I trust, to our Christ.

Such Sundays help us to recognize that many of our members are already socially involved and concerned. As well, it helps them to link their commitments (say to Greenpeace and like groups) to what the Church is about. □

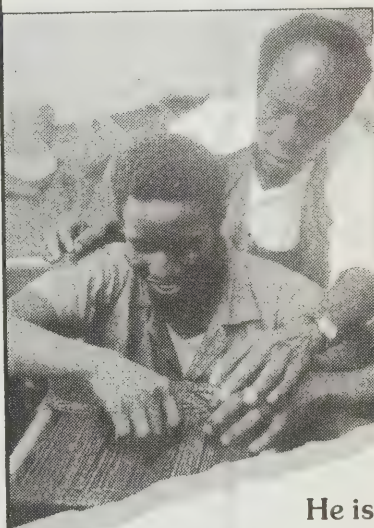
For further information on how you might implement such a day contact: Ray Hodgson, Board of Congregational Life, 50 Wynford Dr., Don Mills, Ont., M3C 1J7. OR

Dennis Oliver, 4 Morningside Ave., Toronto, Ont., M6S 1C2.

Dr. Oliver is the minister of Morningside High Park Presbyterian Church in Toronto, Ont.

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600 Refugees Later

by John Congram

Bridlewood Presbyterian Church in Agincourt, Ontario, launched a ministry to refugees ten years ago. It was not something they chose. Rather, they believe, God chose them for this ministry.

It began in Shirley Quinn's kitchen. Those who attempt to follow the actions of the Holy Spirit will attest to the fact that the kitchen is one of the Spirit's favourite haunts. Shirley's father, who lived in Regina, Saskatchewan, was staying at her home at the time while attending the meetings of the Administrative Council. The year was 1979. One evening when he returned home, he reported that the Administrative Council had paused in their business to pray for a group of refugees whose boat reportedly had sunk in the China Sea. They had also agreed to sign a master agreement with the Federal Government, opening the way for congregations of The Presbyterian Church in Canada to sponsor refugees from Vietnam to settle in Canada. Ever since, that agreement has been the cornerstone allowing many of our congregations to become involved in refugee sponsorship.

Although at that time her father's account of the action of the Administrative Council provided only an interesting story for Shirley and her family, it served to raise their awareness of the refugee problem and, Shirley believes, gave the Holy Spirit an opportunity to begin recruiting her



Shirley Quinn and Tiet attending a dinner in Knox Church, Toronto, held in conjunction with a bowling party.

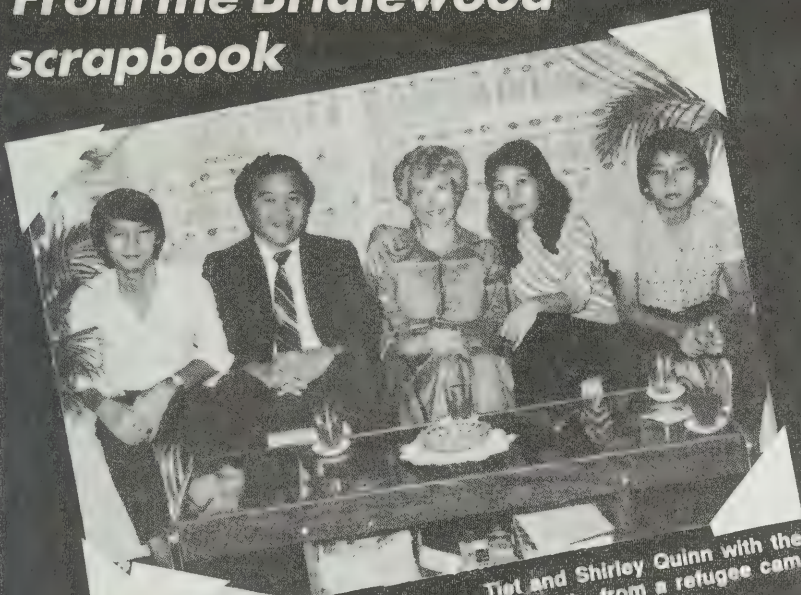
to lead Bridlewood's refugee ministry.

Two months later her husband casually mentioned that the session would be considering whether to sponsor refugees as a congregation. What did she think? "I think we should do it, and I'll help", Shirley immediately responded. In retrospect she now calls those last two words,

"I'll help", the "fatal words!" That evening Bridlewood Session agreed to begin sponsoring refugees and appointed Shirley Quinn as their co-ordinator.

Soon an appeal for funds was made from the pulpit, Shirley recruited volunteers for a committee, and the first application for sponsorship was filed with the government.

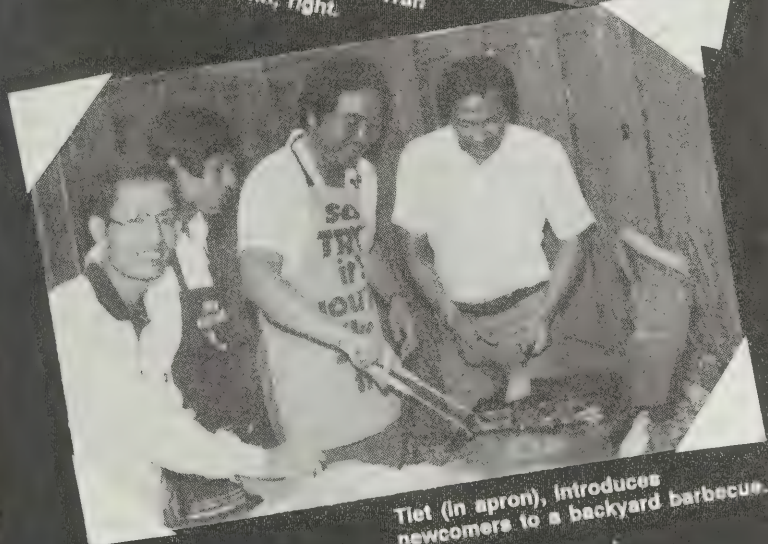
From the Bridlewood scrapbook



Tiet and Shirley Quinn with the
Ha family, from a refugee camp
in Malaysia.



Celebrating a birthday are the Kim Tran
family, with Shirley Quinn, right.



Tiet (in apron), introduces
newcomers to a backyard barbecue.

Ten years have passed. Many things have happened, including the sponsorship of literally hundreds of refugees.

Shirley is reluctant to say exactly how many refugees Bridlewood has actually sponsored. She does not want the large numbers to intimidate or discourage other congregations who might only be able to sponsor one or two refugees. However others who are familiar with the ministry suggest that the numbers to date run over 500. When you read this it will likely be over 600.

Bridlewood's first family arrived in September 1979. Phyllis MacDougall and Jo Anne Stephens, two members of the committee met them at Toronto International Airport. This first family consisted of a father, Tiet, his wife, Hoa, and their two children, Thuy, six-years old, and Lam, who was eight when they arrived.

Hoa arrived while expecting a third child. A difficult pregnancy and birth ensued. John, when he was born, spent many weeks in the Intensive Care Unit of Sick Children's Hospital. Often it appeared he would die. But even this difficult time became the door of opportunity. It allowed the congregation to envelope the family in their arms, both literally, and figuratively in prayer. John survived and has grown into a typical lively ten-year old.

After a few weeks of settling into the rented accommodation that the congregation had secured for them near the church, Tiet, Hoa and their family were introduced to the congregation. The next year they joined the minister's communicants class, confessed their faith in Jesus Christ and became members of Bridlewood Church. Tiet feels strongly that God has guided his family to Canada and to Bridlewood Church to give them the opportunity to work with refugees. What he felt intuitively before he was a Christian in Vietnam has become realized and fulfilled in the Christian faith.

continued over page

600 refugees

continued



At left is Nguyen van Tiet and his wife, Hoa. Far right (in suit) is Rev. Dr. Ed McKinlay, recently retired from Bridlewood, with John, son of Tiet and Hoa.

Phuong Nguyen, who recently graduated from Carleton University in electrical engineering, was orphaned when his parents were shot.



Shirley stresses the fact that no pressure is ever brought upon refugees to become Christian. It happens only in response to their questions and requests for information about their sponsors and what had motivated them to sponsor refugees. "It is true," says Shirley, "that we do what we do in the name of Christ. We make no apologies for that nor try to hide it. On the other hand, it has never been our purpose to impose our faith on others, and we would never make becoming a Christian a condition for sponsorship."

As it turned out Tiet not only became a Christian and member of Bridlewood Church, but also an integral part of Bridlewood's Refugee Ministry. Shirley and Tiet have become partners in this Christian enterprise.

I had the privilege of talking with Tiet over a delicious Vietnamese lunch in the restaurant he now owns on Spadina Avenue in Toronto. Back in South Vietnam under American influence, Tiet had served as an opposition congressman in parliament. Having graduated from university in

public administration, he has always displayed a concern for the welfare of his compatriots. On the refugee boat he had organized the men to repel, often in hand to hand fighting, pirates who attempted to pillage and rape. Serving in a refugee ministry became a natural outgrowth of his life.

The refugee ministry at Bridlewood is now on the verge of expanding to sponsor refugees other than East Asians. Shirley serves both on the Executive Committee of World Vision Canada, a group deeply involved in helping refugees, and the Refugee Advisory Committee of The Presbyterian Church in Canada. Conditions in refugee camps around the world appal her. In response to these situations her committee at Bridlewood is taking steps to help sponsor refugees from Afghanistan and Lebanon.

This refugee ministry at Bridlewood has led the congregation in many directions. For example it has resulted in the congregation assisting the pastor of the Evangelical Church of Vietnam in Toronto to complete

his education as a minister. The committee now spends much of its time helping others to sponsor, and providing bridge-financing. Because Bridlewood has become known in the community as a church that has compassion for refugees, many come to them for guidance. The focus remains constant, the more refugees that can be sponsored the better.

A positive response from many in the community has impressed Shirley. Health care people such as doctors and nurses often donate their services. School teachers have welcomed these new children and gone out of their way to assist and support them. Most government and social service people have responded in compassionate and helpful ways.

For Shirley, refugee ministry grows naturally out of her church experience, and provides an opportunity to witness to our unique calling in the community — one that calls us, as Shirley says, "Not simply to help our own kind, but, as the Good Samaritan suggests, those who are not like us at all."



Refugees sponsored a dinner for Bridlewood Church, marking 10 years of ministry in this area.

The challenge for Christians is to know and feel what it is like to be a refugee. Part of that awareness came for Shirley when she and her husband lived in the West Indies in the 1960s. From that experience she knows something of the loneliness and difficulty of living in a strange land. She recalls Sunday as the longest and loneliest day of the week. Refugees face all those problems and more. They need "not only people who will sponsor them but people who will be their friends." Tiet also speaks of this aspect of sponsorship and why it is important that the church be involved. "It's not just the money but the care. Our family will never forget that when our son was ill church members came and cared for us. The church can provide care that the government is incapable of." Tiet also notes that a big benefit for his family are the good friends his children have found in the church.

A key player in all of this has been the minister (recently retired) of Bridlewood, Dr. Ed McKinlay. He and his wife Flora were always ready to

help out. Shirley puts it simply: "Our minister has been our mentor and greatest supporter. He was always there for us."

On his part, although a great supporter of the refugee ministry, Dr. McKinlay takes little credit personally for its success. As he puts it, "I have received the praise and thanks for this ministry; others have done the work." Although many have been involved he particularly singles for praise Shirley Quinn and Tiet, who he says is referred to by some as "the apostle" for his zealotness in refugee ministry.

Dr. McKinlay encourages other congregations to become involved in this ministry. "To date", he says, "not one refugee has ever let us down. They have always kept their promises." In fact, he notes, many of them when they did not use all their living expense money would frequently return the unused portion at the end of the month.

Nor should congregations worry that they cannot financially afford such a ministry. Dr. McKinlay

makes the point that because today many refugees already have relatives in Canada it takes much less money to settle them here than it did ten years ago. The major need of most refugees is someone or a group in Canada willing to be their guarantor.

In the beginning," he says, "some members of the congregation worried that givings to the refugee fund would adversely affect the overall givings to the church." That fear was decisively put to rest the first year after the refugee program began when the total givings to the church increased 28 per cent. "Right now," Dr. McKinlay reports, "our refugee fund has more money in it than we can use."

At the present time Bridlewood is awaiting approximately 200 additional refugees that they have agreed to sponsor. The mills of the government seem to grind increasingly slower. This worries Dr. McKinlay because he believes the plight of refugees today may be worse than it has ever been, especially with the possibility that some countries may begin sending refugees back to the country of their origin.

Living in Toronto, Shirley sometimes worries that a racial backlash might arise due to so many refugees coming to this area. That possibility only increases her dedication and motivates her more strongly to the cause in which she so passionately believes.

In fact that probably won't happen as long as enough communities like Bridlewood witness to the fact that under Jesus Christ, a multi-racial and ethnic community can live and work in harmony. And perhaps even more importantly be enriched by their life together. □

Individuals and/or congregations wishing to explore the possibility of sponsoring refugees should contact:

**Rev. Ian Morrison,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7.
Phone: (416) 441-1111 ext. 175
FAX: 441-2825**

WHO'S

Who's afraid? I am. So are you. What are we afraid of? All kinds of things. We are afraid of what others will think of us. We fear their anger, neglect, and judgment. We are afraid we will not be acceptable. We are afraid we will never marry. We fear we will lose the marriage partner we have. We fear what will happen to our children. We fear getting sick, getting old, dying.

Fear is a normal part of life. That's worth noting because we sometimes feel guilty about being afraid. But a certain amount of fear is healthy, even necessary. To use a current example, the person who *isn't* afraid of what mixing alcohol and driving can produce has an appointment with tragedy. Some fear is a good thing.

Our problem is that fear feeds on fear. It's one thing to be afraid of what driving drunk can do. It's another thing to refuse to travel on the highway because you are afraid of being killed by a drunk driver. When fear cripples us, prevents us from living freely, then it must be named and dealt with, brought out of the dark shadows into the light. One way of beginning to do that is to ask: what's the worst that could happen in this situation?

? WHAT'S THE WORST THAT COULD HAPPEN

I can recall the fears I felt years ago when I first started dating. There was this girl I wanted to ask out, but I was afraid of looking foolish, of being rejected. I sat down in the phone booth, and I rehearsed what I would say, even wrote down a few key phrases. I wanted to sound casual, but not *too* casual. I wanted to sound self-assured, but not arrogant. I wanted her to say, "Oh Ken, I'm so glad you called!" I was afraid she would say, "Uh, what's your name again?"

Half a dozen times I began dialing the number, half a dozen times I hung up before her phone rang. I'd think of one more detail, one more overlooked possibility, or I'd simply panic and tell myself: "I can't go through with it." Then from somewhere came a thought that finally got me over the hump. It was: "what's the worst thing she can say?" I told myself the worst thing she could say was "no." And I knew I could survive that. (Actually the worst thing she could have said was "Drop dead, creep," but my mind wouldn't allow me even to consider that possibility!)

I use this somewhat amusing example as a way to make a serious proposal. The question — what is the worst that could happen? — has value. Sometimes fears that we encounter face to face, that we name, begin to lose their stranglehold on us. Things are going badly at work. Is the worst thing that could happen losing your job? Would you be able to survive that? You and your spouse seem to be drifting apart. Is the worst that could happen a broken marriage? If so, would your life be over? The doctor sends you to the hospital for tests. Is the worst that could happen the discovery of a terminal illness? Well, then, can you face that?

AFRAID OF...

by Kenneth L. Gible

? ACKNOWLEDGE FEAR, DON'T DENY IT

To say "what is the worst that can happen?" is not to be a pessimist or to give in to despair. It's a way of getting in touch with the resources God gives us to deal honestly and courageously with our fears. Acknowledging our fears is far better than denying them. In the children's story of the three little pigs, the oldest and wisest warns his brothers to keep out of the way of the big bad wolf. But the youngest pigs pay no heed. Rather than face their fear honestly, they go out of their way to deny it. They even make a song and a game of their denial. "Who's afraid of the big bad wolf?" they sing mockingly.

Fears denied become fears magnified and doubly dangerous. The wolf attacks and carries off the little pigs. In much the same way, denying our own inner fears leaves us vulnerable to attack. Confessing our fears to ourselves and to God can be the first step in being released from them.

A second step is to learn the meaning of "the fear of God." What does that phrase mean? It does *not* mean that we should be afraid of God as we might be of some bully who threatens to beat us up, or that we should think of God as a kind of heavenly secret policeman who taps not only our phone conversations but our innermost thoughts as well in order to punish us. When the Bible speaks of the fear of the Lord, it means acknowledging that God alone is supreme. God's might exceeds the might of public opinion; God is stronger than the boss who employs us, than the lingering influence of our parents, than addiction to a drug, than the accumulation of guilt and fear in our lives.

One thing we need never fear is that God will not accept even our most outspoken, our most frightened prayers. I've sometimes thought that, stripped down to their bare essence, *all* our prayers consist of a single, desperate cry to God: "Help. I'm afraid."

? WHAT DOES GOD'S ANSWER MEAN?

God gives an answer to our fears: "Fear not." Jesus told his listeners that not even a sparrow can fall to the ground without the heavenly father's will. God knows the creation and its creatures so intimately and so lovingly that nothing escapes God's notice. To drive home his point, Jesus said, "God even knows the number of hairs on your head. So have no fear. Fear not."

Fear not. That is the message of our faith, but it all depends on how we hear that message. Sometimes, instead of being good news, the words "fear not" can be just the opposite.

I remember a time when our then little girl came over to our bedroom in the middle of the night. "I'm afraid," she sobbed. "Why?" we wanted to know, for like all parents, my wife and I possess great wisdom, and we expect reasonable answers to our perfectly reasonable questions. Unfortunately for all of us, our daughter had no perfectly reasonable answer to give. Reasonable to her, maybe, but not to us. (And parents, of course, are the ultimate authorities on what is reasonable and what is not.) It seems our dog, sleeping on Katie's bed, had jumped down and begun to sniff with great excitement.

"I know she's chasing something," our daughter said tearfully. "Maybe it's a mouse."

"Don't be silly," I said. "We've never had mice in our house. It's probably just a bug or a spider," forgetting in my sleepy condition that my daughter and spiders have not established an exactly amiable relationship. "Besides," I argued, "whatever it is can't get up on your bed."

There followed a long silence while Katie stood by our bedside. Then she said, "But spiders can climb."

So I did what all parents do when their appeal to reason has failed. I gave an order. "Katie, go back to bed and stop being afraid." Did that work? Of course not. *I* knew perfectly well there was nothing to be afraid of, and I imparted that wisdom to my fearful child. "Be not afraid! Fear not!" But to Katie those words were bad news, not good. They were a judge's sentence to return to a frightful place where

spiders crawled walls, where four-footed creatures scampered around the room, where nameless icky things threatened unimaginable mischief.

? A PROMISE, NOT A COMMAND

For the words "Fear not" to be good news for us, they must be a promise, not a commandment. We must hear them as a small child does when mother or father rocks that child back to sleep after a bad dream. "There, there. It's all right. Don't be afraid."

Even when we hear God's word to us, "Fear not," as good news, we know well enough that the things which make us afraid will not magically disappear. We cannot protect those we love from suffering. We cannot be sure that we will hold onto our own sanity. We cannot guarantee peace or good will on earth. There is no sure answer to these great fears. There is only one help for them — to surrender them into God's hands.¹

It's not that God promises altogether to remove our fear. What God *does* promise is to *join* us in our fear. God is there when we are afraid. It's as the words to the beloved hymn have God saying to us:

Fear not; I am with thee; O be not dismayed.

For I am Thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand.

Who's afraid? We all are. But we are invited to give our fears to the One in whom all fears finally lose their power, the One of whom the poet Gerard Manley Hopkins wrote:

See; not a hair is, not an eyelash, not the least lash lost; every hair

Is, hair of the head, numbered.

O then, weary then why should we tread? O why are we so haggard at the heart, so care-coiled, care-killed, so fagged, so fashed, so cogged, so cumbered, When the thing we freely forfeit is kept with fonder a care,

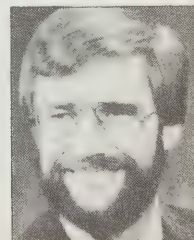
Fonder a care kept than we could have kept it . . .

Where kept? Do but tell us where kept, where . — Yonder. — What high as that! We follow, now we follow. — Yonder, yes, yonder, yonder.

*Yonder.*²

¹Ann and Barry Ulanov, *Primary Speech* (Atlanta: John Knox Press, 1982), p. 62.

²*The Poems of Gerard Manley Hopkins*, ed., W. H. Gardner and N. H. MacKenzie (New York: Oxford University Press, 1967), pp. 91-93. □



Mr. Gibble is a free-lance writer, and co-pastor — with his wife, Ann — of the Arlington Church of the Brethren, Arlington, Virginia.

Ruby Walker lives on Hope Street

by Mark J. Freeman

Living on Hope Street and attending Grace Church in Calgary makes Ruby resemble a character from *Pilgrim's Progress*. Indeed, there would be no better name for such a character than Walker, although with a laugh and a smile Ruby quickly admits that sometimes she could not run fast enough. Now, well into official retirement, Ruby is still active in both church and community. "One can never retire from God's work," Ruby says. She rejoices in her ability to continue to serve God and the people of Grace Church. After 50 years of service, she still brings her love of God and his creation to many.

Born in Belfast, Ireland, Ruby came to Canada with her family at a young age. She received her early education in Saskatchewan, and secondary education in Lloydminster. Growing up in the Presbyterian manse in Findlater, Saskatchewan, and Lloydminster's Knox Presbyterian Church, Ruby actively participated in Young Peoples, Sunday School and choir.

Being part of a closely-knit family that she loved and admired, it is not surprising that Ruby decided to serve her Lord at a Communion Service conducted by her father, in which her brother was accepted into the church.

For over 50 years Ruby has represented the Presbyterian Church in isolated rural communities, crowded and impoverished slums, nursing



homes, prisons, churches and Sunday Schools. So numerous and extensive have been her assignments that you need a flow-chart to document her ministry.

Ruby's first call was to the rural field of Earlie and Ganton. Often she travelled on horseback. Coming from a town background, Ruby had much to learn about horses: though tough to mount, she finally mastered riding old Baldy. The blizzards and cold she encountered presented another challenge.

Ruby tells many interesting stories. Although she had never driven a team of horses, one day she found herself holding the reins of such a team, rushing a woman to the delivery room in Lloydminster. Once

*For over
50 years,
Ruby Walker
has served
the
Presbyterian
Church*

there, the woman indicated that she was very hungry, and, to the surprise of her parents, Ruby appeared at the manse with the pregnant woman for a bite to eat! While they enjoyed tea, Ruby's panic-stricken father rushed out to crank-start the car. Ruby remembers with fondness the warmth and kindness of the farm families.

Her next appointment was in southern Saskatchewan as Missionary-at-Large with the Women's Missionary Society. Plagued by crop failures and the lingering Depression, many families struggled for simple survival. In some areas she would take her own food and stay in her car because she knew how little some families really had. She recalls a meeting where a lady insisted that Ruby could not stay in the town's decrepit hotel, which not only had a bad reputation but no locks on the doors. Ruby went home with this lady whom she discovered regularly walked seven miles from her farmhouse to the meetings in town. She did not see it as anything out of the ordinary. But other areas needed Ruby, and her next assignment was in Alberta.

During the war years Ruby, in her loving and caring way, organized and encouraged adults, children and youth groups in churches, many of which were without ministers and often met in schools or on farms. After taking services for some time in Vegreville she took up a challenge in the Presbytery of Red Deer, staying in Rocky Mountain House and Eckville areas and travelling in three other communities. With only one minister in the entire presbytery, Ruby was greatly needed and appreciated. Ruby also maintained a close association with nine school districts. "Children needed to know that God loves them," Ruby says as she recalls the difficulties of her early ministry. She functioned as a friend, missionary and minister, leaving behind her a legacy of inspiration for others to follow.

In his letter to Grace Church on Ruby's retirement, Gordon Cunningham, minister of Memorial Presbyterian Church in Rocky Mountain

House wrote, "Her cheery, hopeful and courageous spirit were, and are, a marvellous tribute to a faith which still warms our hearts when we think of her."

The next step in the career of this successful home missionary was gathering the faithful in a cottage and tent in Sarnia, Ontario, to form what is today St. Giles. There, Ruby is still fondly remembered. Subsequently, she returned west to Regina to take charge of the Eastview Mission and work in the Northside congregation, with two hundred Sunday School children, twenty-five choir members and two groups of boys with forty members each. When a Regional Secretary was needed for Saskatchewan, Ruby Walker met yet another challenge. The next year, Manitoba was added to her duties and her enthusiasm was felt in another province. Next, Ruby moved to the more densely populated areas of Toronto-Kingston, Hamilton-London

**Ruby often
rode "Old Baldy",
even through
cold and
blizzards**



and Montreal-Ottawa, where she continued to train, recruit and find tasks for volunteers who she urged, prodded and cajoled in her gentle manner.

In June of 1963, East Toronto Presbytery appointed Ruby to inner city work — counselling families in low-rental areas. She assisted wherever she was needed: in evening Sunday Schools; visiting and comforting senior citizens; befriending and finding homes and jobs for women in the Metropolitan Jail; doing chaplaincy work at Riverdale Hospital for chronic and convalescent patients. Ruby Walker . . . friend, counsellor, the living example of her Lord in the Inner City.

In April, 1966, Ruby was requested to work in the areas of programme co-ordinator and chaplaincy service for the Calgary-MacLeod Presbytery. This included survey work, working with Church School and women's groups from Banff to MacLeod, but also organizing Friendly Visitors in twenty nursing homes throughout Calgary. Ruby shows and believes that the most important thing to take into a nursing home is your faith, the hope, encouragement and love of God for his children.

Finally, in March, 1973, Ruby became Director of Christian Education in Grace Church, Calgary. On April 14, 1977, a testimonial service was held to honour Ruby for her dedicated years of service on behalf of The Presbyterian Church in Canada. In August the same year, the Kiwanis Club of Southwest Calgary publicly paid her tribute. St. Stephen's College, Edmonton, in May, 1978, conferred on Ruby a Doctor of Divinity degree (*honoris causa*)

. . . As a Frontier Christian, Rural, Inner City, Suburban and demonstrably the foremost female Home Missionary indigenous to Western Canada to have served her denomination through the middle half of the 20th century.

continued over page



Ruby stayed here when in the Rocky Mountain House and Eckville area of Alberta.

While grateful, Ruby feels embarrassment about all these honours. The Lord, she believes, deserves the credit, the God whom she serves and follows. The Rev. Samuel Stewart, minister of Grace Church, points out that not only has Ruby led a life of great devotion, but she has also touched many, many lives. She also "remembers the small things . . . birthdays and anniversaries, things that are so easily forgotten, but mean so much."

Numerous articles, clippings and bulletins address her as Dr. Walker, Miss Ruby Walker, Deaconess Walker. When asked by which she prefers to be addressed, she smiles and in her gentle and unassuming voice, says simply "Ruby." That somehow symbolizes her whole ministry in which she never lost sight of people in need, nor failed to show them God's love through her own care and compassion.

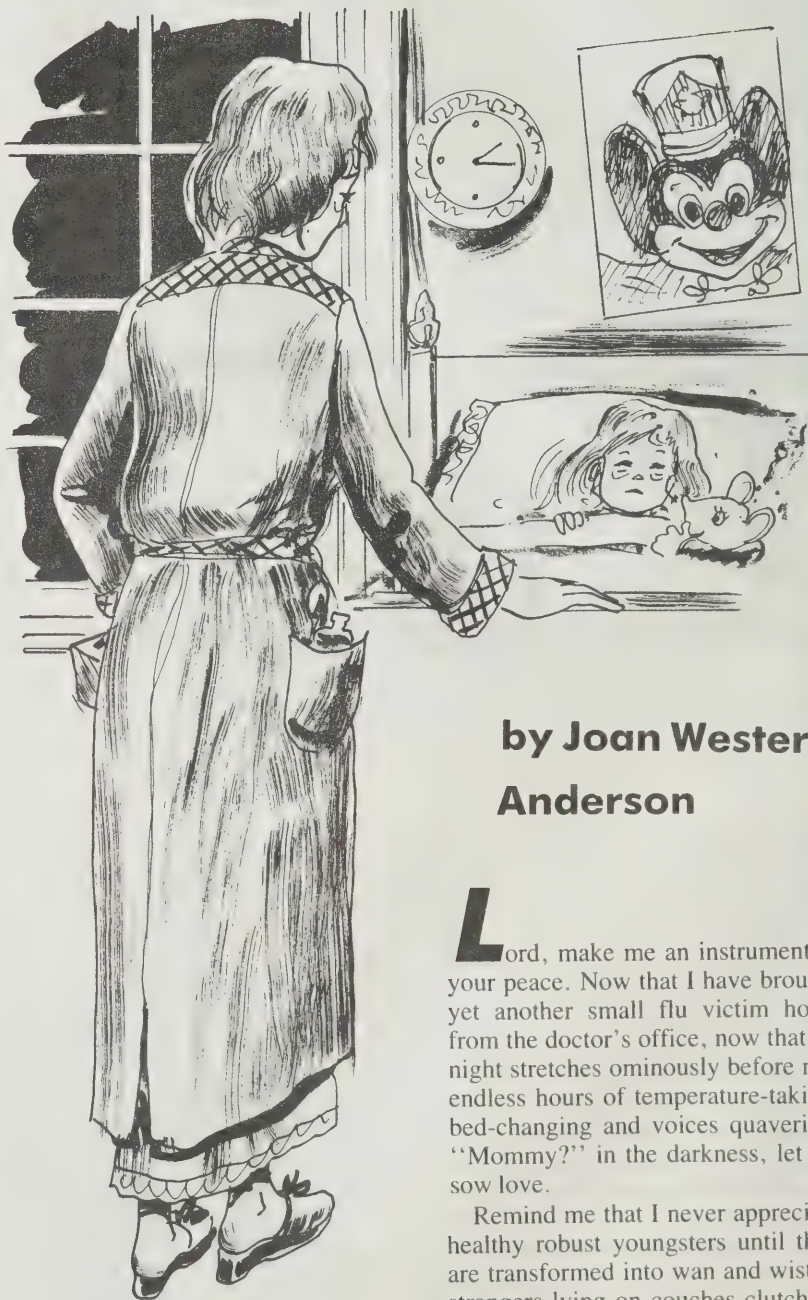
The numerous letters and gifts she received on her retirement humbled and awed her. From her home on Hope Street, Ruby now prays only one prayer, that her health will allow her to continue to serve her church and Lord. □



Mark Freeman and his wife, Lisa, work at the Sunchild Indian Reserve school, near Rocky Mountain House, in the Alberta foothills. He attends First Church, Edmonton.

PRAAYER

for the flu Season



by Joan Wester
Anderson

Lord, make me an instrument of your peace. Now that I have brought yet another small flu victim home from the doctor's office, now that tonight stretches ominously before me, endless hours of temperature-taking, bed-changing and voices quavering, "Mommy?" in the darkness, let me sow love.

Remind me that I never appreciate healthy robust youngsters until they are transformed into wan and wistful strangers lying on couches clutching tissue boxes and looking at me in mute appeal. Let me remember this situation is temporary, and some parents must struggle with illnesses that

never end. Where I am tempted to grumble, complain and doubt the wisdom of your ways, let me instead find faith.

Lord, make me a cheerful giver. As I run up and down the stairs with beef tea, crackers and popsicles (and we're out of popsicles), as chats with the pharmacist become my only link with the outside world, when even my usually stalwart husband succumbs to the reassuring comfort of the sickbed, let me sow a smile. Remind me that I am never alone in this unexpected ministry of healing, that I have only to ask and you will share the load.

Lord, be my helper. Grant that I may accept this detour in my routine with grace and understanding, that I

may serve my family with kindness and be what they most need me to be — a cheerful and reassuring friend. Remind me that you ministered to the leper, fed the hungry, comforted the afflicted, soothed the sorrowful and have asked me to do the same. Give me the courage to follow in your footsteps.

Lord, grant me a trusting spirit. You know only too well how I seek to do things my way, how I struggle to take charge and run life along the course I have chosen. Let me now regard this difficulty as a positive pause, a time to ponder your protection, to yield to your guidance, to realize again that you want only what is best for me (even though that's hard to believe at 2 a.m.).

Lord, grant that despite my frustration and fatigue, I may not seek to hurry this time along. For you have taught us there is a place and season for everything. Perhaps in our family's enforced togetherness, in our mutual misery, we are learning things about one another, growing in ways we cannot yet understand. For it is in surviving the gray and dismal dawn that we truly appreciate the sun.

I know the flu season must be good for something, Lord. Now grant me the serenity to accept it as one more blessing in your eternal plan for me.

□

Ms. Anderson is a freelance writer who lives in Arlington Heights, Illinois, U.S.A.

Epiphany

by Jody Seymour

Epiphany: a funny-sounding word. It sounds like something one should stumble across while playing Trivial Pursuit. The card might read, "What is an epiphany?" The suspected answer might be "the lower left metatarsal bone of an aardvark."

Our not-so-trivial pursuit of the meaning of Epiphany tells us something quite clear. It is as plain as the smile on your face; as clear as a winter's night illumined by an unusually bright star. Epiphany is God's coming-out party, the announcement of God's engagement with the world.

Epiphany means *manifestation*, but that's too simple. It is God's fire-

works — for while Christmas may have been quiet and simple, Epiphany is about as loud as God gets.

Epiphany is the world halting at a manger — wise men kneeling before a tiny infant. Epiphany is an old man hanging around the Temple unable to die until he holds God's son in his hands. Epiphany is that same grey-haired Simeon holding the infant Jesus up in his outstretched arms and shouting, "Now let your servant depart in peace because I have seen your salvation." Epiphany is the celebration of Jesus' own baptism when the proud father said to the soaking wet son, "Gosh, I'm proud of you."

(Sometimes translated, "This is my beloved Son in whom I am well-pleased.")

Epiphany may be a funny-sounding word, but we need the manifestation of God now more than ever as we walk further and further away from the manger. We need the assurance that, like Simeon, we can hold salvation in our grasp. We need to be reminded of the voice that whispers in our ear at our own baptism, "You, too, are one of my own in whom I am well pleased."

□

This article first appeared in *Alive Now* J/F 1987 Copyright 1986. The Upper Room, used by permission.

Paying Your \$elf First

Soon we will be bombarded once more by a large number of advertisements extolling the virtues of a variety of RRSPs. The time just after Christmas has become known as "RRSP-Season," a special time worthy of Mammon! The financial pages of the newspapers will be full with advice on where and how to get the best deal in town for your "retirement savings instrument." Furthermore, financial planners will dust off and revise their past years' columns and provide us with tips on how to save for a secure future.

One piece of advice we shall be given, as certain as night follows day, is: "Remember, always PAY YOURSELF FIRST!" They will suggest 10 per cent off the top.

It's good advice, no question of that. At a time when individual savings are at an all-time low in North American society, it is wise to encourage setting aside money for the proverbial "rainy day." Besides that, a nation of savers is a nation with capital which can eventually be spent to move the economy along when it hits its inevitable downturns.

For years I read such advice, nodded my head (probably) sagely, and tried my darndest to put at least some money regularly aside in savings, even if not ten per cent.

Then one day it struck me how utterly foreign and even abhorrent such advice should be to a Christian. The Bible, and most certainly the Old Testament, clearly teaches that our "first fruits" belong to God! (Gen. 28:22; Lev. 27:30ff; Deut. 14:22ff; Deut. 14:28ff; Mal. 3:8; Prov. 3:9) We are to pay God first, not ourselves! We ought to do so in faith and love, not as an obligation, but as a glad thanksgiving to our God.

It's true, of course, that neither Jesus nor the Apostles spoke directly of the "tithe" (the first 10 per cent), no doubt because it was taken for granted.



ed. Paul does not mention it in his correspondence to the Gentile Churches because they were not necessarily acquainted with this Jewish custom. He encourages generosity; a liberal spirit that will give freely in accordance with how the Lord has blessed us.

In November of last year I sat with a colleague in a Fran's Restaurant in Toronto and our conversation drifted to personal and church finances. We had heard of a Korean congregation in Toronto of only 200 members where the weekly offering consists of \$10,000! It boggled the mind! We had discovered that these people took tithing seriously and, indeed, no elder or deacon could be ordained unless they were willing to tithe.

This, in turn, led to a frank discussion of our own willingness to give to the work of God's Kingdom. We both admitted that our givings to the Church and Christian charities had hovered most of our lives somewhere around the 5-6 per cent range of income. With a smile my friend said that he had, over the past three years, been pushing his offerings into the 10 per cent range. Knowing full

well the implications of what he then said, he told me with an apologetic grin on his face, "I hate to say it, but it has made us more prosperous!"

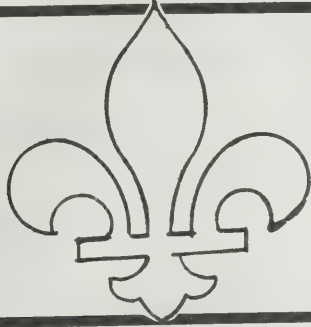
Well, whether it makes us more prosperous or not (and surely that should never be a motive for giving), the biblical mandate is clear that we are to give God the first-fruits of our labour and, as a guide, the Old Testament tithe is a better standard than most.

So, ignore the advice of the financial planners. Give to God first, knowing full well that in response to His love, "were the whole realm of nature mine, that were a present far too small." □



Mr. Plomp is minister of Richmond Presbyterian Church in Vancouver B.C. and a regular columnist of the *Record*.

A Personal Perspective



from Quebec

by Geoffrey Johnston

We were sitting over lunch on the Sunday before the Quebec election, when things suddenly came together. The annual Montreal Marathon had closed down Rosemount Street. Hence, as usual, it was impossible for Eglise St. Luc, the French Presbyterian Church in Montreal, to meet for regular morning worship. We went instead to Cote des Neiges, a church a couple of miles away, for a bilingual service. It all seemed to me perfectly normal; we prayed for the election, we noted that bilingual services were rare and that we should have them more often. Not until lunch did the pennies begin to drop.

Most of the people who read the *Record*, normal anglophone Canadians, may have the impression that anglophone Montreal is in a state of siege. We can't, as Peter Gzowski said recently, even advertise our houses for sale in our own language. Big deal. It does not require an enormous intellectual effort to realize that

à vendre means for sale. When we get down to the nitty-gritty, the price and terms of sale, the language of business is likely to be English. And that, after all, is what counts.

But then I can say that because I am an immigrant. We have been here a scant six years. I did not know the old Quebec, the Quebec that began to die in 1960. Those who did, those whose roots are in an older version of this city find the most recent settlement of the language dispute galling in the extreme. I can sympathize, but I cannot share in their pain. The dispute over signs is both symbolic and real. It is symbolic because once you get past the sign, business can be conducted in English. It is real because French only signs say to a community which has been here for two hundred and thirty years. "You are welcome, as long as you remain invisible." And that is hard to take.

But having said all that, let us look to the future rather than the past. I spoke to three people after the ser-

vice. The first was a lady in her late sixties, probably a widow. I did not know her, for she is a member of Cote des Neiges. Cote des Neiges is 125-years old. It began as a country church for anglophone farmers outside Montreal. My friend's husband remembered the old days, when Cote des Neiges still had a drive shed for the horses. He had been baptized there, and so had their children. She is old anglophone Montreal; she admired my frail competence in French, and she was glad that we were there. Not every Sunday perhaps, but from time to time.

My second conversation was with a friend from Eglise St. Luc. She has been a member there for years and lives not far from us. She has lived in Canada since she was a young woman, but she came here from France and can trace her Protestant heritage to the seventeenth century. It was not her first time at Cote des Neiges. She has been there before because she

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CREATIVE EVANGELISM:

A Bird in a Ballpark? or What you might look for while watching the Super Bowl

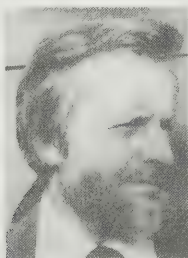
Quebec

continued

likes the atmosphere. It is a warm and welcoming sort of place.

The third conversation was brief, but in a way the most typical. The lady was West Indian, both in appearance and speech, and she was typical of half the Cote des Neiges people in church that morning. Cote des Neiges is one of the few congregations of my acquaintance that has managed to combine black and white. It is a harbinger of the future. But there is more. At one point in the service, David Lefneski, the lay missionary at Eglise St. Luc, asked how many understood his French. Perhaps a third of the hands went up. From behind the pulpit I couldn't see everything, but certainly the young people of Cote des Neiges I could see were the ones who understood his jokes. The adolescents of Montreal can laugh in either language.

In other words, anglophone Presbyterians should not believe what they read in the secular press. The language dispute is real, and painful for those whose roots in this province go back for generations. For the young, and for immigrants like myself, it is no big thing. What is a big thing, as our host minister pointed out, is that we could come together, English and French, black and white, because of our common faith. □



Dr. Johnson is Director of Studies, Presbyterian College, Montreal, Quebec.



by Rob Congram

If you are a baseball fan, you may remember the second game of the World Series when suddenly the game was interrupted by a visitor to right field. It was a bird; the precise type of the bird is not important, except to say that this creature exhibited all the qualities of birdness — a beak, two wings, feathers, etc. — that would lead one to infer that it was, in fact, a type of creature belonging to the bird species. What made this bird extraordinary is that it had a sign attached to its rear end: "JOHN 3:16". It was, to my mind, an "evangelist bird." This small event led my wandering mind to ponder what kind of creative genius would come up with such an idea, to use a bird to spread the Gospel. Perhaps the individual felt that with the increasing secularization of society, traditional methods of evangelism were lacking, and that, as the saying goes, "desperate times call for desperate measures."

In any case, not wanting to be outdone by this thoughtful Christian who sent the bird strutting and pecking into the right field, I developed

my own effective, economical, and forceful way of spreading the Gospel — "Scripture Bricks":

Step 1 — Take a red brick, (red gives it an eschatological mood).

Step 2 — Paint your favourite scripture verse on the side of it (the brick)

Now you are ready for action! If you have neighbours; specifically unsaved, materialistic, pagan neighbours, what better way to set their ways straight than to loft a 2½ lb. brick through their bay window, or the front windshield of their BMW, with a short verse from the Word of God on it? Who needs T.V. evangelists or satellite dishes when the key to effective evangelism is as close as your nearest brickyard?

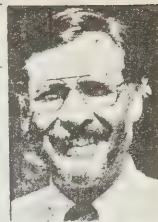
Of course, in wartime or in particularly primitive pagan cultures, when bricks are of little consequence, one could upgrade to "Scripture Grenades"! Who would not consider Christianity a viable option after a live grenade, labelled "Repent, the End is Near" lands on their living-room sofa?

But what can be said of these modern-day evangelistic techniques? If scripture bricks/grenades and bird evangelists have anything in common, it is that they all serve to trivialize and marginalize the real message of the Gospel, and our own individual experiences of the Divine. Evangelism, sharing the Christian faith, is surely more than a superficial question: "Are you saved sister?". As Marshall McLuhan might say, too often the medium becomes the message. □

Mr. Congram is a first year student at Knox College. This item first appeared in the November, 1989 issue of THE KNOX VOX.

Jesus of Montreal

Dennis Oliver



Christian message often found in films

One of my friends is convinced that contemporary film is the best medium for communicating what he calls "the pattern of the gospel". Though I've not discussed this particular movie with him, I'm sure that *Jesus of Montreal* exemplifies what he means.

My friend was not referring to that special genre of evangelistic films, produced by Christian organizations like "Gospel Films" and the "Billy Graham Evangelistic Association." He meant commercial movies like *Chariots of Fire*, *Witness*, *The Mission*, *The Last Temptation of Christ*, and *Jesus of Montreal*. (Surprising, perhaps, to many Christians, he would also include movies without explicit religious themes, which reflect the power of love, forgiveness, grace and transcendence).

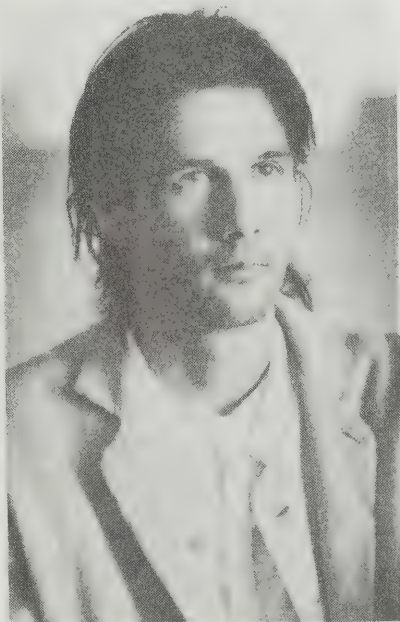
Denys Arcand's *Jesus* brings us face to face with some of the issues and perspectives of the gospel. Perhaps you'd agree with me that this prize-winning Canadian film witnesses to certain Christian values and views more powerfully than they are typically presented in the preaching and teaching modes "at church".

Jesus of Montreal is the story of a brilliant and idealistic young actor, Daniel Colombe, who is commissioned to update a religious play presenting the story of Jesus. The work is to complement traditional statues of the Stations of the Cross, placed on Mt. Royal (Montreal) in a shrine devoted to popular Catholic piety. Using the latest scholarly insights about first-century history, and capturing the spirit of Jesus' teachings, Colombe provides a play which is first-rate in its ability to move the audience — but also to provoke the religious authorities.

The principal character is said to be Joshua ben Panthera. "Jesus" was really the son of a Roman soldier and his mother no virgin. The resurrection is transformed into a stranger appearing five to ten years after the crucifixion. The whole story (the four gospels) was said to be written hundreds of years after the fact — when, indeed, the real "facts" were inaccessible to the writers. Moreover, Jesus' miracles were really magical tricks he learned in Egypt. Now if you are at all "orthodox" (or versed

in current scholarship), you (as I) would expose these details and assumptions as both incorrect history and insubstantial theology. No wonder Colombe was opposed by the

**The basic message
was for all of us to
find our
happiness in
loving others . . .**



Lothaire Bluteau as Jesus.

priest who commissioned his play.

But, within the assumptions of the film, Colombe was simply presenting "the real story" "proven" by research. The priest knew it to be so — but was afraid to expose the truth.

This viewer was not moved by such fanciful scholarship. Rather, I was deeply touched by the truly Christian aspects of the film. Colombe chose peripheral and marginal actors — shut out of opportunities for serious theatre — not unlike the publicans and sinners that Jesus used to effect his plan. The basic message was for all of us to find our happiness in loving others, refusing judgementalism, sharing resources with the poor and other Christ-like acts. Surely this is a message "the world" needs to hear and "the church" needs to hear more effectively.

In the end, Jesus (Daniele) dies. His heart and eyes are transplanted (his life for others — a resurrection of sorts). More significantly his influence and ideals continue on in those who, through him, have gained a new confidence and self-worth.

Why do movies like this communicate so powerfully? The most obvious answer is that they speak to a multitude of senses: visual, auditory, and kinesthetic. They activate our minds and emotions in ways that mere sermonizing cannot match. As well, coming from and speaking to the wider North American populace (not just church-going folk), movies like this treat religious films with a freshness and creativity that communicates with understandable force.

While not "orthodox", Denys Arcand's film witnesses to many of the liberating truths that the original Jesus brought to this world. I thank God for its witness, and commend its viewing to readers of the *Record*. □

Dr. Dennis Oliver is minister of Morningside-High Park Church, Toronto.

With All God's People —The New Ecumenical Prayer Cycle

compiled by John Carden. World Council of Churches, Geneva, 1989. \$22.95. In stock at the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Orders of Service

World Council of Churches, Geneva, 1989. \$12.25. In stock at the W.M.S. Bookroom.

(Purchase two books together and save — at a cost of \$29.95)

The larger of these two books provides 52 weeks of prayers for all God's people in the world. It also attempts to provide information about those being prayed for so that we may understand and pray in solidarity with them. Week One, for example, starts out with Egypt. It provides a brief synopsis of Egypt's population, language, government and religious make-up, plus the history of Chris-

tianity there. This one page is followed by two pages of prayers for the Church in Egypt. Included under the first week are also the countries of Israel, Jordan, Lebanon and Syria. The prayers are a mix of ancient and traditional, and modern and contemporary.

The slimmer companion volume provides a series of services for both particular seasons of the church year such as Advent, Lent and Pentecost, and also services on particular themes such as Human Rights and People of Other Faiths. The services include prayers, readings, brief meditations and responses from a variety of countries. Often both the words and music are provided for suggested hymns.

From my perusal of these resources, I believe they could be enriching either for individual and small group use, or adapted for worship in the congregation. This

material could go a long way in helping worship become the meaningful and celebrative event it is meant to be.

John Congram

Facing The Tiger by Shirley Jane Endicott.

Wood Lake Books, Winfield, B.C. 1988. \$12.95

We all have tigers to face. Shirley Endicott identifies hers and then tells us what happens when she encounters them.

This is a fascinating book for many reasons. First it is about the famous Endicotts. Shirley not only tells interesting stories about her upbringing in China as the child of missionary parents, she also reveals what it is like to be the only daughter in a family of powerful males.

Second, the sufferings Shirley ex-

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perienced because of her pro-communist posture during the "McCarthy years" in the early 1950s come through cogently in this book.

Third, the struggles of this courageous woman to find herself are openly shown through pictures, poems, songs and anecdotes.

Fourth, the awakening of an "ivory tower" sociologist to the horrors of "wife abuse" are honestly revealed.

Fifth, the anger of an emerging feminist shouts from these pages.

I learned so much from this book — about a fascinating family, about how to face fear, about what many battered women suffer, about why women are disturbed by the paternalistic attitudes of men, about how much the church should do and can do to minister to men, women and groups!

I was bewildered by parts of what Shirley Endicott said, helped by many remarks, ministered to by several sections and captivated by the whole volume. Church people need to read this book — to be aroused, to be identified with the good and the bad, see the church in a new light, to respond to the challenges Shirley Endicott raises.

A most helpful literary device is the on-going dialogue the author has with "Miriam", the sister of Moses. Together Miriam and Shirley are liberated by the Exodus experience.

This is Shirley's personal story but it's everyone's story. It's well worth reading.

Zander Dunn.

Mr. Dunn is minister of Knox Presbyterian Church, Guelph, Ontario.

In the Name of Jesus

by Henri Nouwen. Crossroads, New York, 1989. 81 pages

This book grew out of an address given by Henri Nouwen wherein he offered his reflections on the nature and purpose of Christian ministry as the church approaches the 21st century. In his reflections Nouwen does not offer a new leadership model so much as he calls upon the church to return to the model presented by Jesus Christ, that of the servant-shepherd. According to Nouwen, to be an effective Christian leader the shepherd must give up the power to dominate, as well as the desire to be rele-

vant in the sense of being "trendy" or popular. One must be willing to share one's vulnerability, weakness and pain with the flock. Such an approach will have to include practising the disciplines of contemplative prayer, confession and forgiveness. In this way the shepherd who leads the flock is also led by God. On the relation between power and intimacy he states:

"What makes the temptation of power so seemingly irresistible? Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life, than to love life. . . . One thing is clear to me: the temptation to power is the greatest when intimacy is a threat. Much Christian leadership is exercised by people who do not know how to develop healthy intimate relationships and have opted for power and control instead. Many Christian empire builders are unable to give and receive love."

Could it be that it is the substitution of relationships based on power rather than love and intimacy that lies at the root of so many contemporary moral lapses and scandals among clergy?

The centrality of theological reflection is also emphasized by the author. He points out that many clergy today simply reflect a secular ethos where psychological and sociological concerns have replaced biblical and scriptural ones. In this way they reflect the seminaries that trained them, which in Nouwen's opinion have developed highly secular outlooks almost without our knowing it. He comments:

"The task of future Christian leaders is not to make a little contribution to the solution of the pains and tribulations of their time, but to identify and announce the ways in which Jesus is leading God's people out of slavery, through the desert to a new land of freedom".

For Nouwen, true theological reflection is not just intellectual but requires a deep spiritual formation involving the whole person — body, mind and heart. It is this holistic approach which causes the issues of so-

continued.

DAILY BIBLE READINGS FEBRUARY

Date	Book	Verses
1	Hebrews	2:1-18
2	Luke	2:22-24
3	1 Corinthians	2:1-16
4	Isaiah	63:15-64:12
5	Isaiah	65:1-16
6	Isaiah	65:17-25
7	Deuteronomy	30:1-20
8	Psalms	119:1-16
9	1 Corinthians	3:1-9
10	Matthew	5:21-30
11	Romans	9:6-18
12	Romans	9:19-10:4
13	Romans	10:5-21
14	1 John	4:7-21
15	Leviticus	19:1-18
16	Psalms	62:1-12
17	1 Corinthians	3:10-23
18	Matthew	5:31-42
19	Matthew	5:43-6:4
20	Matthew	6:5-18
21	Matthew	6:19-34
22	Exodus	24:1-18
23	Psalms	2:1-12
24	2 Peter	1:1-21
25	Matthew	17:1-13
26	Matthew	17:14-27
27	Joel	2:1-17
28	Psalms	51:1-19

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Books

continued from previous page

cial justice and God's "preferential option" for the poor also to loom prominently in his understanding of ministry.

This is an excellent book for a Session to sit down and study together!

Gunar Kravalis

Mr. Kravalis is minister of St. Andrew's Church in Aurora, Ontario.



Canada's Heritage in Scotland

by *Ged Martin and Jeffrey Simpson*.

Toronto: Dundurn Press, 1989. 245 pages. \$16.95 paper

This book manages to be thoroughly delightful without compromising accuracy. The director of Edinburgh University's centre for Canadian studies joins forces with a long-time *Globe and Mail* bureau chief for a leisurely ramble through Scotland, concentrating on childhood homes of people who later figured in Canadian history. In most cases, a man brought up or educated in Scotland emigrated before showing what he could do, not always in his original field of endeavour; but sometimes, with both male and female achievers, the progress was from west to east.

The authors excel in shedding unexpected light on details of Canadian history which their readers are more apt to remember vaguely than to connect with any wider context. They point out, for instance, that both James Wolfe and James Murray, his second-in-command, were sent against Quebec only after a decade's involvement in the pacification of the Highlands following the defeat of Bonnie Prince Charlie. Was that where they learned that generous treatment of a conquered rural population pays dividends? Certainly the British behaved far less rapaciously along the St. Lawrence than they were doing at the same time along the Ganges . . .

And was the Confederation arrangement which gave Quebec a fixed number of MPs and Prince Edward Island a fixed number of senators prefigured by the 1707 Act of

Union, whereby Scotland gave up her parliament in return for a guaranteed number of seats at Westminster? How much of Canadians' attitude towards the United States derives from Scots' resistance to the cultural and economic pull exerted by a formidable southern neighbour?

More likely to linger in readers' minds are the vivid personal vignettes. We may remember how the eighth Earl of Elgin, as governor-general, provoked the Tories of Montreal into wrecking their city's chance of becoming Canada's capital by burning the Parliament Buildings in 1849; do we realize that, during his next colonial posting, he had fire set to the summer palace outside Beijing by way of punishing the Chinese for the Boxer Rebellion? And do we connect him with his father, who feared that the Greek struggle for independence from the Turks might damage the statues of the Parthenon? He brought them to the safety of the British Museum, depleting the family fortune to the point where his son had to take what government appointments he could get.

Most Scots who left their mark on Canada came, of course, from much humbler backgrounds, if indeed they were not squeezed or starved out by the homeland's chronic grinding pov-

erty. They might yearn to return home, but not until they could afford to live there comfortably — a goal which just enough of them attained to keep the rest from losing heart. Because the human-interest level of these people's stories is so high, readers can hardly help deepening their understanding and appreciation of how Canada came to be the kind of country it is, or finding the learning process positively enjoyable.

Hugh D. McKellar

Mr. McKellar is a hymnologist, teacher and free-lance writer.

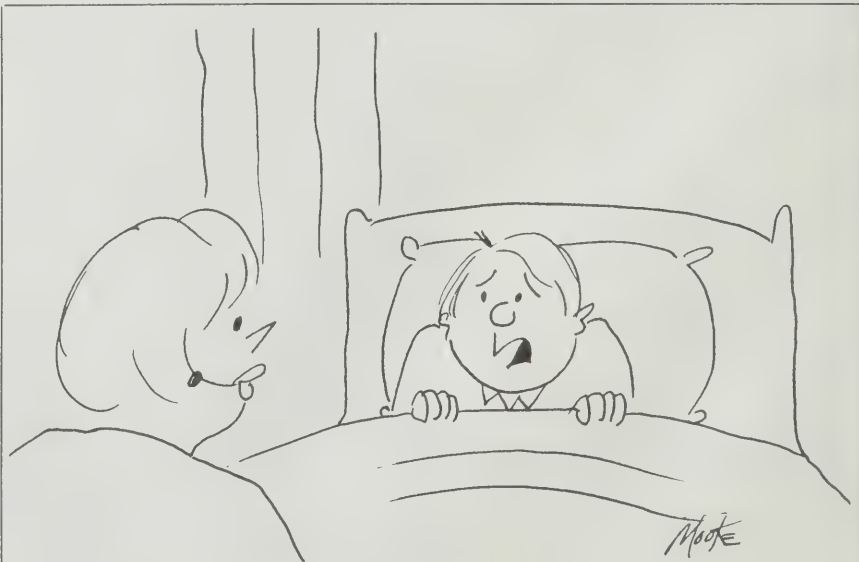
The Essential C. S. Lewis

Edited with an introduction by Lyle W.

Dorsett. Collier Books, MacMillan Publishing Company, New York, 1988, Paperback, 536 pages. \$17.95 U.S.

By any method of reckoning, this book is good value for your money. For those unfamiliar with Lewis's writings it provides a powerful introduction. For those who know about him it provides a valuable memorial. For those who think they know anything, it provides a yardstick with which to measure themselves.

Lewis received the now rare benefit of a classical education. There is a kind of wistful sting in his remark about, "the second death of ancient learning". Certainly, such learning



"Not only do I feel bad about what I did, but I feel good about feeling bad."

was not dead in him. He was well able to scale the mountain peaks of ancient Greece, Rome, and Jerusalem; then with the binoculars of Christian faith he saw things in the valleys of the 20th century, to which many are quite blind.

This remarkable man was born in Belfast, Northern Ireland before 1900; but he belongs to our age even though he died the same day in which President Kennedy was assassinated in 1963.

The story of his life is as unusual, as his style is unique. Anyone interested in conversion to Christianity in our century will probably want to obtain, *Surprised by Joy*, in its entirety. There is an excerpt from this piece of autobiography in this volume. (pp.23-50.)

This book will remind the reader of the variety of Lewis's writings. Examples of his letters mingle with works on literary criticism. The immortal children's story *The Lion the Witch and the Wardrobe*, is present in its entirety. I found the short selection of his poems (416-423) refreshing reading in our graceless times. Above all his contribution to Christian teaching and apologetics shines through in selections from the *Screwtape Letters*, *Mere Christianity*, *Undeceptions*, and so on. His remarks on the reform of the *Prayer Book* (Lewis was an Anglican) should be required reading for all liturgical experts in our church. (see the extract from *Letters to Malcolm Chiefly on Prayer* pp. 407-11.)

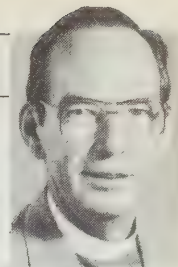
The editor of this volume is able to say that, "his books still sell in record numbers . . . perhaps his writing continues to attract readers because he is so often witty, fervent, non-sectarian, and apolitical."

Criticism? Well, I find it difficult to avoid describing Lewis as an intellectual, in spite of his popular appeal. "The Abolition of Man," was heavy going for this reviewer, not because Lewis was an early prophet of radical feminism, but because of the concentration of his thought. Who, in 1989 is used to language in which one thought follows another?

Those who will take the trouble to read pp. 428-71, will find, if they do not already possess one, a very plausible explanation of the present con-

FROM THE MODERATOR

Harrold Morris "Individuals are Important!"



I've just had my first difference of opinion with the editor of *The Record*. I have great respect for him, and the fine job that he is doing with this magazine. Accordingly, I gave him a free hand to edit the material I provide for these columns, confident in his ability to clarify and improve my efforts.

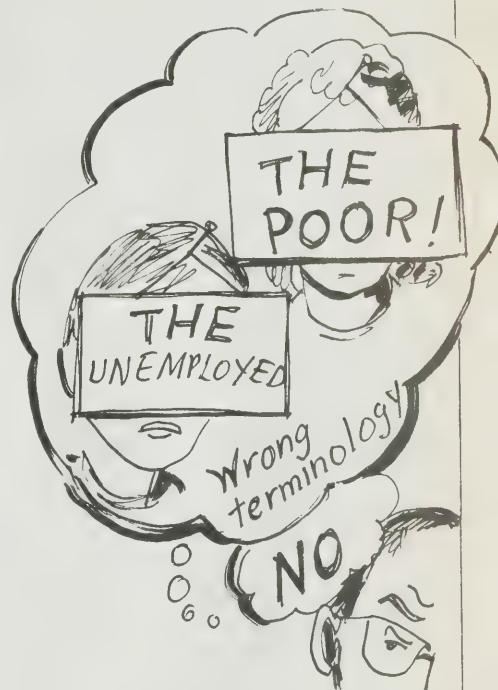
When I saw the November *Record*, however, I responded very negatively to some of his editing. I read the phrase, "many of the problems of the disadvantaged", and said, "I didn't write that!" Checking my own copy of what I had submitted, I read "many of the problems of *people who are disadvantaged*". It may seem a small difference to some, but I feel that it is a significant difference.

When we categorize people by some aspect of their life, we may be subtly avoiding seeing them as individuals. "The poor" brings, to my mind at least, an image of an amorphous mass; "those who are poor" brings some awareness of individual people who have a particular need. Individuals are important, and I try to be consistent in using such phrases as "those who are poor", "people who are disadvantaged", "hungry people", "homeless people", rather than "the poor", "the disadvantaged", "the hungry", "the homeless."

I realize that "the poor" is quite biblical; The Beatitudes use such terms as I am objecting to, at least in the older translations. That does not mean that it should be acceptable usage in our time, particularly if the regular use of such terms dulls our sensitivities to the importance of each and all of the individuals involved. It is significant that the *Good News Bible* (Today's English Version) uses the phrase "those who are . . ." throughout its translation of The Beatitudes.

Perhaps the reason for editing the longer phrase is only seen as a matter of space, or of simplifying the language used. Is the space saved at the cost of implicitly undercutting the importance of individuals, and if so, is it really worth the cost?

The good news of God's love in Jesus Christ affirms that God cares for each of us, as individuals. In St. Augustine's words, "God loves each



of us as if there were only one of us to love." Our Lord's parable of the final judgement makes it clear that Christ comes to us in the persons who need our help.

In our society, individual people are counted as less and less important. Surely we who are part of the Body of Christ, need to be more sensitive than ever to the importance of individuals. Each one of us is important to God. Each one of God's people should therefore be seen as important to us. □

Harrold Morris

Books

continued from previous page

tempt for the past, and also a chilling commentary on the way in which we are threatened by the new elite — “the experts.” Perhaps Lewis is open to other criticism, but when all has been given any Christian should be grateful for his capacity to make one think, and for the sheer integrity of purpose which shines through his writing. Let him speak for himself: “Comfort is the one thing you cannot get by looking for it. If you look for truth, you may find comfort in the end; if you look for comfort you will not get either comfort or truth — only soft soap and wishful thinking to begin with, and in the end despair.” (From *Mere Christianity* p. 311.)

Such words, and many like them, identify Lewis as one of the prophets of our time. So Lewis being dead yet speaks; and deserves to be heard.

David Marshall

Mr. Marshall is minister of St. Enoch's Church in Hamilton, Ontario.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Story Journey (An Invitation to the Gospel as Storytelling)

by *Thomas E. Boomershine*.

Abingdon, Nashville, 1988. \$17.50

Have you ever experienced the frustrations of trying to have a bathroom or kitchen installed? Just when it seems progress is being made, the workman throws up his hands and says, “Done all I can do for the present. We’ll have to wait for the electrician.” A few days or weeks later the electrician arrives, then it’s the plumber, and so on in a seemingly never ending round of delays.

Theology too can be like that with its scholars and practitioners. You look one place for a good exegete and somewhere else for help in making it all practical and relevant. The beauty of this book is that it is all there between the two covers.

The author is a first-class scholar

who helps you exegete the text and then leads you through the practical steps necessary to tell the story effectively. There are suggestions as to the best context into which to tell the story. Even more important, how to create the crucial third context of good story telling, the stories of the listeners and teller, and where they intersect with the biblical story.

Boomershine deals with many of the central New Testament stories, including Advent and Easter, and several miracles and parables. He even tackles the difficult encounter of Jesus with the Syro-Phoenician woman who comes seeking healing for her daughter. Here he offers an interesting and helpful interpretation I had not seen before.

Woven throughout the chapters are commentaries on the value of biblical storytelling for pastoral work and Christian Education. “Biblical storytelling,” claims the author, “is . . . a foundational process in religious education at all levels.”

Several times, without success, I tried to give this book to other persons for review. I’m glad now that I failed.

John Congram

Reversed Thunder (The Revelation of John and the Praying Imagination) by *Eugene H. Peterson*. Harper and Row, San Francisco, 1988

Eugene Peterson does not regard the biblical book of *The Revelation* as a source of information about the furniture of heaven or the temperature of hell. He refers to G.K. Chesterton, who said, that although John saw many strange monsters in his vision, none was so wild as some of his own commentators. Nor is it a book for persons who prefer to avoid the demands of either the imagination or intellect, in favour of cartoons and commercials. Rather, in Peterson’s eyes it is a piece of literature for those who are prepared to live in the tension between the spontaneous outpouring of the Spirit and the dogged routine of everyday responsibilities. The Revelation is the work of an author in whom the ministries of theologian, poet and pastor all converge. It is not a source of new insights so much as a presentation of the content of the gospels in a new way. Peter-

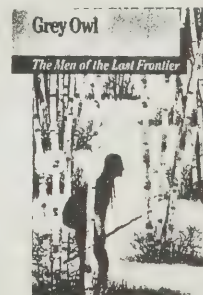
son’s approach to this biblical work is more pastoral than expository exegesis, because he is convinced that John was a pastor.

Peterson here, as in his other books, combines depth of perception and simplicity into rich and picturesque expression, as is illustrated by the following quotation. “There are tendencies within us and forces outside us that relentlessly reduce God to a checklist of explanations, or a handbook of moral precepts, or an economic arrangement, or a political expediency, or a pleasure boat . . . insofar as we accept these reductionist explanations, our lives become bored, depressed, or mean . . . God is not reduced or packaged or banalized, but known, contemplated and adored, with the result that our lives are not cramped into what we can explain but exalted by what we worship.”

Pastors who have never preached a series of sermons from *The Revelation* and are inclined to shudder at the thought, may change their minds after reading this book. It is arranged in topical chapters under the title of “Famous Last Words.” These include Worship, Witness, Evil, Politics, and Judgement as well as the more common Scripture, Christ, Church, Prayer and Heaven.

Wallace Whyte

Mr. Whyte is minister of Melville Presbyterian Church in West Hill, Ont.



BOOK BRIEFS

The Men of the Last Frontier by *Grey Owl*.

MacMillan Paperback, Toronto, 1989. 304 pages, \$5.95.

First published in 1931 this is a reprint of Grey Owl’s first book. Written to arouse early interest in conservation it is even more relevant today.

Tales of an Empty Cabin

by Grey Owl.

MacMillan Paperback, Toronto, 1989, 352 pages, \$5.95.

Many consider this book of tales of people, both Indian and white in Canada's northland, as Grey Owl's greatest book.

Portfolio (1989 in Canadian

Caricature) edited by Guy Badaux.

MacMillan, Toronto, 1989, 224 pages, \$14.95

Canada's top cartoonists with wit and humour portray the events of Canada and the world through cartoons.

The Free Church in Victorian

Canada 1844-1861 by Richard Vaudry.

Wilfrid Laurier University Press, Waterloo, 1989, 183 pages, \$29.95.

This book tells the story of the early days of the Free Church of Scotland in Canada.

The Most Beautiful House in the World by Witold Rybczynski.

Viking, New York, 1989, 211 pages, \$22.95.

The author, who is a professor of architecture at McGill University in Montreal, tells us about the history of architecture, but also how we can transform our experience of space and inhabit the spaces of our everyday lives.

The Beaver (Nature's Master Builder) by Frank Westcott.

Hounslow Press, Willowdale, 1989, 140 pages, \$32.95.

The author records the life of two beaver colonies in each of four seasons. Included as well are detailed facts about various aspects of the beaver. It is beautifully illustrated by wildlife artist Juliana Hawke.

The Song and the Silence,

(the life of Stoney Indian Chief Frank Kaquitts) by Peter Jonker. Lone Pine, Edmonton, 1988.

The story of this famous Alberta Indian won the Writers Guild of Alberta Nonfiction Award.

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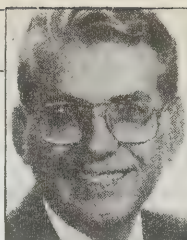
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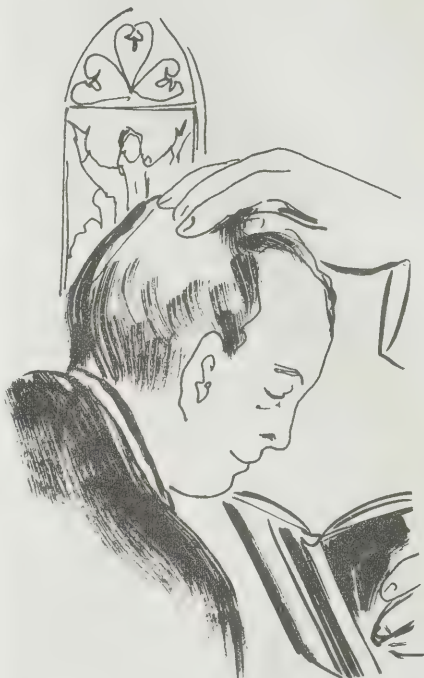
**"I'm a church member,
but was never baptized . . ."**



I have been a committed and active member of The Presbyterian Church in Canada for almost 15 years, but have recently learned from my mother that I was *not* baptized as an infant — I thought I had been! I would like to be baptized now for personal as well as symbolic reasons What has our church to say regarding my desire for baptism considering that I am already a member of the Church?

There is nothing that I am aware of that our church has said about this kind of situation. This is only the second time I have come across someone in your predicament in 25 years of ministry. As you know, baptism is administered in our church to infants as well as to children and adults who have not been baptized in infancy. Such baptism for children and adults takes place in the context of their profession of faith in Christ as Lord and Saviour. In recent years many adults have become members of the Church of Christ through our local congregation in this manner.

Although we are instructed by our Lord to administer the sacrament of baptism we, as a church, have never held that there is no salvation outside of the administration of this sacrament. Fifteen years ago you publicly professed your personal faith in Christ. In responding to the questions prescribed by the church you stated that you "repented of your sins with a humble and contrite heart" and "put your trust in the mercy of God which is in Christ Jesus." Since Scripture teaches that no one can say that "Jesus Christ is Lord" except through the Holy Spirit, you were in fact "ingrafted into Christ" and God's Spirit was poured out upon you. Indeed, that probably happened long before you made your vows before the congregation. Thus an inner



baptism took place, one that needs to happen to us all.

Should you now be baptized, even though you have been a professing and active member of the Church of Christ for 15 years? Yours is a unique circumstance which requires a special response. If I were your minister I would encourage you and happily administer the sacrament to you if this were your earnest desire. I would probably rewrite some parts of the baptismal service to suit the situation. I would stress your past as well as present profession of faith in Christ and use the occasion as a reaffirmation of that faith. It will no doubt be a wonderful moment for you and for the congregation of which you are a part. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Letters

continued from page 7

the Church has always been aware of this paradox and it is precisely this paradox or mystery which we as Christians are called upon to believe: namely, that God is somehow in control and active within creation, even though bad things happen or that evil seems to be out of control (*Living Faith* 2.1.4). It is this mystery which Helen Goggin refuses to accept and attempts to explain away with a concept of God drawn not from Scripture, the *Westminster Confession* or even *Living Faith* but rather from the process philosophy of A.N. Whitehead. Her enthusiasm for process thought has caused her to promote the idea of a God who is largely immanent and active within creation, against the biblical doctrine of God being *transcendent* over creation but still active within it. Although Whitehead's writings contain many profound and valid insights his doctrine of God is not one of them, and is fundamentally incompatible with the biblical view as summarized for us in *Living Faith*.

Therefore once again we have seen the orthodox biblical doctrine of our church being traded for a bowl of pottage served up from the latest secular philosophy considered chic at the time.

Gunar J. Kravalis
Aurora, Ontario

Your October lead article by the Rev. Helen Coggin, "God Creator and Ruler" is acceptable as far as the title is concerned. But when she states that God does not control everything she is making the same grave error that Adam and Eve made in the Garden of Eden when they doubted the omnipotence of God and decided that they could make the distinction of what was good and evil

Coggin's concept of God seems somewhat akin to a "hands-off president" who is concerned with general policy but uninvolved with details. If Coggin would read the Bible instead of her suggested bibliography, she would remember that Jesus said,

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered." Matt. IO: 29,30. To me this sounds like a God who is in control of everything . . .

It is regrettable that the likes of Coggin are lecturing to the impressionable young minds of the ladies at Ewart College.

*Geo. Coombes,
Vankleek Hill, Ontario.*

Muggeridge's Choice

In his article "Confessions of a Twentieth-Century Pilgrim," (October issue), and writing on the conversion of Malcolm Muggeridge to Christianity at 80 years of age, Dr. McMillan states, "That he felt he had to turn to Rome *indicts* the non-Roman-Catholic churches."

I am not sure of his meaning. Would he demean people who turn to the Presbyterian Church, particularly those who convert from Roman Catholicism? In his introduction, Dr. McMillan lists four other notables who also became Roman Catholic. Surely the list of worldly famous is not the true measure of the Church. Such a concept is in sharp contrast to Matthew 11:25 "I praise you Father, Lord of heaven and earth, because you have hidden these things from the wise and learned . . ."

*Ed. MacDonald,
Long Sault, Ontario.*

In a Presbyterian Church magazine why wouldn't Dr. McMillan, if Malcolm Muggeridge has to be written about at all, do some educating and demonstrate that Mr. Muggeridge's choice of religion was misguided? We are asleep at the wheel . . .

Considering the invaluable benefits of our faith and the need to build up our new converts and young believers let us not spend time on someone who makes Mr. Muggeridge's choice.

*Evelyn Fraser,
Montreal, Quebec.*

No bagpipes here?

On finishing my reading of the *Record* for October I was informed on the outside back cover that the To-

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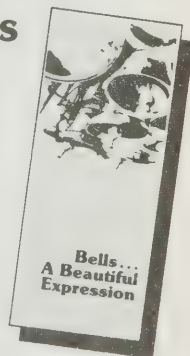
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GROWING PAINS

Burdett McNeel

Abortion legislation



What is your opinion of the recent legislation on abortion?

My opinion, for what it may be worth, is that it is a pragmatic attempt at a compromise in a no-win situation. It can not reconcile the two extremes because of their absolutist positions. In that respect it fails. Whether, in the absence of a better solution, it will satisfy the mass of people whose number and opinions are unknown, remains to be seen.

It has been condemned by pro-life advocates as an abdication of moral authority. One has said that it essentially grants abortion-on-demand. In effect it probably does, or rather it shifts the responsibility of decision back to the medical profession. On the other hand, it does give a feeble signal that indiscriminate taking of the life of the unborn is not to be approved. Perhaps this is all that can be expected of a democracy where there is such a lack of common values.

The worst scenario for our society will be further deterioration of our ability to agree on standards of conduct until we reach the deplorable conditions described in the book of Judges when "everyone did what was right in his own eyes."

The basic problem is the secular fundamentalism that seems to dominate the public attitudes of our society as displayed in the media, the arts, popular psychology, various protest movements, and often in the conduct

of political parties and even in the church. One feature is Me-ism: my rights take precedence over others; my feelings are sufficient justification for my behaviour. Another feature is the emphasis on "rights" with apparent disregard of obligations. Unless these two, rights and obligations, are balanced we cannot achieve mutuality which is a principle of true democracy. In fact, since we human beings are already predisposed to think of "me" first, most of us except, perhaps, the true perfectionists, probably need greater emphasis on obligations. If all people fulfilled their obligations to others no one would need to be concerned about their rights.

If you want my personal opinion on abortion I have to say that I am not sure that it is ever right, since it is a negation of life. However, I think that it is sometimes justifiable, as the lesser of two evils — a distinction that must be carefully made. In saying this I feel a bit like Moses who, Jesus said, gave rules for divorce "because of the hardness of your hearts." Perhaps if everyone was more responsible and compassionate abortion would be a very rare event.

If you think that is too unrealistic I'll file it with my dreams. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

Letters

continued from previous page

ronto Formosan congregation is not going to tolerate the bagpipes.

So what! I am not aware of any church that has pipe music on a regular basis. It also seems strange the closing message is "Presbyterians Sharing in many languages"! No Scottish culture please!

Bearing in mind the Ontario Gov-

ernment may be disbanding the Pipes and Drums of the Ontario Provincial Police our church may well be on the right track in resorting to some "haggis-bashing."

Thank goodness John Knox was not a piper. We could knock him for being a chauvinist. Our revised history will be something. As the pipers were marched off it is my hope they were playing "We're no awa' tae bide awa'," for if they are also Free-

masons the Free Methodists will not have them.

James Roberts,
Guelph, Ontario.

The advertisement for Presbyterians Sharing on the back cover of the October 1989 *Presbyterian Record* headed "No Bagpipes Here" is extremely distasteful and a gratuitous libel at the expense of the majority of members of The Presbyterian Church in Canada who are of Scottish descent. Nor, moreover, is it in any way whatsoever complimentary to the Toronto Formosan congregation. I applaud the work of Presbyterians Sharing in nurturing such congregations and of the Board of World Mission in responding to the spiritual needs of our multi-cultural society.

However, uncharitable slurs about the Scottish origins of The Presbyterian Church in Canada are quite unnecessary. The existence of congregations such as the one featured in the advertisement results from the evangelical zeal of nineteenth century Scottish and Scottish-Canadian Presbyterian missionaries. We should be glad that their labours have yielded such fruits.

If I wish to read unpleasant remarks about Scots Presbyterians, I can do so any day of the week in almost any newspaper — even in Post-Charter Canada. But please, not in the *Presbyterian Record*.

M. H. Ogilvie,
Ottawa, Ontario.

Harmony between the sexes

What a healthy and forward-looking article by Mrs. Melba McEachern in the September, 1989, issue of the *Record*, entitled "Surely we can get beyond gender!" Her thoughts and examples were not only pertinent but provide evidence of a person who has a healthy and objective approach to gender relationships and attitudes. It is articles like this which will help all of us overcome the short-sighted, naive and spurious arguments that contribute to disharmony between the sexes.

Fred J. Speckeen,
Calgary, Alberta.

Faith and works

Ian Malcolm, in a letter printed in the November edition, states that "the Church is uniquely suited to effect salvation while it is only one of the many institutions able to improve the world from a political, and/or economic perspective."

If human action can affect salvation in any way, surely it is by following Christ's direction and example. Christ has told us to follow Him. His whole earthly existence was a paradigm of caring for our fellow humans. Caring for the least among us is the expression of our faith for we cannot truly lend an ear without heeding the instruction.

Political and economic action to improve the conditions under which people live must not be a secondary activity of Christ's Church. A living faith manifests itself in actions.

Doug Reynolds,
Arnprior, Ont.

Unperson!

On November 3, 1989, Alex MacDonald opened his new copy of the *Presbyterian Record*, and with a sense of shock and disbelief read on page 7 that Peter Ruddell and Ted Sivers are the "first two and so far only 'Interims' . . . with a capital 'I' in the history of The Presbyterian Church in Canada."

Since the *Presbyterian Record*, among Canadian Presbyterians, contains all the moral and ideological force of *Pravda*, *Trud*, *Krokodil*, and *Komsomolskaya Pravda* taken together, MacDonald realizes that he must have been mistaken in thinking that he had been under appointment and described, for a period of some sixteen months from April 1, 1988 through July 31, 1989, as an Interim with a Capital "I".

He is grateful that the editor has only printed words to be employed at his discretion, and has not yet been granted either police or judicial powers.

Alex MacDonald,
Toronto, Ont.

The editor regrets any pain caused Mr. MacDonald by this editorial. We were under the impression that his interim appointment was with a small "i", and that no recognition service was held for this appointment. Fears expressed in the editorial are already being realized.

Peace Heroes

Our conversation at the 1988 Synod of the Atlantic Provinces, just after the 1988 Nobel Peace Prize was announced, has been fruitful in this November's *Record* received here today — the article "Heroes of Peace". Thank-you for this positive record. We do not 'glorify war', we exult in Peace yet count the cost!

Robert A. B. MacLean,
Barney's River, Nova Scotia.

Glen Mhor pictures?



I am compiling a photo-history of Lake Simcoe. Unfortunately I have been unable to find a photograph of the original Camp Glen Mhor when it was situated on Mara Point, Lake Simcoe.

I particularly want to include Glen Mhor in the campsites around the lake because Glen Mhor Camp was funded by Mr. and Mrs. James Playfair of Knox Church, Midland, which is my church. The Rev. John McNabb of Knox was also a prime mover on the project.

I will gladly prepay postage for any communications in this regard and any photos sent to me will be handled carefully and returned promptly. I will accept collect phone calls at 705-526-6794.

M. Haskill,
Midland, Ont.,

Sanctions and South Africa

Question: Why does the General Assembly "simply rubber-stamp" these "silly" reports of the International Affairs Committee? (A question in a letter from W.S. Thomson in the October *Record*.)

Answer: It knows more than Mr. W.S. Thomson of Oakville.

Specifically, concerning sanctions and the current situation in SA: Political, and Church leaders inside the country are united in their analysis that the de Klerk government must be pressurized into negotiating an end to apartheid. The timing of the release of the ANC leaders, designed to affect the Commonwealth Conference and the bankers, is a case in point. Walter Sisulu, addressing the mass

rally in Soweto on Oct. 29th, called for increased pressure, internally and internationally, precisely because he knows all too well that there has been no change of heart in the SA government, and that de Klerk is heavily pressurized from the right — pressure which must be countered by all those who desire a non-racial democratic SA. Church leaders like Chikane of the SACC, Tutu and Boesak have, for the same reasons, repeatedly called for the international community to keep the pressure up, and labour unions, contra Thomson, have been the most outspoken on the issue! Moses Mayekiso of NUMSA, himself recently released, puts it in all its painful necessity. "Sanctions hurt, but apartheid kills."

These considerations, far from being "silly", are the very stuff of the mission of Jesus Christ. I commend both the International Affairs Committee and the General Assembly for knowing it to be so.

Moruti Thabo,
Johannesburg, South Africa

Ecology Concerns

As Christians we are called to protect the environment — that is part of the creation mandate. As Canadian Presbyterians we affirm that "Our stewardship calls us to . . . [respect] God's creation and [to seek] its responsible use for the common good." (*Living Faith* 2.4.2).

We are not living up to that commitment!

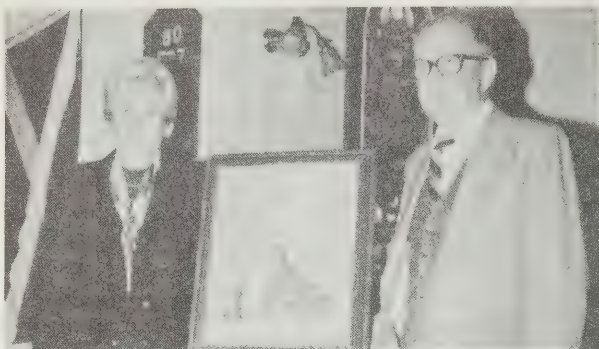
We continue to use styrofoam cups at church functions and disposable plates and cutlery at church dinners. We do not use re-cycled paper in our church bulletins or in our denominational publications and mailings from the Church Offices.

These may seem to be small things. But it is only as we are willing to change our lifestyles so that we are faithful in the little things, that we have any right to challenge others to be faithful in larger things.

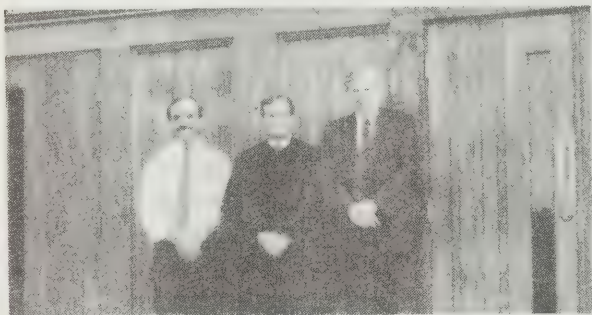
We must seek ways in which to make our denomination, our individual congregations, and our own households more "creation friendly." It is part of our responsibility as Christians.

Peter Bush
Flin Flon, Man.

PEOPLE AND PLACES



A WATER-COLOUR PAINTING of St. Paul's Church, Hawkesbury, Ont., was presented to James Donaldson on Sept. 17 to mark his retirement as clerk of session at St. Paul's after serving the position for 29 years. Mr. Donaldson's service as Sunday school superintendent and a member of the board of managers was also noted. He is pictured with the artist, Mrs. Elizabeth Bowes, a member of St. Paul's.



WESTMINSTER CHURCH, Pierrefonds, Quebec, was recently given a face-lift, with the addition of new oak doors, brass fittings and vertical blinds. Pictured, left to right, are: Elias Saikaly, clerk of session; Jim Cooper, student minister; John Stewart, chairman of the board of managers.



A STAINED-GLASS WINDOW depicting Moses, Ruth and Samuel was installed at St. Andrew's Church, Whitby, Ont., Oct. 15. The window is the gift of Margaret Sills and her brother, Mel Boyd, in honour of Jack Sills and their parents, Thomas and Mary Jane Boyd. Pictured are the Rev. W.J.S. McClure, Mel Boyd, Margaret Sills and Russell Goodman, the window's craftsman.



KNOX CHURCH, Wallaceburg, Ont., recently completed its renovation program. The project included seven new Sunday school rooms, new offices, new heating and air-conditioning and an elevator. Taking part in the ribbon-cutting ceremony were: Jim Forgie, chairman of the renovations committee; Mrs. Helen Black, whose father, the late Alexander Bourne, was chairman when the sanctuary was built in 1899; and the Rev. Hugh Appél. Total cost of the project was \$659,000.



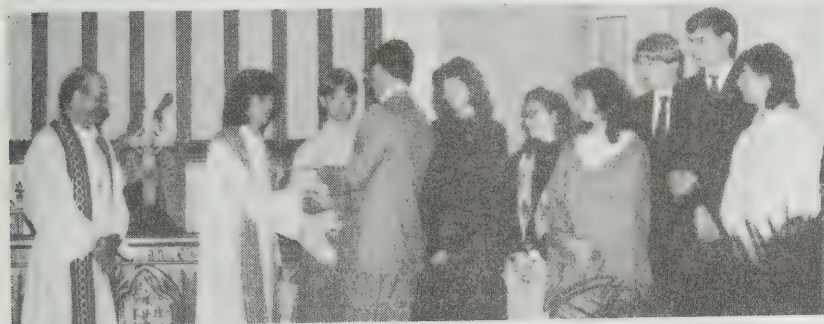
MEMBERS OF THE Presbytery of Northern Saskatchewan met at the Saskatchewan Penitentiary last August for a joint induction service for the Rev. Brian Penny, chaplain, and the Rev. Fr. Herve Vallee, Roman Catholic priest/chaplain. The prison choir provided special music for the occasion and the deputy-warden of the facility, Mr. W. Peet, participated in the service. Making up the Presbyterian contingent, pictured with the Rev. Arno Bablitz (far right), Regional Chaplain for the Correctional Services of Canada, were (left to right): the Rev. Jim McKay; the Rev. Bruce Gourlay; the Rev. Brian Penny; the Rev. Walter Donovan, moderator of the presbytery; the Rev. Harvey Reichelt, clerk of the presbytery.



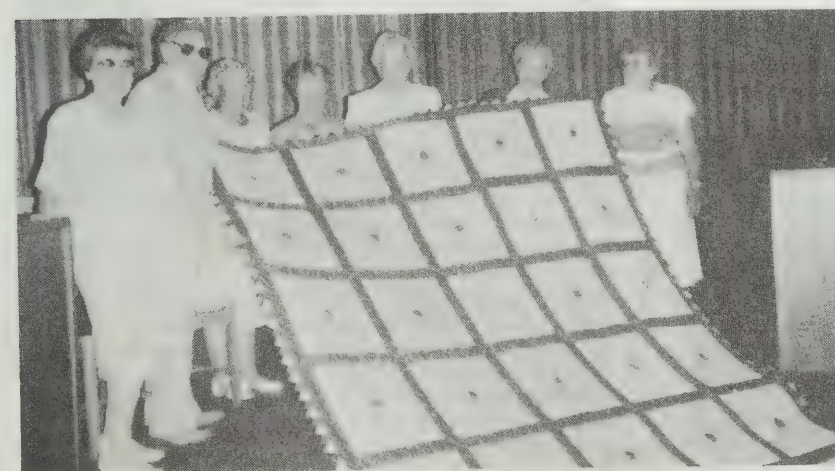
THE 155TH ANNIVERSARY of St. Stephen's Church, St. Stephen, N.B., was celebrated on Oct. 15, 1989. Pictured cutting the anniversary cake are (from left): Mrs. Adelaide Hewes, Mrs. Hilda Lindsay, Mrs. Edna Colwell and Mrs. Myra Stevens. The minister of St. Stephen's is the Rev. Steven C.H. Cho.



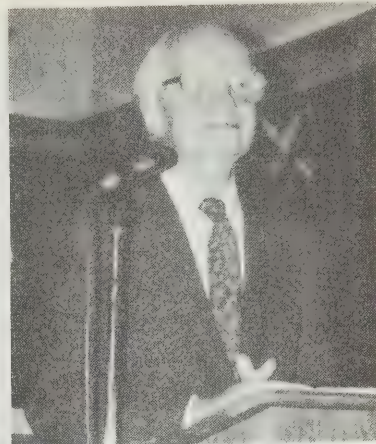
THE LADIES AID of St. Paul's Church, Thornbury, Ont., disbanded last February after 118 years of existence. Too few able-bodied members and no apparent future members were the main reasons. Pictured at a special celebration and luncheon held Sept. 24 are (from left): Isabel Johnson, Mary Irwin, Isobel Weir, Odessa Hoggard, Lorna Guy, Elizabeth McHallam, Doris Boyle and Elsie Gilson. With them is the Rev. Ian Raeburn-Gibson.



THE CONGREGATION OF St. John and St. Stephen Church, Saint John, N.B., held a farewell presentation for their diaconal assistant, Catherine Anderson on Oct. 22. Miss Anderson, who is doing post-graduate work at Evangel Hall, Toronto, is pictured being congratulated by session clerk Allan McDonald, while Dr. Phillip J. Lee, minister of St. John and St. Stephen, and members of the youth group with whom she worked for the past five years, look on.



THE CONGREGATIONS OF the pastoral charge of Avonton Church, Avonton, and Motherwell-Avonbank, Ont., honoured the Rev. Henry Ford MacNeil and his wife, Hazel, on their retirement from the ministry. Among the gifts presented was a friendship quilt from the Avonton congregation. Pictured, left to right, are: Hazel MacNeil, Henry Ford MacNeil, Iona Ballantyne, Maude Smith, Violet Coulthard, Joyce McKay and Ruth Strohm.



THE CONGREGATION OF Leaside Church, Toronto, and their minister, the Rev. George Vais, are sponsoring a series of Annual Lectures dealing with the ministry and mission of the Church. The first Annual Lecture took place this past fall, when Dr. Charles Hay, the congregation's first minister, spoke on the theme "Our Church Faces the Future."

The 125th Anniversary of **South Granville Presbyterian Church, P.E.I.**, took place Sept. 10, 1989, with the Rev. Dr. Donald A. Campbell the guest speaker.

The Ontario Heritage Foundation and the Glengarry Historical Society commemorated Sir Edward Peacock, C.V.V.O. (1871-1962) with the unveiling and dedication of a plaque Sept. 10, 1989, on the lawn of the Old Congregational Log Church at St. Elmo, Ont. The log church passed into the hands of the Gordon Presbyterian Church congregation several years ago. Sir Edward, a native of Glengarry, was a former director of the Bank of England in London and a close friend of the Royal Family. At the time of his death he was Receiver General of the Duchy of Cornwall. The Rev. Donald MacMillan, president of the Glengarry Historical Society, was chairman for the programme. The Rev. Duncan Scott Kennedy, minister of St. Giles Church, Ottawa, and a native of the St. Elmo area, dedicated the plaque, which was unveiled by Edith Peacock Miles and Sybil McDougall MacPhee. Don Boudria, M.P., and Noble Villeneuve, M.P.P., brought greetings.

continued



AN ILLUMINATED CROSS was dedicated to the Glory of God by the Rev. Linda Bell during the Thanksgiving service at the Presbyterian Church in Snow Road Station, Ont., Oct. 8. The cross was donated by Gail and Don Kerr and family in loving appreciation of Gail's parents, John R. and Kathleen Geddes. Pictured are Elizabeth and Gail Kerr, John R. and Kathleen Geddes, Don and Jennifer Kerr.



PICTURED AT THE sod-turning ceremony for Unionville Church, Unionville, Ont., held Sept. 17, are Dr. Harrold Morris, Moderator of the 115th General Assembly, and Alex Masterton, the first child born in the congregation after it was formed.

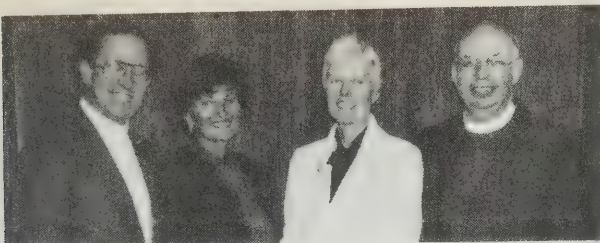
Photo: Markham Economist & Sun



THE CONGREGATIONS OF New St. Andrew's Church, Dover, and St. James Church, Chatham, Ont., celebrated with the Revs. Robert and Helen Smith on the 10th anniversary of their ordinations last year. The Smiths are pictured with their children, Jimmy and Laura.



A STAINED-GLASS WINDOW was dedicated at First Church, Stellarton, N.S., last year. The window was given by the Baudoux families in memory of Alfred and Bertha Baudoux and Daniel and Anna MacDonald. The MacDonalds were founding members of the church and Alfred Baudoux was a member of the board of managers. The window consists of six panels and was designed by John Cheesbrough, husband of Marion Baudoux. The top side panels depict a miner's Davy lamp and a railway lantern, representing both the historical background of Stellarton and the vocations of the MacDonald and Baudoux families. The bottom panels show a Scottish thistle, symbolic of the MacDonalds' heritage, and a poppy symbolizing the Belgium background of the Baudoux family. Pictured, left to right, are: Everett Baudoux; Daphne Baudoux; Katherine Baudoux; John Cheesbrough; Stirling Baudoux; and the Rev. J. Donald MacKay, a long-time friend of the family who conducted the dedication.



PICTURED AT THE 25th Anniversary Service of Parkwood Church, Nepean, Ont., are: Dr. Leslie Files (far left), minister of New St. James Church, London, Ont., and guest speaker; Winnifred Files; Claire McPhee; the Rev. Floyd McPhee, minister of Parkwood Church.



ST. ANDREW'S CHURCH, Quebec City, received a generous legacy from the estate of well-known hockey personality George (Punch) Imlach, who was a member of the congregation, along with his family, when he was connected with the Quebec Aces hockey team. Mrs. Imlach and her daughter, Marlene, are pictured with the Rev. Lyle Sams and members of the congregation during a visit last summer.



ON SUNDAY, NOV. 12 Dr. Edward McKinlay conducted the morning worship and concluded his ministry at Bridlewood Church, Agincourt, Ont., after nearly 14 years of dedicated and faithful service. The following Monday evening the congregation held a reception for Dr. McKinlay and his wife, Flora, in appreciation of their ministry. Many friends of the McKinlays were also on hand. Greetings were extended by the Moderator, Dr. Harold Morris, on behalf of the Presbyterian Church, the Rev. Frank Conkey on behalf of the Presbytery of East Toronto, and the Rev. Nick Stavroupolus on behalf of the Agincourt Ministerial Association. Members of the congregation also expressed their thoughts and appreciation. The evening concluded with the presentation of a plaque to Dr. McKinlay by Tiet Nguyen, the first Vietnamese refugee sponsored by Bridlewood in 1979, on behalf of all refugees subsequently sponsored. Jim Hutchison (pictured far right) presented a hand-painted china plaque, an original oil painting and a purse on behalf of the congregation.



THE ANNUAL MEETING of the Atlantic Mission Society was held at St. James Church, Truro, N.S., last September. Pictured are the first male delegates to the Annual Meeting — the Rev. Lorne MacLeod of Little Narrows, N.S., and the Rev. Robert MacLean of Barney's River, N.S. — along with delegates Meridith McCabe of Sydney, N.S., and Janice Carter of Kouchibouguac, N.B.



THE CONGREGATIONS OF Nestleton and Ballyduff Presbyterian Churches, Ont., held a reception Oct. 29 on the occasion of the final regular worship service conducted by the Rev. R.F. (Fred) Swann. After being ordained in 1959 Mr. Swann began his association with the two churches two years later and he has served them, either on a full-time or interim basis, for most of the past 28 years. He has also taught high school in Bowmanville, Ont., and will continue to do so. Mr. and Mrs. Swann are pictured with their daughter and son-in-law.



A FRIENDSHIP EVENING was held at West Vancouver Church, West Vancouver, B.C. to show appreciation to the Rev. George Philps and his wife, Margaret. Mr. Philps served as interim moderator of the congregation from April 1988 to August 31, 1989 and, along with Mrs. Philps, provided leadership and nurture to the church during the time of vacancy. Each group in the church provided a short skit or song in the Philps' honour and board chairman Nancy Farran presented them with a gift on the congregation's behalf. Pictured, left to right, are: Ray Tod; Gwen Stinson, head of the organizing committee; Nancy Farran; Margaret and George Philps; Lois Brymer, search committee chairperson; Maureen Blake, clerk of session. The Rev. Ian Victor is the current minister of the church.

□

Week of prayer for Christian Unity

The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations January 21-28, 1990. In Canada, the week is sponsored by the Canadian Council of Churches and the Canadian Centre for Ecumenism.

The theme for 1990 is *Together in the Prayer of Christ*. The texts are prepared by a team which includes Anglican, Baptist, Christian Church (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

New Acting Director for PWS&D



Dr. Allen

Dr. Richard Allen has been named Acting Director of Presbyterian World Service and Development. He will serve the position until a new Director is appointed by the 116th General Assembly.

Mr. Allen has served overseas through the Board of World Mission as a medical doctor in Nigeria, Nepal and Pakistan. His particular interest is management and evaluation of community health education programs.

He succeeds Jean Davidson, who left the PWS&D offices in October, 1989.

Evangelist receives star in Hollywood Walk of Fame

Evangelist Billy Graham received the 1900th star on the famous Hollywood Walk of Fame October 15 in a ceremony that he said was dedicating "a marker for the glory of God." (PNS)



Clyde Armstrong, speaking on behalf of Calvin Presbyterian Church, presents the congregation's views to the Ministerial Inquiry on Religious Education in Ontario Public Schools.

Presbyterian church among groups heard by government inquiry

Calvin Presbyterian Church, North Bay, Ontario, was one of 11 groups that made presentations to the Ministerial Inquiry on Religious Education in Ontario Public Schools at North Bay City Hall recently. Of the 11 presentations heard, nine favoured a multi-faith approach to religious education, while two said the emphasis should be placed on Judaeo-Christian values.

According to Dr. Glenn Watson, chairman of the inquiry, "A great many people believe religious education has a place in public elementary

schools, but there's a distinct disagreement between them." He says, "Some believe Christianity should be taught, while others believe it should go beyond Christianity to include other religious groups."

Clyde Armstrong, speaking on behalf of Calvin Church, suggested that the ministry of education should "work with the Judaeo-Christian communities for the development of integrated curriculum strategies (for the primary and junior divisions) that will assist pupils in the formation of these values and attitudes."

But Mr. Armstrong said the church also recommends the ministry develop a curriculum guideline for world religion courses for Grades 7 and 8. (Source: *North Bay Nugget*)

Religion census

Christianity is the world's largest religion with its followers comprising more than 33.1 per cent of the world's population, according to figures released in the latest Annual Statistical Table on Global Mission.

Islam comes next at 17.5 per cent while non-religious people number 16.4 per cent. Religions such as Hinduism with 13.3 per cent and Bud-

dhism with 6.1 per cent still have a substantial following even though they do not set out to gather converts.

The survey shows that Christians have plenty of room for improvement in the area of stewardship since, with a combined annual income of more than \$10.7 billion, they contributed less than 1.8 per cent to churches and other Christian causes. (*Anglican Journal*)

Presbyterian church celebrates restoration of historic spire

The weekend of November 17, 1989 was one of celebration for the congregation of St. Paul's Church, Hamilton, Ontario, as they recognized the completion of a restoration project which began over two years ago, and also held their 156th Anniversary Service.

On October 30, 1987 the City of Hamilton attached an "Order to Comply" to the front door of St. Paul's due to the unsafe condition of the church spire. The 55-metre stone spire which has graced the Victorian Gothic church building since 1857 is the only one of its kind in Ontario and the tallest in the country. Its deterioration was caused by acid rain, faulty workmanship and the use of incompatible materials in previous repair work. St. Paul's front door was locked and its bells remained silent while the congregation met in the church hall for the next five weeks until scaffolding could be erected around the spire.

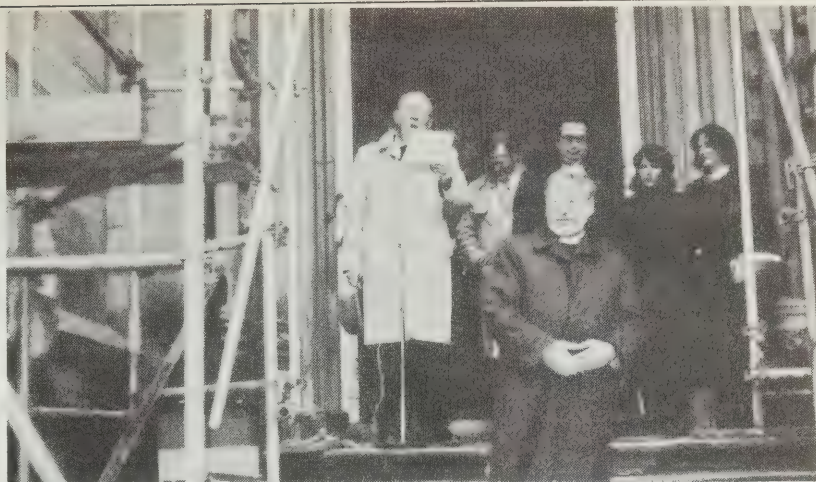
Although the cost of restoration, assessed at \$1.8 million, was a distressing reality, the congregation decided to move ahead in faith. With assistance from The Heritage Foundation, and other congregations, and a successful financial campaign, the project was completed.

The three-day celebration began November 17 with a ribbon-cutting ceremony. On hand were representatives from the Presbytery of Hamilton, federal, provincial and civic government officials, and members of the various organizations, and individuals, who helped make the restoration possible. Following the cutting of the ribbon, the church bells rang out "The Church's One Foundation", inviting those present to enter the sanctuary. A reception was held in St. Andrew's Hall.

Saturday afternoon featured recitals by four local organists, each recital announced by a ringing of the bells. A dinner was held in the evening.

The celebrations concluded with a 156th Anniversary Service the morning of November 19, and a Service of

continued



The Rev. Willard Pottinger, minister of St. Paul's Church, is pictured at the foot of the church's front steps while behind him are (left to right): Murray Dick, chairman of the restoration committee; Mayor Robert Morrow of the City of Hamilton; Guiseppe de Benedetto, Karen Daniels and Nina Chappel of the local Architectural Preservation Committee

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For peace to flower, justice must
have watered the ground.
— Martin Luther King

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News

continued from previous page

Restoration in the afternoon. The music of the combined choirs of St. Paul's and Knox Church, Burlington made the occasion a festive one. The Rev. John Duncan of St. Giles Church, Sarnia, spoke on the importance of having a passion for life. The Rev. A.M. McPherson of Central Church, Hamilton reminded the congregation of our "Faithful God, a confirmation of the Power that made the event possible."

Church of Scotland launches appeal to redevelop John Knox's House

The Church of Scotland has launched a £500,000 appeal to redevelop and link "John Knox's House" on Edinburgh's Royal Mile and the adjoining Kirk-owned Netherbow arts centre. Backing is coming from the local council and several conservation bodies.

The project is meant to create a modern museum in Edinburgh's most historic house (though the direct connection with Knox is traditional rather than historical) linked to the drama, lecture, restaurant, and exhibition facilities of the Netherbow. One aim is to project "the real John Knox".

R.D. Kernohan
Edinburgh, Scotland

Ada Adams lecture held at Ewart College

The ninth Ada Adams lecture was held at Ewart College, Toronto, on October 4, with the Rev. Dorcas Gordon, minister of St. David's Church, Scarborough, Ont., guest speaker. Her address, "Children in the Worshipping Community," was followed by a discussion period and a reception in the lounge.

The Ada Adams lecture was established in 1981 by the Board of Ewart College and the family and friends of Ada Adams. Miss Adams was Dean of Ewart for 15 years and served the Church for 50 years, overseas and in Canada.

CCC releases position paper on Middle East

The Canadian Council of Churches has released the text of a position paper on the Middle East which was approved by the CCC's General Board. The General Board includes representatives of the 16 member churches of Protestant, Roman Catholic and Orthodox tradition.

The paper was developed over the past two years through a consultative process which began after a visit to the Middle East by Canadian church leaders in September, 1987.

The 10-page paper welcomes growing contact between Canadian Christians and the churches of the Middle East and addresses Canada's role in the region. It looks at a number of conflicts in the area, including the Israeli-Palestinian conflict, and problems between Iran and Iraq, and in Syria, Lebanon and Jerusalem.

It calls on Canadian churches to assist efforts for peace by raising the level of public awareness about the Middle East. "In particular they should undertake to build greater awareness among their people concerning the two conflicting rights in the Israeli-Palestinian conflict," the paper suggests.

The document concludes by affirming the importance of dialogue among faith groups in Canada to strengthen ties of trust and understanding among Christians, Jews and Muslims.

United Church committee issues text on Bible authority, interpretation

The Theology and Faith Committee of the United Church of Canada has issued a 49-page text on the authority and interpretation of the Bible. The group says that subject is behind many divisive issues in the UCC, such as the ordination of homosexuals. Says Professor David MacLachlan of Atlantic School of Theology, a member of the committee which drafted the text: "We didn't want to start a war over Scripture. We want to help congregations clarify for themselves how we as a church understand Scripture." (EPS)

From the past RECORD

JAN. 1965

While we are talking about change perhaps it is time that The Presbyterian Church in Canada made another attempt to declare itself on the question of capital punishment.

At present the official position is that adopted ten years ago following a statement to the general assembly by the board of evangelism and social action. It affirms the right of the civil magistrate to impose the death sentence for crimes like malicious and deliberate homicide. At the same time it insists that capital punishment should not be applied in every case . . .

We would like to hear the subject debated in general assembly once again, and hope that the board of evangelism and social action is preparing to put capital punishment before the church as an issue on which we can and should speak.

DeCourcy H. Rayner, editor



JAN. 1940

British Columbia

The Synod met in Central Church, Vancouver, from the 10th to the 12th of October.

In reporting his activity as Moderator, Rev. F. G. St. Denis among other matters expressed his delight at being afforded the opportunity as Moderator of Synod of meeting Their Majesties, King George and Queen Elizabeth. . . .

At the morning session of the 11th following the Communion Service, the report of the Budget and Stewardship Committee was presented by Mr. C. H. Gordon. The Synod accepted the Assembly's allocation of \$12,300 and apportioned to Presbyteries as follows:

Kootenay \$600; Westminster \$9,200; Victoria \$2,500.



JAN. 1915

Awful — But Right.

War is right when it is in defence of the weak or in the maintenance of human liberties against tyranny and oppression. War is right when the policeman halts and fetters robber or marauder, whether that marauder be one man or a million, and whether the police be a single officer or the manhood of a nation. Weighed in this balance, Britain's war is eminently right. She entered it most unwillingly and after all honorable efforts to keep the peace had failed. It was forced upon her by the marauder, as a necessity which she could not avoid.

JAN. 1890

We shall search the Scriptures in vain to find a portion better fitted for meditation at the beginning of a New Year than the chapter in John's Gospel which records the sublime intercessory prayer of our gracious Redeemer, uttered in view of the near accomplishment of His Divine Mission, that all His believing people, to the end of time, might be united, in and through Him, to one another. All the more should it come home to every one of us for the reason given — "That the world may believe that Thou hast sent Me."

. . . Were all professing Christians to realize that unbelievers everywhere are still looking to them for evidence of the sincerity of their love to Christ and to one another, such as the Saviour himself prayed that they might exhibit, scepticism and infidelity and heathenism would soon come to an end; for it does not admit of a doubt that the divisions of the Christian Church — many of them founded on principles and prejudices of little or no real importance — have done, and are doing, more to retard the evangelization of the world than almost anything else.

GLEANINGS

... the goodbyes at the end of the year are bittersweet. They are followed by silence and, for a split second at least, a sense of the Void, a sense that party chatter and smiles cannot dispel. . . . The Last Enemy has sent good friends and family as advance legates. Their farewells force a realism that we will disguise in the New Year's Eve party chatter:

"Thank God, tomorrow they'll be gone," one says.

One thinks:

Tomorrow, they will.

♦ **Martin E. Marty**

Jesus Christ,
even when we feel
nothing of your presence,
you are always there.
You clothe us in your presence
as in a garment.
In us, your Holy Spirit
remains constantly active,
opening little ways forward
beyond our dead ends
and enabling us to advance
towards the essential of faith,
of trust.

Brother Roger

Taizé Community

♦
"First you are young; then you are middle-aged; then you are old; then you are wonderful."

Diana Cooper

Whether in Asia or America or the South Sea Islands, the earth is the larger context of survival. All human professions, institutions and activities must be integral with the earth as the primary self-nourishing, self-governing and self-fulfilling community. To integrate our human activities within this context is our way into the future.

From *The Dream of the Earth*, by
Thomas Berry

♦
"I have been disfellowshipped, disinvited, displaced, dispossessed and discouraged. But here I stand — as show-and-tell that God is at work through women in ministry."

The Rev. Nancy Sehested, pastor of Prescott Memorial Baptist Church, Memphis, Tenn.

Progress might have been all right once, but it's gone on too long.

Ogden Nash

DEATHS

ALLAN, WILLIAM JOHN, 78, elder for 35 years of Knox Church, Normanby, Ont.

ARMSTRONG, MRS. LLEWELLA E., member of Knox Church, Teeswater, Ont., member of W.M.S., Oct. 27, 1989.

ASHMORE, CHARLES J., 78, longtime elder and member of Knox Church, Fingal, Ont., April 3, 1989.

BALDWIN, JOHN, 40, lifelong member of St. Andrew's Church, Aurora, Ont., Nov. 11, 1989.

CAMERON, MARGARET, 87, longtime member of Forbes Presbyterian Church, Grande Prairie, Alta., member of Forbes Ladies Group and life member of WMS, Aug. 29, 1989.

CAMPBELL, MISS ISABELLE (BELLE), 93, longtime member of First Presbyterian Church, Seaforth, Ont., hon. life member of WMS, well-known and renowned historian of Seaforth & Huron County, active community worker for most of her life.

DALZIEL, JOHN T., 56, elder and choir member for 25 years at St. Laurent Presbyterian Church, St. Laurent, Que., presbytery hospital visitor at Queen Elizabeth Hospital, former Scout Leader and entertainer at church concerts, July 23, 1989.

DONNELLY, MRS. ALLAN (HARRIETT), member for 30 years of St. Matthew's Presbyterian Church, Ingleside, Ont., and former longtime member of St. John's, Farran's Point, Ont., member of Ladies Aid Society, choir and local CGIT, died in Cornwall on Sept. 1st, 1989.

FINLAY, ALEXANDER O., 74, longtime elder and clerk of session of Knox Church, Flos, Ont., Nov. 4, 1989.

GEDDES, MRS. GERALD (GEORGIA MacANDREWS), longtime member of St. Matthew's Church, Woodlands, Ont., then later of the new church in Ingleside, Ont., life member of WMS, and hon. member of the Society, died in Mississauga on June 17, 1989.

GRAHAM, G. LLOYD, 66, member of Knox Church, Fingal, Ont., Jan. 29, 1989.

GREGORY, ROSS F., 75, member of Knox Church, Fingal, Ont., July 27, 1989.

LIDDELL, JEAN, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., Oct. 24, 1989.

MacLENNAN, JOHN, 89, elder for 44 years and lifelong member of Hartsville Presbyterian Church, P.E.I., former Sunday School Superintendent for many years, Oct. 21, 1989.

McALEER, MRS. CATHERINE HELEN, 79, longtime member of First Presbyterian Church, New Glasgow, N.S., Oct. 20, 1989.

McCOLL, MRS. MARION FERGUSON, 71, native of Kincardine, later early member of St. Giles Presbyterian Church, St. Catharines, Ont., and elder since 1984, Nov. 3, 1989.

McLEOD, ROBERT ANGUS, elder for 45 years and formerly clerk of session of Drummond Hill Presbyterian Church, Niagara Falls, Ont., Sept. 18, 1989.

MOUNT, MRS. ALBERT (MARJORIE MILLER), 86, longtime member of St. Paul's Presbyterian Church, Victoria Harbour, Ont., Oct. 13, 1989.

PATERSON, JAMES G., 76, longtime elder and member of the board of managers of St. John's Presbyterian Church, Rodney, Ont., Oct. 14, 1989.

SMITH, MRS. ZELMA, 92, lifetime member of Knox Church, Palmerston, Ont., served on board of managers for many years and a longtime member of WMS.

WATTS, MRS. JEAN M., 84, longtime member of St. Andrew's Church, Aurora, Ont., active member of St. Andrew's Ladies and WMS, Oct. 30, 1989.

WILSON, BRUCE CROSIER, 78, member of Drummond Hill Presbyterian Church, Niagara Falls, Ont. in recent years, but formerly an elder for 32 years, clerk of session for a great many years, Sunday school teacher, choir member of St. Andrew's Church, Trenton, Ont., June 7, 1989.

WILSON, DR. CHARLES FREDERICK, 82, esteemed elder of St. Andrew's Church, Ottawa, Ont., Oct. 25, 1989.

CORRECTION

In the May 1989 issue of the *Record* an article appeared by John Shorne, entitled, "Passion and Paradise." The article claimed that a funeral service was held for Lady Oakes in Montreal, at which no friends or relatives attended. Since that time we have learned that this information is incorrect. Lady Oakes did not live in poverty as this article claimed. In accordance with her wishes her re-

mains were cremated in Nassau, and interment was made in Maine in the Mausoleum of her late husband, Sir Harry Oakes. Both at the interment and a Memorial Service held in the Bahamas and attended by several hundred persons, family members were present. The *Record* regrets any embarrassment caused to the relatives or friends of the late Eunice, Lady Oakes, by this article.

TRANSITION

ORDINATION

Calkin, Rev. Catherine, Halifax, St. David's Church, N.S., Oct. 18, 1989.

INDUCTIONS

Barker, Rev. Kenneth, Owen Sound, St. Andrew's Church, Ont., Sept. 6, 1989.

Boyce, Rev. Douglas A., Brantford, Knox-Mount Pleasant Church, Ont., Nov. 3, 1989.

Dowds, Rev. John F. K., Barrie, St. Andrew's Church, Ont., Nov. 30, 1989.

Kim, Rev. Yeon Wha, Kenora, First Presbyterian Church, Ont., Nov. 24, 1989.

Weisser, Rev. Lance, Victoria, Knox Church, B.C., Nov. 28, 1989.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Lower Sackville, First Sackville Presbyterian Church, N.S., Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.

Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.

Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.

Sherwood, St. Mark's, and Marshfield, St. Columba's Presbyterian Church, P.E.I., Rev. Gordon J. Matheson, P.O. Box 103, Charlottetown, P.E.I., C1A 7K2.

Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.

Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.

Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateauguay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormsdown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.

Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake

Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Brighton, St. Andrew's Church, and Colborne, Old St. Andrew's Church, and Lakeport, St. Paul's Church, Ont., Rev. Wayne Chatterton, 70 Division Street, Bowmanville, Ont., L1G 2Z7.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Cannington, Knox Church, Ont. Rev. William Fairley, Cameron, Ont., K0M 1G0.

Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.

Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.

Nobleton, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.

Norval and Union pastoral charge, Ont., Rev. Ed. Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.

Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais. c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4.

Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Wyllie, General Delivery, Sutton West, Ont., L0E 1R0.

Sutton West, St. Andrew's, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.

Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.

Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, Coldstream Presbyterian Church, Ont., Dr. Brian Ross, 1579 Royal York Road, Weston, Ont., M9P 3C5.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digate Blvd. Scarborough, Ont., M1S 2W8.

Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Viissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Toronto, North Park Presbyterian Church, Ont., Rev. John Taylor, 233 Thistledown Blvd., Etobicoke, Ont., M9V 1K6.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St.

East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, Westview Presbyterian Church Ont., Dr. Ian Clark, 31 Woodglen Road, Scarborough, Ont., M1N 2V8.

Toronto, Willowdale Presbyterian Church, Ont., Rev. Dr. Ed. McKinlay, 43 Broadbridge Drive, Scarborough, Ont., M1C 3K5.

Synod of Hamilton and London

Brantford, Greenbrier Presbyterian Church, Ont., Rev. Gabe Rienks, 32 Tutela Heights Road, Brantford, Ont., N3T 1A1.

Chatsworth, St. Andrew's and Dornoch, Lato-na, Ont., Rev. Ted Creen, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Corunna, St. Andrew's Church, Ont., Rev. Ernest Herron, 10 Derby Lane, Apt. 508, Sarnia, Ont., N7T 4S4.

Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.

Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont., N6A 3S3.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Sarnia, St. Andrew's Church, Rev. Shirley Herman, P.O. Box 219, Forest, Ont. N0N 1J0.

Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St. Stratford, Ont., N5A 2R1.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.

Winnipeg, Calvin Church and Stonewall, Knox Church, Man. Rev. Ian Shaw, 197 Browning Blvd., Winnipeg, Manitoba, R3K 0L1.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask. Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

continued

Transition

continued from previous page

Synod of Alberta

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Avenue, Edmonton, Alta., T6J 2H9 (or contact Board of World Mission).

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1V2.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Ordained Minister needed for St. Andrew's Church, Thompson, Manitoba. Opportunity for a challenging ministry. For information, contact the Rev. Florence Palmer, 67 Morningside Drive, Winnipeg, Manitoba, R3T 4A2.

Lay Missionary is needed for Leggett's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon
Nepal — Nursing Educator
Africa — Nurse Midwives

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, Youth in Mission has requests for volunteer help, as follows:

- Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring/Summer, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact:

Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

ST. ANDREW'S PRESBYTERIAN CHURCH

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150th ANNIVERSARY — 20th MAY 1990
GUEST PREACHER: Dr. Joel Nederhood
Radio Minister of *The Back to God Hour* of Lansing, Illinois.

SERVICES 11 A.M. & 7 P.M.

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Write: Anniversary Committee

Attention: Mrs. Edith Stewart

St. Andrew's Presbyterian Church

3 Queen St., Sydney Mines, N.S. B1V 1K4

ST. GILES PRESBYTERIAN CHURCH in Calgary, Alberta

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Please contact:

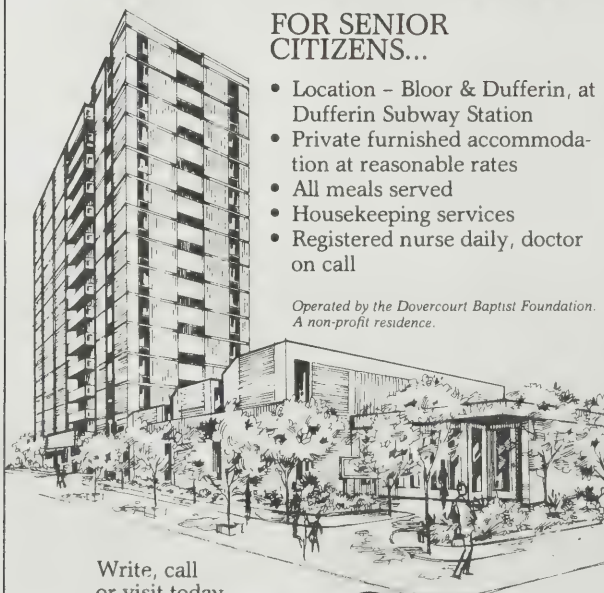
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150TH ANNIVERSARY SUNDAY

May 27th, 1990,

11:00 a.m. and 7:00 p.m.

Sesquicentennial Dinner

Saturday, May 26th, 6:30 p.m.

For information write or call:

Church: (416) 294-4736, Session Clerk:
John McGillivray, 294-4736; 32 Lincoln
Green Drive, Markham, Ontario, L3P 1R5.

MEDITATION

by Mariano DiGangi

What's New?



Read Ephesians 4:17-5:2

A master of mixed metaphors says that we can break new ground by going where the hand of man has never yet set foot. Who knows what we will encounter in this new year?

We are both fascinated and fearful at the thought of something new. Some of us are eager for a fresh challenge, while others dread whatever disturbing changes may lurk in the dark unknown. We are vulnerable to the persistent propaganda that promises to make us feel like new people by getting that flashy new car, fashionable wardrobe, rest-well mattress, or unaffordable house. Brochures announcing a coming conference or seminar beguile us with the latest fad to success in soul-winning, fund-raising, and ego-building. We are tempted to believe that the newest, biggest, and costliest is always the best. Small wonder that many are open to bartering away their precious birthright for the proverbial mess of pottage!

One doesn't have to be an ossified defender of orthodoxy or a petrified traditionalist to appreciate the prophet's recall to the old ways and Jude's urgent word about holding on to the faith once for all delivered to the saints.

Yet the Bible is essentially a book about newness. Come to think of it, Scripture starts with a God who creates and concludes with the Lord who re-creates all things. In between, it's packed with newness and renewal.

Our humanity, stained and stunted by the moral evil that keeps us from loving God and neighbour as we ought, can be remade by God's grace. His image in us, now defaced, is restored. We come to know God clearly, and are inclined to live in keeping with God's standard of holiness and righteousness as a result. It's like being born again.

According to the New Testament, converts were not only baptized in water but into Christ — into an experience of being crucified with Him and raised with Him, to live a new life from that day forward.

Centuries earlier the prophet Ezekiel had spoken for God and promised people that the Lord would

cleanse their personalities of moral pollution and give them a new heart filled with His Spirit. Motivated from within, they would then show a lifestyle willingly conformed to God's law.

That's what Jesus discussed with Nicodemus one unforgettable night. Spiritually reborn, says our Lord, we have new sight to perceive God's truth and strength to enter the kingdom.

When we feel bored, depressed, or downright pessimistic, let us think about the Christ who makes all things new. At the end, there will be a new heaven and a new earth in which righteousness shall have a place of

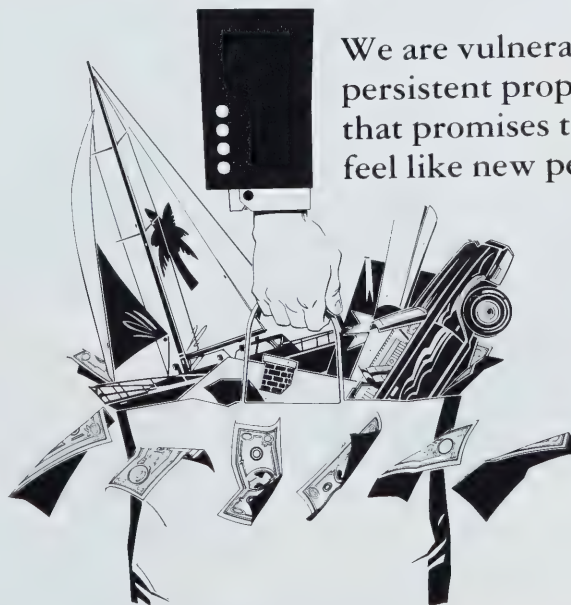
honour. But in our own time, He is in the blessed business of renovating people from the inside out. As Christ turned water into wine, so our Lord can bring about a welcome change in the situations we face by changing us.

Our prejudice turned into tolerance? Our unbelief into faith? Our doubt to certainty? From weakness to strength, and pride to humility? Guilt gives way to a sense of forgiveness and peace? Beyond death, resurrection and life? That's exactly what the good news is all about. Can you believe it?

Prayer

Lord, create in me a pure heart,
And renew a steadfast spirit within
me. Put your law in my mind, and
write it on my heart, so that I may
live for your glory. In Christ's name.
Amen. □

Dr. DiGangi is the senior minister of Knox Church, Toronto



We are vulnerable to the
persistent propaganda
that promises to make us
feel like new people . . .



PRESBYTERIAN Record

FEBRUARY, 1990



GROWING OLDER



Faith

Patricia Kendall Shaver

***We are not always certain that God is with us.
At times God calls us
to live in this world
without experiencing the divine presence,
often discerning God's nearness
only as we look back. (6.2.1)***

L Faith is one of those big words — the kind that seem so broad and elusive that they're hard to wrap your mind around. People sometimes talk as though faith were a simple thing, like hope and love, and all the other simple things, that take us a lifetime to understand. Or to grow into.

I have puzzled over faith all my life. I don't know much about it yet. If you are looking for sure and certain answers about faith, stop reading here. Sometimes I think I am living in faith. Sometimes I wonder. I have reached a temporary conclusion on the subject. The one thing faith refuses to give us is sure and certain answers. This is exactly what faith is *not* about. If we had those answers, we wouldn't need faith.

Some people feel sure of God's leading in their lives. They believe that there is one course they must follow and God will guide them into it. They make no detours on their journey. That has not been my experience. The road signs I read are much fuzzier, and often lead me down the back roads. That is why I have always liked the image of Abraham as a man of faith — because he went out not knowing where he was going! For me part of living in faith is the willingness to take a chance on something about which we have no sure conviction.

During the really bad times of life, faith has been a continuing struggle for me. The odd thing about it is that whenever I most doubt my faith I spend a great deal of time thinking about God . . . the God I doubt. I once complained bitterly to another minister, in one period of crisis, "Whenever things get really bad for me the first thing to go is my faith!" "Well," he said, "join the club!"

But faith is *supposed* to sustain you through your trials, right? We ought to have faith — particularly to cope with emergencies. You may have heard people give such advice in a time of crisis: "Just have faith, things will turn out all



right!" As often as not they turn out all wrong, but it seems good advice at the time.

Sometimes people have told me that faith sustains them through crises. They have said to me: "I would never have got through that without my faith." I envied them such confidence when I seemed to lack it myself. I complained again to my minister friend: "Why is faith so tough for me? Other people's faith sustains them, why not me?" He replied: "People are awful liars. They say they feel what they think they ought to feel. Or what they think their minister wants to hear."

Think it over. Is it true? Sometimes true? I suspect there might be something in it. Maybe we deceive ourselves, because things look different afterwards. During the crisis we feel bereft, lost, cut off from God, without faith. But somehow or other we weather it. We come out on the other side, okay after all. Then we look back. Then we begin to wonder whether the hand of God wasn't somehow mysteriously in

the process after all . . . then we say, "God led me through that crisis." But we didn't feel that way in the middle of it. Our conviction comes only with hindsight.

Maybe that is what faith is all about . . . muddling through crises *even when God seems to be absent*. To live with the forsakenness, trusting that there must be light on the other side, even when all around you is darkness . . . trusting, even when you don't know you're doing it, that God does not hide his face forever . . . that *even when things turn out all wrong* they will turn out all right.

II. What we put our faith in makes us what we are as human beings. People sometimes speak about losing their faith, as though they could misplace it like a lost wallet. Loosely attached things are easily lost. Faith is not something that is added on to us. We cannot detach it from ourselves as though it were an optional extra. Rather our faith is at the core of who we are. If it goes, we fall apart. Or we become quite different human beings. We find another faith.

That is why what we put our faith in is crucial. It determines who we will become in life. To me that popular bumper sticker, "Born to shop" is full of unintentional pathos. Can you imagine any destiny in life less inspiring than transformation into the "Ultimate Consumer?"

It does not seem to me to be a real human option to be without faith. Utter nihilism — total disbelief or lack of faith — does not sustain life. With no faith we perish, because nothing holds us together. I suspect that those who claim to have no faith simply do not recognize what they put their faith in. There has to be something. As Luther put it, "What your heart clings to and relies upon, that properly is your God."

If it is important in life to determine who we will be, then it is crucial to decide where we will put our faith. That will determine the outcome. Sometimes we wake up and discover that we do not know where our faith truly lies. We think we believe one thing, yet we live another. It can be a painful discovery. It can also be a hopeful one, if we see in it an invitation to grow closer to our God.

Faith is never a static thing. It fills us with the urge to grow, to develop a greater understanding, to move beyond where we are to something more. Like Christian, Bunyan's pilgrim on his way to the heavenly city, we may find ourselves stuck in many byways or strayed off the road altogether. I don't think that really matters, if the desire to find the right way is still there. Wanting to reach our goal is a sign of God's grace. God will send us fellow pilgrims to help us through the worst spots, if we keep our eyes open for them.

The Scottish theologian John Baillie made a useful distinction. He talked about believing with the "top of our heads" or with "the bottom of our hearts." Sometimes the two do not go together. Particularly when we are young and trying to find our own faith, we may find we disbelieve virtually everything — with the top of our heads. But the faith at the bottom of our hearts may be as secure as ever. Our intellectual questioning is the only way to establish our own convictions. Some people seem to resolve such conflicts

easily, while for others of us it may be a lifetime process to bring head and heart together.

More likely it is the personal crises of our lives that reach the faith at the bottom of our hearts. Intellectual questions do not trouble us when our child dies. It is the agony of sustaining any conviction about the goodness of God. It is a crisis of trust. There is no proper intellectual response, no "answer" to our cries of dereliction. Here is the supreme test of our faith — to trust God when there is no answer. Only one thing can sustain us. The conviction that God is there in the darkness with us. In such times, we know with Dietrich Bonhoeffer that "only a suffering God can help."

III. Earlier I suggested that it is crucial to decide where we will place our faith. You and I have decided to put our faith in the God we see in the face of Jesus Christ. We make a conscious decision to follow a certain way of life, to take up the cross and follow our Lord. At the same time we sense that our decision is not a matter of choosing among equally possible options. We choose this way of life because it draws us, it compels us . . . "The love of Christ constrains us." It is the only choice we can make and be true to ourselves."

We choose freely, and we find we have been chosen. Our Christian faith is not something we achieve, though we work hard at it, but something we have been given. That is why it is so difficult to lose. It is the presence of God within us, calling us and recalling us, making us and remaking us, awakening us to joy and offering us the peace that passes understanding.

Questions:

1. In one dictionary, doubt is given as the opposite of faith. Do you think this is true in relation to Christian faith? Why, or why not?
2. Abraham is given as an example of faith in Hebrews 11. He is described as going out, not knowing where he was going. Is this a good picture of faith? Does it fit your experience?
3. Faith is considered by some to be a gamble. Does this fit your understanding of faith?
4. What aspect of faith was not considered in this article? What makes it important in your life?

Scriptures:

Psalm 139; Romans 1:16-17; Hebrews ch. 11. □

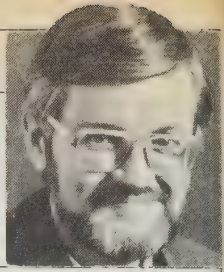


Mrs. Shaver is minister of the Appin-Melbourne pastoral charge in Ontario.

FROM THE EDITOR

John Congram

The "Golden" Years?



As a child I always enjoyed my visits to my grandparents' home. They lived in the small Ontario town of Wingham. My grandmother, in grandmotherly fashion, spoiled me royally. I even recall her giving me permission to add brown sugar to my corn syrup, something that still makes me feel ill whenever I think of it.

My grandfather, in his younger years suffered through a two-year bout with tuberculosis. That illness resulted in the loss of his partnership in a fledgling furniture business, that until a few years ago still bore his name. It was also an illness from which he never fully recovered.

In the summer he seemed to spend most of his time on the south porch of the house swatting flies: the winter in the large rocking chair, that he himself had made, situated in the corner of the dining room. There, in the company of the pot-bellied stove, he would wile away the hours surrounded on two sides from floor to ceiling, by years and years of *National Geographics*.

When I was ten years old, our family moved to Wingham and went to live with my grandmother. By then my grandfather had died. Living with grandmother became a different

world altogether from that which I had experienced previously. It is one thing to visit — an entirely different thing to attempt to house three generations under one roof, each with different concepts of discipline.

Grandma occupied the small bedroom at the top of the stairs next to mine. She could neither hear nor see well. They were happy hours for us both when I would make time from my not so busy schedule to read from her well-worn Bible.

At night before she fell asleep, she

always said her prayers. Because of her deafness she would not realize that prayers meant only for the ears of God, seeped through the thin walls between us and drifted into my room each night.

I now recall those times as one of the rare privileges life has accorded me — to be able to listen in as one of the saints wrestled with God in prayer. Often I was deeply moved by what I heard, and strongly suspect that the mystery of God's call to me was somehow mixed in with my grandmother's prayers.

Many can tell similar stories, experiences of joy and sadness with older people, grandparents or substitute grandparents, aunts, uncles, or just friends.

We have devoted much of our February issue to the struggles and opportunities of old age. May it in some small measure help to make those years a blessing, and those living them, blessed.

The Government's Gift to Publishers

Although it should not have been a surprise, the government's announcement in mid-December of the elimination of second-class postal subsidies, shocked many of us.

We have sympathy for the government's wish to alleviate the national debt, even eventually to do away with subsidies like that given for second-class mail. What we do object to is that it has been done with inconsistency, and over a long road of broken promises.

The postal subsidy began over a hundred years ago to assist Canadian publications to survive in a country of great distances and small population, and in the face of their much larger American competitors.

In April 1988, Flora MacDonald, then the minister of communications, declared that the cabinet had decided that the postal subsidy "is well worth preserving . . . I am pleased to announce," she said, "that for at least five years the programme's funding will be maintained at approximately its current level of \$220 million annually."

A year later the government announced that the programme would be cut to save \$10 million in 1989-90 and \$45 million in each subsequent year to a level of \$175 million in future years.

Now the government has decided to eliminate it altogether, with another promise of a new programme of

grants to some publishers of \$110 million, about one half of what it promised to pay through 1993. At the time of writing (December 20) it is not clear how the *Record* will benefit from this new programme.

As I have already said, the *Record* and its committee have not been opposed in principle to the government's attempts to reduce subsidies. We have only asked that it be done gradually and consistently so that we can plan for the additional costs.

With the end of postal subsidies and the soon to be introduced Goods and Services Tax, for those in the publishing business it has not been a happy introduction to a new year and a new decade. □

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Nan Stevenson and her grandson, Lawrence.
Photo by Neville Stevenson.

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Lloyd Robertson

The New Revolution



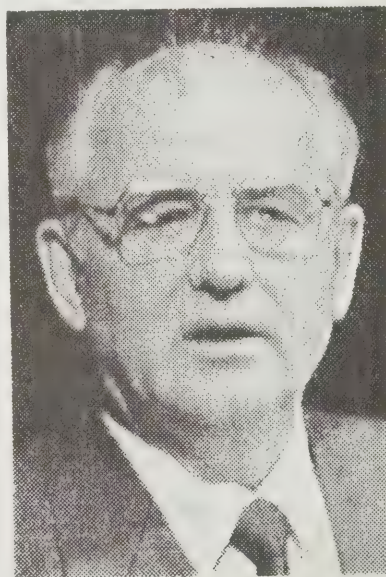
We are running out of words to describe the events that have been unfolding these past several months in eastern Europe and the Soviet Union.

Historic, monumental, spectacular, incredible have all been trotted out and used hundreds of times. It's understandable we should be so overawed. We are truly witnessing one of the great political transformations of the century as countries throw off Soviet-style scientific socialism and begin to adapt their own versions of government according to the perceived needs of their peoples.

These changes have been dubbed "the new revolution." They are taking place right under the nose of the Soviet Union, in fact inspired in large part by the words of Mikhail Gorbachev. The Soviet leader obviously hadn't intended to begin the unravelling of an empire, but when it became clear that Russian tanks were not going to roll into Poland, Hungary, East Germany or Czechoslovakia as a result of challenges to communist leadership, the ferocious leap to freedom by the people of these previously tightly controlled police states began in earnest. Gorbachev is heralded as a liberator in eastern Europe and in most of the west. But as is so often the case with international heroes their domestic reputations decline at the very time their credits are soaring abroad.

Your correspondent had the opportunity to visit the Soviet Union recently and it was one of my most fascinating assignments in many a year. I had last been in Moscow in 1975 and it was a shock to see how much things had changed in 15 years. There were obvious power shortages. The lineups for basic goods in government stores were longer and more frequent. But the new openness has brought many positive side effects. One woman told me that she and her partner were finally able to marry in a church without fear of KGB recriminations after seeing one another for fourteen years. She claimed that up until now she could have expected a knock on the door telling her that the future of her family would be bleak because she had married in an institution not sanctioned by the Communist Party. Religious groups the world over have Gorbachev to thank

**"The new revolution"
is inspired
in large part
by the words of
Gorbachev.**



for the increasing tolerance toward various faiths. Still, at home, while there is an appreciation of him there is an impatience with the Soviet leader. He is blamed for all talk, no action. Reformers, young and old, want to change the Soviet constitu-

tion to eliminate the leading role of the Communist Party. They charge quite openly that communism has brought nothing but totalitarianism and demand a multi-party system along western lines.

Can this happen? There is no way democracy can be introduced as swiftly in Russia as it might be in any of the Soviet satellites. The Soviet Union was the birthplace of modern communism while countries like Czechoslovakia, Hungary and East Germany have only been part of the communist orbit since 1945. In the Soviet Union millions of people in the bureaucracy rely on the system to provide perks and support. Gorbachev is certainly not popular with them. When I asked one of our young translators how life was different under Gorbachev he summed up his answer by telling me that Brezhnev was more clever in some ways because he knew he had to keep the masses subdued with full bellies. So the vodka flowed cheaply and basic foodstuffs such as meat and cheese were in more plentiful supply. Gorbachev, in his desire to improve productivity, launched an anti-alcohol campaign and told managers to be more responsible for their operations. This made him unpopular with many of the average Russian workers who had adhered to the old mythology of the relationship between the state and the workers best summed up as, "We pretend to work and they pretend to pay us." That approach has put the Soviet Union last in productivity of all the major industrialized countries.

But in all of this there is one constant. You hear it in eastern Europe, in the west and on the streets of Moscow. Despite his faults Mikhail Gorbachev must stay around for a while. There can be no turning back to the bad old days. The beacon of increasing freedom that he has allowed to glow through eastern Europe and his own country must not be snuffed out.

LETTERS

Plomp and baptism

I feel I must take issue with Dr. Plomp's views on baptism in the Presbyterian Church (Dec. 1989 *Record*).

He states that one of the issues is "the administration of the sacrament to the infants of unbelievers . . ."

Many people who ask to have their babies baptised are not unbelievers; they are non-attenders or not affiliated with a church. This fact does not preclude them from believing in God. The rather rigid view as stated assumes these parents to be sinners and therefore the children must be sinners also. This may not be the intended view of the church, but the fact remains that it is regarded as such by many.

Dr. Plomp has quoted many ordinances and proceedings of the Presbyterian Church regarding this matter but is that what we are all about? I am quite sure in my own mind that when Jesus said "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven" (Matt. 19:14), he was thinking of the innocence and blessings of children in this world, and not of church doctrine.

John Elder,
Hamilton, Ont.

Appreciation

I have been commissioned to express a vote of thanks to you in relation to Harvey Self's article "Heroes

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

for Peace" which you highlighted so well in the November *Record*.

I convened the Presbyterian segment of the larger Canadian Council of Churches' Committee on Chaplains in the Forces this week at 50 Wynford. The committee asked me to correspond with you to congratulate you on your part in the presentation.

P. Lyle Sams,
Quebec, Quebec.

Christ and pluralism

Almost 10 years ago now I attended General Assembly and along with other commissioners listened to the hisses of disapproval which greeted the comments of one of Assembly's guests who stated, "We are all travelling up the same mountain,

we are simply taking different pathways to the top."

I read with interest the article, "Confessing Christ in a Pluralistic World," by Ron Wallace, (November *Record*). I wonder how many "hisses of disapproval" there are today? Religious Pluralism certainly does present the Christian Church with a series of challenges. But since when was there ever an option other than the one Christ commissioned his disciples with, to "Go and make disciples of all nations."

The thought that, "adherents of other religions could be saved apart from an explicit knowledge of, and commitment of their lives to Jesus Christ as long as they live up to that portion of God's truth which their own religion affords them," should be considered blasphemous.

I will not compromise my faith for the sake of dialogue and world peace.

If there is another "path up the mountain," then the personnel of our Board should give themselves an early retirement but not before calling all our missionaries home.

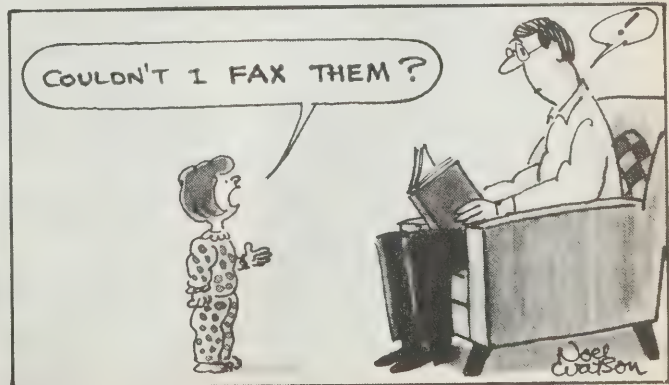
John A. Fraser,
Calgary, Alberta.

I question the need to set up another committee; this time to tell us whether we, as members of The Presbyterian Church in Canada, should be "exclusivist," "inclusivist" or

More letters on page 34

WATSON'S WORLD

Noel Watson



Gordon Hodgson

View from the hard pew



I'D GUESS THEY TAKE IN ABOUT \$4 BILLION

"Hi!" George said as I came into my office from a meeting in the next building. "Say, what's all this stuff about your phone calls to . . . let's see, where were you making phone calls to, Fredericton . . . ?" George was looking at a big computer printout lying on my desk on the "in" basket.

"Oh, don't worry about that," I said. "I never pay any attention to these things." I took the printout from him and threw it in the waste basket; then picked a book off my desk and showed it to him. "This is the sort of thing you should be reading. It's far more interesting than computer printouts of my phone calls. It might even improve your mind. Goodness knows your mind needs . . ."

"Hey, wait a minute!" he replied, "Aren't you going to throw somebody totally off balance if you don't return that printout? Accountants get pretty upset if they don't get all their paper back . . ."

"On the contrary," I said, "think of all the work I'm saving them by not returning that ridiculous printout. If I returned it, someone would have to read it, see where it fits into the whole system, see that I initialled it, see that I didn't see any errors and see that I approved the whole thing! If I don't return it, they will just shrug their shoulders and say 'He's ignored it again,' and then they can go about doing something useful." I added, "See how much work I've saved them!"

George looked at the book I gave him. It was a thin volume entitled *Behind the Mask: Human rights in Asia and Latin America — An inter-regional encounter*. "It's written by a Lutheran," I continued, "but that's okay — you have my permission to read it. It deals with the human rights situation in six countries — some in Asia and some in Latin America."

I went to a pile of publications under a sign saying 'Must Read!' "What would you like? Here's something on Central America, another on toxic farming, one on native spirituality, a special on defence without dollars, and here's one about creating money, creating poverty."

What if Paul
had to submit
formal proposals
for each of his trips?

Paul of Tarsus	
camels	
food	
oil	
hay	
horses	
ship ticket	
mald service	
companion	
Total	1289
	3386

George looked pretty perplexed. "Why would I want to read anything like that?" he asked.

"Why would you want to read my phone bill?" I countered. "Phone bills are for witless bottom-liners; human rights are for people!"

"Bottom-liners?" George looked at me quizzically. "What are bottom-liners?"

"They are people who govern themselves and everybody around them by the bottom line of an accounting report. 'Are we making

money?' they ask. 'How can we make more money?' 'If we could let 10 people go we wouldn't have to pay them any salaries and the bottom line would be better. If we could let 1,000 people go, it would be even better.' 'If we could get a machine to do it, or if we could get somebody less expensive to do it we could have a better bottom line.' 'What we need is bigger and better bottom lines!' " I concluded. "That's what runs most of this western world; that's why we have people fussing about my phone bills."

"But someone has to worry about your phone bills; obviously, you don't," George insisted. "Somebody has to look after the bills."

"Yes, of course, but they must not be allowed to get into a position of control!" I insisted. "Information, yes, but not control." I went on, "How could you ever run a church if there was forever somebody saying, 'You can't do that — it hasn't been approved — you must get permission from the chief accountant — he'll have to take it to the managers, or the stewardship committee, or the select committee on pending unapproved expenditures'?"

"Can you imagine running a church without a mortgage?" I continued. "What sort of an exercise would that be?"

"Oh, come now, that's going too far!" George protested.

I insisted, "Any church without a mortgage is in severe trouble."

"How come?"

"Well, just look at it," I continued. "Without a mortgage, a congregation is totally bereft of any challenge — it hasn't extended itself beyond the limits of good business. It's just sitting there protecting the bottom line — and not doing anything very useful — it surely isn't into human rights in its congregation, in its locality, nor in the world at large. Pierre Berton once wrote a book

called the *Comfortable Pew*. Pews should not be comfortable; they should be incredibly uncomfortable if the church is to do anything."

"But we don't have any money to throw around . . ." George protested.

"On page 722 of the last *Acts and Proceedings of the General Assembly of The Presbyterian Church in Canada*, it says that we had 1035 congregations in this country . . ."

"So?"

"And in 1988 those 1035 congregations handled total revenues of \$75 million. And those 1035 congregations spent most of that money themselves — all except \$9 million that went to the national church — they spent 88 per cent of their income on themselves."

"Okay, but what's that got to do with anything?" George demanded.

"Seventy-five million is a fair amount of money — for that amount of money you could buy three fighter aircraft . . . and you could park all three of them on my driveway . . ."

"Sure, but be serious; what's this got to do with . . .?"

"That \$75 million came from 214,000 members and adherents — about \$350 per person, per year."

"Yes, and that's a lot of money for people in the church across the country — for all the widows and retired people . . ."

"And for all the professional people — engineers, accountants, physicians, university types and so on . . . but it's only 100 Big Mac lunches. What do you suppose would be the total income of those 214,000 people?"

"So what are you getting at?" George persisted.

"I'd guess — knowing a lot of Presbyterians — that they take in about \$4 billion, like \$4,000 million, every year, on the average, across this country. For \$4 billion you could bail out the entire farming population in this country after a substantial drought."

"I still don't see . . ." George continued.

"What is the budget of the national Presbyterian Church in Canada for 1990?" I asked.

"How am I supposed to know that?" he retorted.

"I told you: It's about \$9 million a year. Out of that \$4 billion that we take in as individuals, we — all 214,000 of us — give only \$9 million for the national and international work of this denomination through its national office — that works out to about one fifth of one per cent of our gross income."

"That doesn't seem like much . . ." George observed.

"Of course, it's not much!" I replied. "Now, tell me," I said, "what would you advise the PCC to do if by some chance we had another \$9 million to spend? Just for the fun of it, let's say that everyone gave 200 Big Macs instead of only 100 per year. What would you do with doubling the budget of the PCC?"

"Well I don't really know . . . How about doubling what we are doing now?" he queried.

"Okay, but that's pretty uninspired, isn't it, and isn't that why the bottom-liners seem always to be in control? Why don't we challenge our people with something totally new and inspiring and challenging and exciting and creative . . . well, you know what I mean . . ." I tailed off.

"Any church without a mortgage is in severe trouble . . ."

"No, I don't!" George responded, "and until you get your act together with something inspiring and all those other good things, nothing is going to happen — like no more money from additional Big Macs or anything else."

"All right, what's the biggest problem in the world right now?"

"Where? Here or somewhere else?"

"All of the above! Poverty! Poverty and everything that it causes — disease, malnutrition, oppression, warfare, death, revolutions!" I declared.

"So what do we do?" George asked.

"Take that extra \$9 million and get on with a solution to the poverty issue."

"But this is a church, not an economic/political think-tank," George

protested.

"Oh, come now," I replied, "as Bob Goudzwaar said in *Creating Poverty*, 'The call of Christ to follow him is usually seen in only personal terms. Could it be [he asks] that we now have to follow the path of his commandments primarily as churches, as nations, as a whole generation?'"

"The key here is that the church has a spiritual and ethical base from which to work where economists and politicians have only bottom-lines," I continued. "We [Christians] put values on the most precious things in life — love, health and community — things that never show up in a balance sheet," I added. "If these are not on the balance sheet the bottom-liners can't deal with them. So they simply ignore them, and the rich get richer and the poor poorer," I concluded.

"So what are you going to do with your new \$9 million? Give it to the poor?" George asked.

"That would be a dandy start, but \$9 million isn't very much for that purpose. It would be better to use all the world's military monies for the poor — that would be a couple of billion dollars per day! — in that way we could employ all the poor in the world and give them something decent to do, instead of having hordes of high-tech people making machines of death." I went on: "I suggest that we use that \$9 million for an awareness programme. These programmes are expensive — it cost far more than \$9 million to sell the Free Trade deal — and it's costing a lot to improve the image of forestry companies right now with their wall to wall pulp mills — but we could make a good start on making people aware of the causes of local and international poverty. And once they are aware, the solutions become pretty obvious."

"And the bottom-liners?" George asked.

"They can help — for information, but not for control. Can you imagine Paul having to submit formal proposals in 15 copies each to the bottom-liners for each of his three trips to the Mediterranean lands and then having to account to them for all those phone calls when he got back?" □

PUNGENT AND PERTINENT

Elizabeth Achtemeier

Truth worth dying for

Is there any theological truth of the Christian gospel for which you would be willing to die, or for which you even would be willing to be vilified?

Perhaps the church has come to the point where it has learned that there are issues of *social justice* for which lives must be risked. But I am not sure that the church is willing to run the same risk for the sake of *theological truth*.

When we hear Scripture passages such as the one in Matthew 10:24-39, they make us feel very uncomfortable. They are so confrontational, so dogmatic — portraying the disciples of Jesus going out to preach a message that divides them from everyone else.

We are not at all sure that the Christian message should divide us from anyone. After all, should we not be willing to listen to other points of view? Should we not honour other opinions, sincerely held? Should we not respect the right of individuals to hold their own beliefs and to serve their own particular deities?

An interesting letter

I received an interesting letter a while back from a Presbyterian minister in California, responding to something that I had written. I had taken a stand against a particular theological position, and this pastor wrote to tell me that my criticism was neither healthy nor constructive. "We all need a lively and healthy interchange of thoughts and opinions on vital issues of faith and the Christian life," he wrote.

But such interchange becomes destructive, he said, when there is "a lack of mutual respect [and] the confidence that the other person has something vital *and valid* to say."

What he was implying, you see, is that we should never say "no" to any theological position. We should never judge that any theological statement is wrong.

Christian truth, it appears, in our time has become entirely relative, and there is now no clear-cut proclamation to be made about the nature of God or the lordship of Jesus Christ or the obligations of Christian discipleship. Everything is up for grabs, and so to protest or to reject any theological position brings with it the charge

that we are arrogant, close-minded, and unreasonably dogmatic.

Theological relativism

New Testament scholars Wayne Meeks and Gene Wehrli once characterized the theological relativism of our time in an article they wrote about evangelism. "The predominant mood," they said, "... is to accept all points of view, to be unwilling critically to evaluate any point of view and to announce that all beliefs sincerely held are equally good. Reality lies in whatever can be ratio-

nally held according to a group's prevailing interest. Relativism, openness to 'all avenues of truth,' characterizes the 'reasonable' church. Truth can be arrived at by many forms of reason and in many ways; all truths are to be accepted. The church becomes merely an 'open forum,' a kind of 'clearing house' for any new way of thinking and valuing. The result is a church without characteristics; everyone belongs."

How did it happen?

Now if we ask how we got ourselves into such a weak evangelistic and relativistic theological position in the church, perhaps the answer is two-fold. Somewhere along the line, and despite all our Christian education curricula, we let a vast pall of ignorance about the biblical story settle over the church, and so we lost our authority.

**"Everything is up for grabs,
and so to protest or to reject
any theological position
brings with it the charge
that we are arrogant,
close-minded, and
unreasonably dogmatic."**



We have no biblical ground upon which to stand anymore, and so we can never size up some ideology or competing theology and say clearly, on the basis of the biblical authority, "No, that is not true." We are left to judge any position only on the basis of whether it seems reasonable or, above all in our society, whether it is therapeutic or loving, according to merely modern measurements.

Secondly, having lost our biblical authority, we substituted for it the supremacy of the individual. In our time, the welfare of the individual has become our god, and nothing must be done to challenge that supremacy. The individual's feelings must be honoured. The individual's religious experience must be the judge of all. The individual's views must never be challenged or judged to be wrong.

By that standard, you see, the disciples in Jesus' time would never have been divided from anyone. A Paul would never have fought the Judaizers. A Luther would never have said no to the pope. That great cloud of witnesses, of which Hebrews speaks, would not have suffered mocking and scourging and martyrdom. And you and I would not be in the church now, claiming the name of Christian.

Something worth fighting for

There is something worth fighting for in this world, good Christians. There is something worth taking up a cross for — worth dying to self, worth risking vilification, worth putting reputation and lives on the line. That is the apostolic, biblical truth about God and the Holy Spirit and the Son, Jesus Christ our Lord. The universal Church summed up that biblical truth once, in a confession called the Nicene Creed. The faith expressed in that creed shapes and informs the life of the Christian church.

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Pick A Winner



Nyaguthi Gathoni
Kenya



Karmi Hembrom
India



Devison Badza
Zimbabwe



Maura S. Cruz
Mexico



Lenis Charlot
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Caring for the Caregiver

by Vonda Essenburg



On a warm, sunny afternoon last summer, Gayle drove home alone from the supermarket in her van. Without warning, she began to cry; soon her cheeks were wet. Then she suddenly realized — hers were tears of joy. After two years of caring for her severely physically-impaired son Jeff — day in, day out, hour in, hour out — she was *alone*. Jeff was a weekend guest at a respite house with other disabled children, and he was being well cared for. His four brothers and sisters were with their dad at home. For a brief time, Gayle had no one to take care of but herself. Her relief at knowing that such moments could still exist in her life took her by surprise.

Jeff, 11, has severe cerebral palsy. His entire body is involved: He is spastic, has limited speech, and needs help with using the bathroom,

walking, and eating. He is not (tragically, by some assessments) mentally retarded. Jeff can never be left alone. He needs special chairs, a bed, a lift for the tub, a wheelchair, and, to go anywhere, a van with a lift. As he grows, he will need even more special equipment. Jeff's family has no medical insurance; Medicare helps some. The extended family does not offer much support; in fact, some family members refuse to acknowledge Jeff's existence. Jeff's family does not attend church.

Brothers Jimmy, 8, and Doug, 10, have a genetic disease called Hunter's syndrome. Jimmy's health is the most fragile, and he will probably die first; both boys will die within a few years. Although both appeared normal and healthy at birth, the disease began to show up when the boys reached about eighteen months.

Hunter's syndrome is a degenerative disease that causes the whole body to deteriorate. Both boys have lost much of their hearing and vision. Their intellectual functioning, once normal, is about three years below normal. They have several health problems, general physical weakness (they wear diapers to bed), and allergies. Both need help eating.

The boys' mom, Norma, has rheumatoid arthritis. Although she is doing well now, she does not know how dramatically or abruptly this may change. The family has no local relatives, and she receives no help from any church members. For awhile, Norma quit going to church; she could never attend without being interrupted by the needs of one of the boys. Church just didn't seem worth the work. Now, a trained, paid, care-provider accompanies the boys to

Sunday school, allowing Norma to worship knowing the boys will be well taken care of.

Parental Saints? How special, saintlike, gifted, courageous, brave, selfless, and strong "these people" are — we often say. Though they may be, these comments often put us dangerously close to saying, "And I'm not like that at all." And that may mean, "So I don't have to have anything to do with this."

The fact is, these people are generally more like us than not. But they have developed, sometimes by choice and sometimes by life's accidental demands, the qualities we admire but keep from developing within ourselves.

How do these people cope? They don't always. The two true (but disguised) stories I've told here are actually happy stories. These families are coping; they are involved with programs that help. But there are also stories of abandonment, neglect, abuse, divorce, violence, and alcoholism. Tragedy does not guarantee the development of saintlike attributes. As people live longer, leave hospitals sooner, survive accidents and diseases more frequently, and are not so readily "put away" into institutions because of their disabilities and illnesses, they increasingly need in-community and in-home care. Caregiving-for-caregivers programs exist only in some communities, and these programs are often too small and too poor to meet existing needs.

So What Do We Do? As brothers and sisters in Christ, we look for ways to share this responsibility — and sometimes this is a burden. It's a human burden, true, but it is also an opportunity to demonstrate our love for Christ. Christ could not have made it more clear: "'Lord, when did we see you hungry . . . thirsty . . . a stranger . . . and needing clothes . . . ?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me'" (Matt. 25:37-40). And Paul said, "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Gal. 6:2).

As always, biblical requirements are good for us. Our Lord never asks

Ways to Help the Caregiver

- Provide times of relief by caring or arranging care for the disabled person.
- Express care by visiting, making telephone calls, or sending cards.
- Raise funds or give to a fund that promises respite for caregivers.
- Offer house maintenance services for caregivers who never have time to make repairs.
- Care for the family's non-handicapped children by giving them an all-day picnic, inviting them for dinner at your home, or taking them on an outing to some special event.
- Help the parents by bringing a meal, doing the laundry occasionally, inviting them to dinner and providing care for the child.
- Assist the caregiver with things needed for care of the patient: special medical equipment, such as wheelchair, lift, bath equipment, special van, or other; money for special-cab rides to the doctor or to therapy.

us to do anything that is not somehow necessary or beneficial for our spiritual and mental health. In reaching out to help another, we in a small way return God's love to him. We make it possible for the world to see God's love, and equally as important, we experience God's love as we give it. Whatever we give, we will more than receive. Does this sound gloriously or ridiculously unreal? It isn't. (see box, "Ways to Help").

Tragedy does not guarantee the development of saintlike attributes

Beware Resistance: I frequently hear families described as resistant, reluctant, isolated, and private. They don't ask for help, and they don't accept it easily. They hesitate to allow others into their homes and lives. They feel it is their problem alone; they feel they *should* be able to cope on their own, and they do not want you to know that they may have failed. They fear your judgment. They hang on to their pride.

Those who provide relief to caregivers need to be sensitive to these feelings and not adopt the "mighty do-gooder" approach that falsely separates the giver from the receiver. One receives by giving. This goes

both ways: the caregiver you wish to help may appreciate an opportunity to give something to you (and then again, maybe not just now). Accept the cake, the gift certificate, the invitation, the book, with grace. Few people will welcome the opportunity to be your charity project.

The Co-op Idea. We all need something. We all have something to give. That idea generated the Kalamazoo (Michigan) Parent Respite Care Co-op. After teaching each other how to care for their disabled children, parents involved exchange hours, days, and even weeks of care. Although they keep track of the time exchanged, I'm told they don't "check the books" too often. This self-made community provides its members not only with the exchange of care but also with emotional support. Your church may not have enough care-giving families to develop such a specialized co-op, but you may be able to join other churches in your community in doing so. Or, perhaps, your own congregation could organize its members to provide periodic services, skills, and time, child-care, home maintenance, meals, fellowship, and emotional support.

Or do you have another idea? ☐

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Adding *life* to years

A by Bernie Wiebe

Ageing still frightens too many people. The young don't want to be reminded that today's prolonged adolescence may be followed almost directly by obsolescence. They see ageing as calamity. Decreased mobility and agility, memory lapses, almost assured illnesses, uncertainty about financial security in an inflation-infected world. Will the geriatric glut become too much of a burden for the working population?

Disposable

The aged feel like excess baggage. At 65 they are given a watch or a plaque, an old age pension, and excused. It's intended to be a reward; but, for what end? While the aged are learning to switch from a materialistic preoccupation, we have nothing to make this rite of passage show that. Clearly, there is need for another dimension at this stage of life.

In the meantime, medical technology, dieting and exercise are adding years to our lives. Today about one-of-ten people in the United States and Canada is 65 or over. By 2030 that number will be about two-of-ten. The average male now lives to 70; female to 76.

But who wants the extra years in societies and churches where old is considered disposable? And youth is regarded as the true "fountain of life?"

Honour the aged.

The Bible includes "honour" to the ageing and aged as one of the fundamental commandments for ethical and long life in any community (Exodus 20:12; Deuteronomy 5:16; Ephesians 6:2-3). The Fifth Commandment says that respect for age will bring long life into the land. It is a commandment with promise.

There are some hints what this

"promise" may mean. Proverbs 16:31(NIV) says age is attained by a righteous life. Righteousness is often said to be synonymous with justice. Justice generates an atmosphere of fairness and respect for all people. One obvious result of that is less contention, violence and rejection toward anybody; therefore "adding life to years."

Proverbs 20:29 states: "The glory of young men is their strength, grey hair the splendour of the old." It seems that the life-cycle moves from an emphasis on brawn to an emphasis on brain. That's not to discredit either one. It recognizes their complementary nature. While brawn or muscular brain power may decrease with age, brain or wisdom will increase unless we discount and suppress it.

Justice and wisdom speak of tolerance and maturity or equilibrium. It is often thought among us that today belongs to the young; the world moves too fast for the old. Could it be that this is one reason why our societal norms seem to be careening from one extreme to another with ever growing speed? Does anyone know where and why we are moving in such a hurry?

There are aged people who resist every change as if the only good in this world has happened in some romanticized "good old days." Their eyes are ever over their shoulders or on the rear-view mirror. But, isn't it time for youth to listen to the experiences of age and to learn that good, solid paths take time to build and to travel with awareness? Aged tolerance, justice and wisdom are some of the fundamental hopes for the future. It has been so from the beginning.

Such truth has never been easy on the young. In Jesus's time, he confronted the people with their own selfishness. "You have a fine way of setting aside the commands of God in order to observe your own traditions!

For Moses said, 'Honour your father and your mother,' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother: 'Whatever help you might otherwise have received from me is Corban (that is, a gift devoted to God), then you no longer let him do anything for his father or mother'" (Mark 7:9-12).

Even religious excuses seem to come up naturally. What we might have set aside to work with the aged is needed for our other worthy conference and congregation causes. So there are no people or financial resources left.

Grey Power

Grey Power keeps on asserting itself and we will see more attention to ageing and the aged, like it or not. When the present Canadian government suddenly announced it would cut old age pensions (by de-indexing — an indirect and subtle attempt to tax the aged), the Seniors of Canada surprised Ottawa by how quickly they could organize and lobby against the injustice of this approach. There was little evidence of any geriatric senility and an ample display of the creative potential among the aged.

I have frequently used an illustration in family seminars. One of the greatest gifts parents can give to young children is to help them be friends with at least one person over 75. When children appreciate elderly people, they soon learn that in one such person they have come to know a whole library or a whole encyclopedia. The vast storehouse of knowledge and wisdom in such a relationship is beyond imagination. And the exciting thing is that it's not a one-way street. Elderly people are equal-

ly fascinated by the imagination and dreams of the young. Such dyads become mutually enriching in ways that formal school learning can rarely match.

There is growing awareness today that we must learn more about ageing and about the aged. The demographics demand it. Scripture commands it. Compassion desires it.

One model for "adding life to years" through our churches and families could be the following:



1. Ministries to the ageing and the aged.

We have designated services to most categories of people. There are things we must offer to people with handicaps, to children with learning difficulties, to single parents with low incomes, to disturbed adolescents, to those who are abusers of alcohol, other drugs, spouses or children. Likewise there are ministries essential to older people. Like counselling for meaningful transitions from career-orientation to relationship orientation, from productivity orientation to "being" orientation, from a work-focus to a more leisure-focus — all with self-esteem.

Much needs to be done in this area. We have too easily assumed our service to the aged was done when we built homes for the aged. About two-thirds of the elderly live in their own homes and only six per cent require nursing care. But all of them deserve a sense of dignity and outlets for continued creative "being." Senility is a disease too often imposed upon the aged because we promote the notion that to live beyond age 65 is like driving up a dead-end street. More essential than housing is the service to the elderly of caring

younger people who will counsel them about adding life to their years. Pensions, until recently mostly built around men, have been totally inadequately designed. In many cases, the women outlive their spouses and are then left with little provision for them.

2. Ministries for the ageing and the aged.

Like other groups of people, there are among the elderly those who cannot help themselves on certain matters. They need help with meals, transportation, medical support and emotional/spiritual assurance. While it is never wise to do for people what they can and need to do themselves, there are legitimate times for carrying one another's burdens. Access to buildings, especially churches, needs to be more considerably designed. Learning opportunities, both formal and informal, are essential for these people who have new and extra time to integrate into their lives.

3. Ministries with the ageing and the aged.

One of the things that makes life meaningful is to become equal partners at work, at leisure, at church and in the family. When the elderly are suddenly pushed aside and pointed to the rocking chair, all sense of partnership is destroyed. While their singing voices may change and their speed decline, their gifts of caring and wisdom naturally increase with age. Aren't these elements crucial to any church and community?

Memory loss is often as much due to lack of use and "selective inattention" because they have no reason to practise it, as it is due to any biological reasons.

The sense of well-being, self-worth and intergenerational connection fostered by partnership in ministries of the church and of the community can often largely erase the gap between young and old. Instead,

it can generate the koinonia community that the Body of Christ is all about (1 Corinthians 12:12-26).

4. Ministries of the ageing and of the aged.

This is the greatest challenge currently facing us. There was a time in many churches when the children and youth were relegated to unique roles outside of worship services and outside of participation in formal church ministries. Today we build many of our programs around the children and youth. We have special choirs, summer service and mission outlets at home and overseas, places to provide opportunities to the young.

For our elderly people to retain their dignity, their self-respect and self-worth, they must be able to serve in ministries that are distinctively appropriate for them. Not token ministries where we *let* them share or ministries where we *set* the "golden agers" in some separated centres by themselves. They must feel freedom to choose to be together or choose to be in special groups. They need to feel the opportunities to express creatively their gifts and commitments in places and ways where this can be appreciated.

Older people are shifting from an orientation that says "time is money" to "time is people." Any keen look at the Bible notices that this is in keeping with the example of Jesus. Could it be that our churches will experience their next great revival when we see the ministry of the ageing and the aged actually turned loose among us? Would we then see how beautiful it is to have the elderly with us? And wouldn't all of our spirits be blessed because we actually believe and exercise the Fifth Commandment? ☐



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Glorious Ministry

by Lucie Milne



Mildred is lost. Lost somewhere in a world of grey confusion. I sit hunched over the kitchen table, staring at the veins in my brown-flecked hands. Life flows inside those vessels. Life! What is life? I feel the throb of the vein in my left temple, throbbing, throbbing, pulsating in protest of another sleepless night. Another bad night to add to the others!

Like the unwinding spring of a child's toy, Mildred wandered through the house. Finally, as the first rosy-grey rays of daylight squeezed through the night sky, I led her one more time to bed. She slept, at last.

The clock on the wall, like the vein on the side of my head, also beats, a steady staccato in the silence of the house. I feel a deep and fragile aloneness. Mildred has not always been like this. I sigh with self-pity, and hate myself for my weakness. I am so weary.

I lean back in my chair and look into the living room. Over the mantel hangs the picture of a slim, wisp of a girl, wearing a yellow dress. I see her from where I sit. She is running, arms and legs circling down a hill possessed by matching yellow dandelions. Her straw hat hangs on her back, below her wind-tossed, chestnut hair. The darkest of eyes smile in the lovely face. *The Girl in Yellow*, I call it. I found the picture years ago in a small shop, one of those unplanned purchases one must have. *The Girl in Yellow* is my Mildred — the Mildred I know. Not this — this stranger lying on our bed in our bedroom.

It isn't fair. We are good people. I made a success of our lives. Why should I have Mildred like this. The doctor says it is progressive; little to be done. The medicine would help for a while, and then, there would be the Home.

The Home! It will never come to that! Not there . . . Why, people would talk. No! I will look after her. She will get better. I'll handle things like I always do and yet . . .

Mildred! The beautifully carved idol of my life. Always bright, poised, well-dressed. I've always

The sermon is travelling some strange territory today . . .

been proud to be seen walking with you. Now each day you drift about this house in your expensive silk, blue dressing gown, crumpled and worn; your hair, a mop of tangled grey, framing your pasty-white face. And those eyes, two dark demons pierce like darts from the recess of some inner tunnel, then recede behind a clouded curtain into a distant world. If only your mind — but that too — your memory is a jumble of remembered past and the forgotten present. You know your friends only when they step into the haze of memory, and then like a fog rolling in, quickly forget who they are. God! What is happening to *me*, to *us*? Why, why, — why?

Em's coming today. Coming to stay with Mildred — and see if I've been eating. As if I couldn't cook. Emily! You've always been a bossy old poop. Aren't all older sisters! Soon you'll be blowing in with your bags and parcels, start cleaning and rearranging. Guess I'm really grateful for your help. Anyway, it means that I can get out today. I won't tell you what I plan to do. You would have too much to say and I don't want to hear your opinions. What I do is my business.

"Holy, holy, holy" . . . That's familiar! The tune: I remember it from when I was a boy. Yes, I *am in church!* The big one on Main Street. For over forty years I've passed it each day on the way to work and never entered. Last night, Mildred quiet for a change, I suddenly remembered the little church of my youth, and Mother's words: "There will be times when you will need to have answers . . . friends who know." I never needed to look for answers for anything I did, and now, well, I *am here in church* now.

"Vouchsafe us sinners — deliver us from Thy holy wrath."

What does that man mean "vouchsafe?" "Sinners!" What have I ever done to hurt anyone? And why is God "wrathful", angry with *me*?

And why take it out on Mildred?

The glorious road of life. Glorious? Sermon might be hopeful. I wonder what has happened to my own road? *The glorious road of life:* tell me about it, Mr. Minister.

" . . . the inner resources of our soul." Resources! Mine are dry — brittle, dry." Godly courage — stick-to-it-ness." Hmmpf! "Imitate the brave Galilean. . ." Galilean! What's that? Why doesn't the man talk plain English. How can I imitate someone I don't even know? "Go forward with courage on the glorious road of life . . ."

The street is streaked with the grey slush of late winter — an inglorious grey slush. Answers! Where are they? *Not* in that service. Those strange words . . . If I go back again, I'll understand more. Damn! Life is confusion, and who can straighten it all out?

It's my fault. All my fault. I dozed off in my chair, and it was then that she slipped out of the house. God! I searched everywhere for her. All over the neighbourhood. I drove up every street. Never knew there were

"It isn't fair . . . why should I have Mildred like this . . ."

so many streets! I finally had to call the police. It was they who found her, asleep on a park bench, two miles from the house. Park bench! I don't remember ever being in that park. How did she get there? She can't tell me.

Mildred doesn't know me anymore. She's in the Home. The doctor was right. I didn't handle it. Couldn't.

Em's coming today. Last time she came, she wiped her finger across the mantel, clucked in disapproval, then disappeared towards the broom closet. Well, what can she expect? Let her clean up the place if she likes. I'll go out. You would push me out anyway, Em. Say that I need to get some fresh air. Em, old girl, you're really okay.

It's Sunday. Told myself that I'd go back to church. Said that four weeks ago. Four weeks! How quickly Mildred has gone down, down, down . . . in just four short weeks.

The sermon is travelling some strange territory today, or have I just been away too long, out of touch with the world of the church — "women ministers in the church — some thing called 'included' — no, 'inclusive' language — alterations of liturgical practices." What does this have to do with me — and with Mildred? And the Assembly Report: "Salaries; future of theological education; building fund for the mission task in Le . . ." some place in Africa. That has merits, if one knew more about it.

"And so, my people, we must take hold of the glorious task ahead — our glorious ministry."

Glorious — *glorious!* Why is everything glorious to that preacher? I won't listen anymore. I look at my bulletin. The final hymn will be, *Now . . .* I won't stay for the rest of the Service! Yes, I am walking out, and on my back hang a hundred eyes. Who am I to care! I hurry out the door, hurry quickly away from Main Street Christian Church. And behind me, I hear them singing — *Now Thank We All Our God.* □



Mrs. Milne is minister of Cromarty Presbyterian Church in Ontario.

One Loss Too Many!

by Ted Creen

JOHN'S WIFE of 60 years recently died. Until she died of sudden heart failure she had provided the life and spirit in their relationship. John's two sons and daughter have been supportive, assisting him in selling the old family home and moving into a nice apartment in a seniors' residence. Lately the family have been concerned about John's listlessness: it appears he is giving up on life. They are not willing to let him do that.

For elderly persons, loss increasingly occurs. Loss of a spouse becomes crucial. With increasing age other losses occur: loss of physical health, of social contacts, of familiar roles, of financial security, of independence and much more.

Because of geography or their own burdens one's own family may not be available to give the necessary sup-

port. Our society, until recently characterized as being "death denying," has a poor idea of the dynamics of grief. Failure to have open and frank conversations about dying hinders the older person in dealing, not only with the losses they have suffered, but in preparing for their own death.

Consider the effect on John of the death of his wife Emily.

Often people will say, "Think about all the good years they had together." True enough, but think also about all the years they depended on each other for nurture, strength and companionship. Because of age alone, we often feel that older people should be better able to deal with death. Not true! Like the rest of us some will deal with it better than others.

John misses the one who teased him, goaded him and kept him interested in life. Continuing on may simply be too much. The loss of his wife may be that "one loss too many" for him. Moving to a retirement home may signal his inability or unwillingness to cope with this loss.

While Emily was being rushed to hospital, John may well have thought not only of the possibility of losing a cherished partner and friend, but also the loss of a home, that he knew was increasingly difficult to maintain. Emily paid the bills. How would he manage without her? Could he stand to become totally dependent on his children? They had their own families to consider.

Fear plays a large part in the grief of the elderly, for the death of a spouse will totally affect their way of life. The threat of increasing dependency may be met with denial, refusal to let the family help, or attempts to "go it alone" at home despite the loneliness and sometimes inability to cope. Fear can translate into mistrustful, suspicious behaviour. As dependency on a family member increases, an older person may begin to wonder if that person is "out to get them," to push them into a nursing home or take their money. They may become hostile to those entrusted with their care.

Resentment may arise between children, especially if only one child is geographically close enough to provide the constant care necessary. If poor relationships already exist be-



tween the children this will make them worse.

One goal of grief is to "let go" of certain aspects of the former relationship so that new directions may be taken. This can create problems if the surviving parent wants to remarry. A role reversal may develop where children withhold permission for the opportunity to remarry feeling that to do so would "dishonour" the memory of the deceased spouse.

The example of John and Emily also raises an interesting ethical question. The surviving spouse often dies soon after their partner. It is literally true that a person can die of a broken heart. Life is simply not worth living anymore. This can deeply trouble a family who would like to see grandpa back to his normal self again. But that normal self may be so closely interwoven with grandma, that the old self may be irretrievable. Can we allow elderly people to make life and death decisions about their own lives? Or do we spend too much effort in attempting to change their minds, to push them back to life as we would like to see it?

BETTY

BETTY, 84, has coped well with many recent losses in her life, including her husband, two sisters and a close uncle. After deciding to move to an apartment she kept herself active in church, community and seniors' groups. Others saw her as a pillar of strength. Her friends cannot understand why Betty has been devastated at failing to pass her recent driving test due to poor eyesight.

Betty's friends wonder why she does not realize that many people her age must give up driving. Besides it would be safer if she took public transportation. What they failed to realize was that for Betty this was her "one loss too many." Betty experienced many losses in life including the death of friends and relatives who provided her with life and love. Her appearance of taking all this in stride may have resulted from failure to really grieve or to admit to the cumulative effects of such losses. Failure to keep her car on the road and the independence that it represented be-

came "the straw that broke the camel's back."

Often we fail to realize the significance of these seemingly insignificant things to older persons. Most of us accept driving a car without much thought. With diminishing health and an increasing number of losses, such an event can become the bearer of all the losses that went before. That is why people sometimes seem to mourn the death of a pet more deeply than that of a spouse. The "pillar of strength" we like to praise, sometimes due to our own fear of death, may be a person repressing grief and thus dealing poorly with loss.

ARNOLD

ARNOLD, 91, has been working on his photograph collection, accumulated in yellowed boxes from many years. His family, on their visits, find all of this a bit of a bother. Arnold wants to talk about each photo: the people, the places, the stories. The family feel they have heard it all before. It troubles them that Arnold prefaces each story with, "You know, I'll soon be gone . . ." "Nonsense," they reply, "there's still lots of life in you. Don't go on like that!"

Arnold is undertaking some serious work. In the face of death he is attempting to bring his life to a conclusion. Robert Butler speaks of the common "life review" in the latter stages of life: purposeful reminiscence leading to the "putting of one's house in order" before death. Lingering over old stories that the family views as bothersome, is Arnold's attempt to review and affirm his life as a unique story in itself.

Too often we deny older people the opportunity of this life review. Time to listen is a precious but all too infrequent gift. Erik Erikson describes the latter stages of life as the attempt to resolve the conflict between integrity and despair. Reviewing one's life, realizing opportunity for change and new directions has run out, can lead to despair if no resolution can be achieved. However, a deep sense of integrity is possible, the realization that life, despite its limitations, has been a precious gift. This can be a time of resolving fami-

ly hurts, achieving forgiveness and reconciliation. It is a time for families to deal openly and honestly with the fact that death is coming. Arnold's family were having difficulty coming to grips with his approaching death and therefore could not support him in his legitimate need for life review through his photo collection.

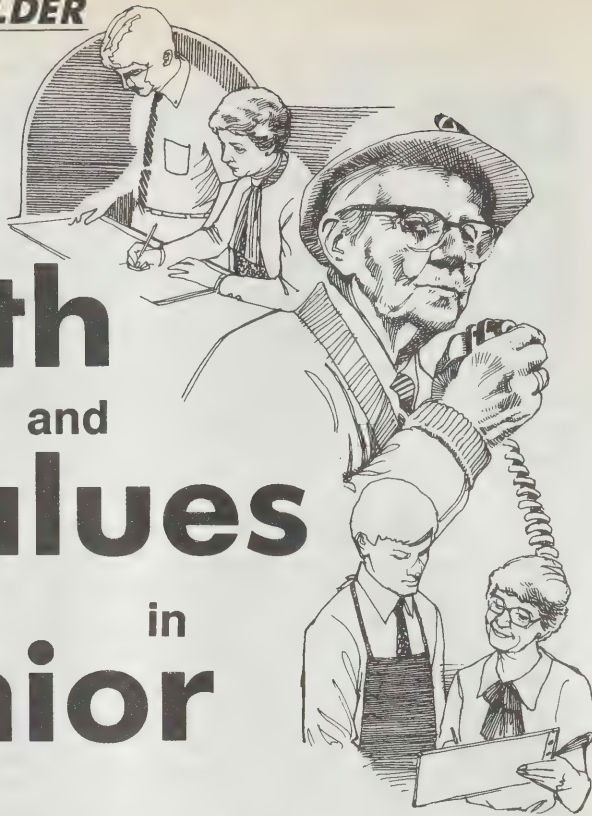
These examples have attempted to point to problems of loss related to the elderly. This time of life can also be one of the most enriching and growing times, when one's family can become a deep source of love and support. Great joy can be experienced in the continuing lives of grandchildren and great grandchildren. Loss of a spouse may uncover long-buried strengths. New friends can be made and cherished. Despite the cumulative losses, it can be true, in Saint Paul's words, that while our "outer nature" is wasting away, the inner person can be "renewed day by day." It is possible to gently let go of possessions and to hold on to the really precious, including the memories that tell us who we are, and the measure of our life.

A deeper faith can also be part of the gift of effectively dealing with grief and loss. Each death confronts us with questions of ultimate meaning. Why must I lose this friend, this ability? Our faith confronts these questions and gives us hope.

Many cultures provide the elderly with special opportunities to share what experience has taught them. Some gather their families around them before death to bid personal farewell to each member. We seldom grant this permission to parents or grandparents. The result is a later life which is diminished and lonely. Old age should be a time to accept death and affirm the deep meaning and value of one's life. It can happen when family and care-givers strive to enrich life through the natural losses that are part of living. □



Mr. Green is part of the ministerial team at St. Andrew's Presbyterian Church, in Owen Sound, Ontario.



Faith and Values in Senior Adulthood

by Creola M. Simpson

I believe that a relationship exists between the formation of values and the faith development of many senior adults. Ongoing change and development are occurring in the value systems of many adults who are beyond the age of 65, and as a consequence, their faith is also continuing to change and develop.

Religious developmental faith tasks

Life transitions and crises in senior adulthood can be examined in terms of certain religious developmental faith tasks. Many people are confronted with the following faith tasks: adjusting to retirement, finding new

ways of creatively giving and serving within their own communities and perhaps, within church-related constituencies, achieving serenity, finding ultimate meaning in life (what really is of value at their age?), achieving a sense of spiritual well-being and consciously encountering the often lengthy process of dying which foreshadows the acceptance of death itself. Some senior adults experience marital separation and divorce. Others are institutionalized in their 80s and 90s. For some, this means physical and emotional separation, to a degree, from spouses of at least 40 years. In most cases, the achievement of each faith task has been preceded by some change and development in their value systems.

Dominant sets of values

Four dominant sets of values can be analyzed within these value systems in order to detect what constitutes change and development and to identify which values are changing and developing. The sets are: basic human values, social values, moral values and religious values.

It is also recognized that certain values within each set remain fairly constant throughout life. e.g., happiness, meaning of life, autonomy, family and friendship ties, intimacy, honesty, acceptance of responsibility, uniqueness, faith commitment. The likelihood that all of the basic human values are held over the lifespan adds yet another dimension. Then, the presenting questions are: how are these values pursued and to what extent are they attained at various stages of life?

An examination of the basic human value of autonomy offers some answers. Many senior adults maintain their autonomy, to a relative degree, in accordance with their circumstances. For example, they make their own decisions concerning appropriate living arrangements. If they choose specially designed residential facilities for senior adults, they are still given the opportunity to have some personal control in regards to preferred lifestyle.

Institutionalization of any kind often serves to threaten and to restrict their autonomy. They are asked to accept the structures set in place for them and to comply with institutional routines that are deemed necessary. The general well-being of the other residents must be respected as one of the main criteria for certain desired behaviour.

Some people agree willingly to accept the dictates of these authority figures. However, other people are unwilling to give up personal freedom entirely and bargain for some measure of autonomy within these institutions. Ultimately, human nature insists on a satisfying sense of well-

being and provides the tenacity to achieve it. Autonomy is never lost forever despite the physical, moral and psychosocial limitations we experience at various stages of life.

Values formation

A careful analysis of the previously mentioned sets of values indicates possibilities for what can constitute values formation in senior adulthood.

1. Certain latent values become visible again and are acted upon with greater intensity. e.g., perspective-taking.

2. New values replace old values, e.g., volunteer work in place of former career positions.

3. Certain values are lost from their values systems, e.g., 'family-like' relationships in the workplace after retirement.

Another intriguing possibility arises when values formation in senior adulthood is perceived as a kind of reorientation of goal-oriented behaviour. Lowenthal suggests that behavioural patterns shift away from the concrete goals of middle adulthood. They move toward "the previously obscured or overlaid values and aspirations of adolescence and young adulthood." (Jon Hendricks, ed., *Being and Becoming Old*, p.6).

Redefinitions of self-identity in the context of today's technological world result from these shifts in behavioural patterns. Senior adults need to be able to articulate what their current roles are in relation to the rest of society. They need to know who they are as individuals, and as a group which has not existed before in their present ever-increasing numbers. Religious institutions have a significant function to perform in helping to create these roles within a rapidly changing society and within the Church itself.

What senior adults had been in their various careers and what they discover themselves to be outside of the work force must matter. The "will to matter" and thus, to be of value in their own right is an expression of a fundamental human need. It is not that they require justifications but that they are who they have become and that is enough. (Rebecca Goldstein, *The Mind-Body Problem*, p.212-13, 300)

Moral values in formation

Some senior adults affirm consistency in their set of moral values. However, they often concede that they are not as certain about the moral values held by people of various ages, including their own cohort. Some refuse to accept certain new moral values evident in today's society. Others manage to reconcile their standpoints relative to those held by other significant people in their lives. There is a slow search of new ways to thinking about the changing definitions of right and wrong conduct. Willing states: [new insights] "evolve slowly over a period of time, and always in unexpected ways. The idea is simply to try to make oneself susceptible to them, to try to nurture them, and not to be embarrassed by them even if they seem to contradict other values we have been holding." (Jules Z. Willing, *The Reality of Retirement*, p.223.)

For example, when certain mutual friends decide to live in common-law relationships, this change and development in the moral value these people place on male-female relationships is accepted, in part, by other senior adults. The friendships are often maintained with the understanding that this is not a lifestyle that would be adopted by them. They may fear a regression in their own moral reasoning. They must instead hold to what "feels right" morally for them.

Then, too, it is often impossible to make an ultimate judgement on the moral values held by other people. We do not know enough about them or their values. Neither can we be expected necessarily to adopt similar values. There are what Erik Erikson terms "psychological limits to the multiplicity of values" we can live by at any one time.

Human-divine relationship

The basis of values formation and subsequently, of faith development is, in part, an understanding of the relationship between senior adults and a divine transcendent dimension of their lives. This relationship is often put to the test and some senior adults

question the basic tenets of their faith.

A woman in her 70s recently told me that her advanced years have given her more freedom to *seriously* doubt. She no longer completely accepts the teachings of the Church. For example, she is confused and troubled by "the last judgement" (Matt. 25: 31ff.). Why is creation set up in such a way as to separate certain people from God in life and in death?

However, she has also experienced growth in her faith in the working through of these doubts. As a consequence, her relationship to God has been strengthened and has greater value. God has become more of a confidence than a God of ultimate judgement.

Similarly, the elderly Jesuit priest in Robertson Davies' novel, *Fifth Business*, states:

"All Christ's teaching is put forward with the dogmatism, the certainty, and the strength of youth: I need something that takes account of the accretion of experience, the sense of paradox and ambiguity that comes with years!"

Stage theory (Fowler)

The dynamic quality of religious faith is captured in James Fowler's concept of faith as a verb. Its interrelated dimensions are human knowing, valuing, committing and acting. All four dimensions act together in order for us to understand the making and maintaining of human meaning. His overall faith development theory forms a basis for the thesis.

The foregoing is a microscopic overview. As the values and faith of senior adults interact in an often beneficial way, many are helped to discover what is of essential value and meaning in life. □



Creola Simpson is a diaconal minister, and a doctoral candidate (Ed.D.) at the Ontario Institute for Studies in Education.

The Lucky Advertisement

by Katherine
McIntyre

A small ad in our weekly newspaper changed my life!

The advertisement read: "Workshop space wanted in private home by senior citizen who lives in an apartment. Call Bill at 222-2222."

"My basement might do," I thought. "Under all that junk is a decent work table and a peg board is on the wall. The money from the rent would come in handy."

I wondered how much a basement was worth. Mine was just an old, stone cellar with a cement floor, but the workshop was partitioned and the work bench was the right height, so I called Bill.

His wife answered the telephone. "Bill, it's a lady with a youngish voice. She wants to speak to you."

We discussed the workshop. It turned out Bill lived in the senior citizens' apartment at the end of my street. He sounded excited and promised to come to look it over at five o'clock the next day.

Five o'clock came and went and no Bill. He seemed so genuinely interested I decided it was worth another call.

His wife answered the phone again. "Bill, it's that girl about that foolish notion of yours to rent that workshop. Now you remember your arthritis, the floor will be damp and besides we don't know anything about her."

Bill came on the line and speaking in a subdued voice said, "My wife is against the idea. She thinks it's too much for me, but maybe I'll be around tomorrow at the same time."

Promptly at five o'clock the doorbell rang. There stood Bill and his wife just as I had imagined them. Bill

*"I think of them
as the kind
of grandparents
I always
wanted but
never had."*



was small and neat, dressed in a blue, serge suit that looked like he had shrunk a size since he had bought it. His wife, had that large commanding appearance of a competent sergeant-major.

"We're Bertha and Bill Miller," she announced. "We've come to see the workshop."

She eyed my toy-strewn living-room with distaste.

"My little girl is sick," I apologized. "Infections keep going around the day-care centre. I can't stay home from work long enough for her to ever get over anything."

Michelle's staccato coughing interrupted our conversation.

"She needs an antibiotic."

"An antibiotic, nonsense," said Bertha. "What she needs is a wash-rag wrung out in cold water wrapped

around her neck and a teaspoonful of honey in a little warm milk. She'll settle down in five minutes."

"Now you two go down cellar and take a look at that workshop of yours and I'll see to little Michelle. Don't worry, I can find my way around your kitchen."

Bertha had taken charge. The workshop in Bill's eyes was perfect.

"What I need is a place to putter," he said. "Senior citizens' apartments are nice and all that, but small and confining for two people, especially in the winter."

He stroked the workbench lovingly. "I had one just like this in our old house."

We went upstairs. Bertha had found her space — my grandmother's old, pine, rocking chair. Michelle was sitting in her lap, contentedly sucking her thumb. The toys were stowed neatly in a corner.

"I've been thinking," said Bertha in a voice that would allow no argument. "And it's not that I approve of single mothers working and owning their own homes, but it looks like you need some help around here when this child's sick."

"Why don't you let Bill use that workshop and in return I'll give you a hand with little Michelle. I've brought up six and not one lives within four hundred miles. They're like you, independent, and too busy to have grandchildren."

Bertha and Bill are part of our lives now. Bill has fixed-up, caulked and repaired every broken item in the house. Bertha has taught me that housekeeping is an art not a chore. Michelle calls them Nanna and Boppy. I think of them as the kind of grandparents I always wanted but never had. □



Mrs. McIntyre is a free-lance writer with 11 grandchildren, and a special interest in Third World handicrafts.

What's a hug?

by Jean Wyatt



There's a motto on my fridge door: "Jean's Kitchen — a hug would make my day!"

The dictionary defines a hug: "to take and clasp affectionately within the arms; press in close embrace, usually as an expression of a fond or tender feeling." Or, a hug may simply demonstrate approval, as baseball and hockey players do when they win.

The meaningful physical hug is all this. There's also the *figurative* hug. Like the six-year-old who pipes up above adult conversation at the dining table, "Grandma, I like everything you've cooked!", dispensing as he does so, instant pleasure to the recipient.

I have experienced the glow from a hug bestowed in the giver's own inimitable manner!

The veterinarian who tells my youngster after the death of a pet, "No one knows what Heaven is like,

but what God has in store for you, includes everything you love."

A lanky teenager with an outlandish hair style who steps aside and allows me, a senior, to enter the elevator first, then asks politely, "What floor?" and pushes the right button.

Then there's the seldom heard phrase, "thank you" from a stranger for whom I hold open the door to the supermarket.

The building manager of my apartment complex who is ever mindful of tenants' needs and tries to care for them quickly.

A friend who unexpectedly gifts me with postage because she knows I use many stamps in my work as a writer.

The doctor who gives time to me as if his crowded office is really empty.

A relative who phones and says he will take me to his inviting farm when the summer temperature hits the mid 30s and my apartment is without central air conditioning.

The kindergarten child who I pass on the street with his Mom, but not before he clasps me with an infectious grin.

The shoe repairman who, when I go to pick up shoes that have been on stretchers a couple of days, waves a hand and says "No charge!"

The minister who keeps in touch with a non-practising member, via pastoral visits, showing the church continues to care.

A long-ago pen pal who, after the vicissitudes of life parted us, renews contact with a long distance phone call.

The government official who promptly answers my letter with a further offer of assistance.

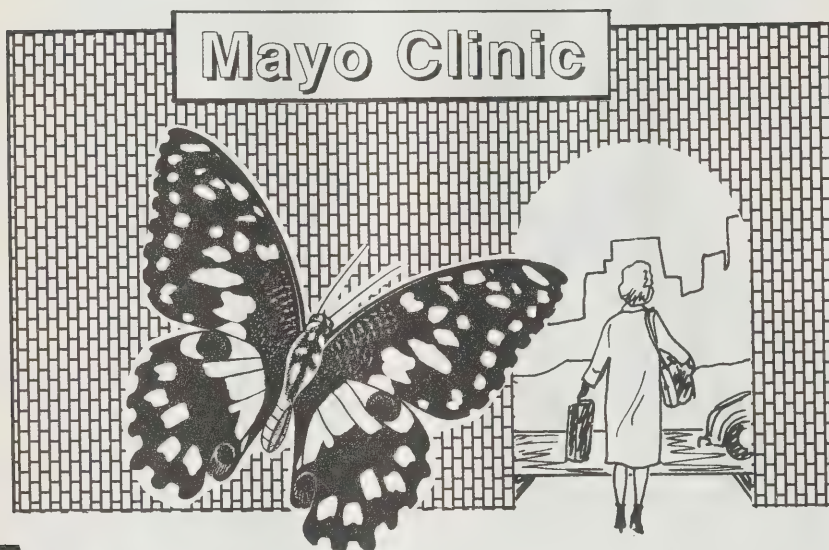
The neighbour who remembers the first anniversary of the loss of my loved one.

Yes, there are those in our lives who, by their actions, dispense the figurative hug . . . that warm, wonderful gesture that makes us feel life!

Mrs. Wyatt is a freelance writer who lives in London, Ontario.

How Will I Cry Without Eyes?

by Betty D. Kress



As my Northwest 727 pulled away from the runway and slanted toward the sky, my thoughts centred on blindness. My facial cancer had returned. A recent positive biopsy had placed it extremely close to my one remaining eye. Approximately 15 years previously cancer had forced the removal of my other eye. I had counselled many patients with similar problems so was well aware of the possible consequences.

Before I had departed on this trip to the Mayo Clinic in Minnesota for medical and possible surgical help, I had decided I could not accept surgery. I did not wish to live without sight. How would I function? Making a cup of coffee or even finding the way to the bathroom seemed insurmountable obstacles.

Little did I know how much I hurt my family when I told them my decision. They told me they would love me with or without my eyes. I was their mom. They had already lost their father in 1983. No way did they

want to stand helplessly by while their mother died.

Their response made me realize my worth to my children. Living without eyes would not be the end of the world. I could still listen and speak. Maybe I had made my decision, brought on by shock, too quickly? I felt confused. What was the correct decision?

Crisp, cold air hit us as we arrived in Rochester, Minnesota, the beginning of 1989. On Sunday, the following day, I attended worship, where I requested that the minister call me at my hotel. That evening he phoned and offered to come and spend some time with me. How relieved and glad I was.

During our two-hour visit I was able to ask a question that had troubled me a great deal. "Would refusing to have surgery be tantamount to suicide? Would such a decision anger God?" The minister assured me that it would not.

But still the possibility of having to make such a decision loomed before me. Before it was presented to me I wanted to be able to know how I would answer the question, "Can we take your eye during surgery?" What if they said this was the only way to save my life? There is no second chance. The decision would be irreversible. How much did life mean to me?

I turned to God in prayer for an answer. Although I knew that my sons and daughter loved me I found it important to tell them. I could not risk assuming that they knew. With deep emotion we prayed as we had never prayed before. We prayed with fear in our hearts. We prayed for a miracle.

By the time the surgery was to begin I had obtained peace of mind. At 64 years of age I would accept blindness if necessary. I would adjust and fight to maintain my independence.

For me there was a happy ending to this story — at least for now. They removed the cancer and I kept my eye. With care I am able to look after myself, conduct my own affairs and still pound this old typewriter. Our family has been brought closer together by this crisis, and I feel better prepared to answer the same question should it be necessary in the future. Through this experience I somehow sensed God's purposes to give us life that is more than just living.

As I looked out the window of the plane on my return flight to Detroit and home to Canada, I thanked God. I felt closer to him than I had for a long time. I landed with a lighter heart. □

Mrs. Kress lives outside Blenheim, Ontario, and is a member of First Presbyterian Church in Chatham, Ontario.

Background to Mount Cashel

by **R. Sheldon MacKenzie**

The Order of Christian Brothers was founded by Edmund Rice in Waterford, Ireland. When the first members of the Order came to Newfoundland in 1875, they came with an enviable reputation in educating children, particularly the poor, that went back over half a century. Within ten years of their arrival they were teaching and administering three large schools in St. John's and more were to follow. Since those early days the Brothers have opened schools in Corner Brook, Harbour Grace and Grand Falls and on the mainland in Montreal, Toronto and Victoria. In addition to these in Canada they founded schools in the West Indies on Dominica and Antigua.

Almost twenty-five years after coming to Newfoundland the Christian Brothers were offered the family home and estate of Bishop Howley for the purposes of re-establishing an orphanage for boys. The name of the estate, Mount Cashel, became the popular name for the institution whose official name is St. Raphael's Orphanage. Since 1898 Mount Cashel has been home to thousands of boys where they were given a place to live and provided with an education. In the first instance these boys were orphans in the true sense of the word. Within recent years they are more typically the product of broken homes or of single parents unable to cope with the complexities of earning a living and raising a family.

What is a "lay order"?

The daily news reports that come after each session of the Hughes Commission refer regularly and accurately to the Christian Brothers as a "Lay Order" of Roman Catholic men. While this identification is

readily understood by Roman Catholics, it is a term that creates some confusion in the minds of many non Roman Catholics.

The term Lay Brother goes back to the 11th century. It came into common use because from that time onward some monks in religious orders were ordained as priests. The ordination of selected monks as priests set them aside for sacramental and other spiritual ministries and freed them from manual labour. The members of the monastic communities who were not ordained were responsible for the maintenance of the buildings, teaching in the schools, farming the monastery lands or whatever else the Order had taken as its particular mission in the world.

Like their monastic brothers who have been ordained, the lay brothers take the three vows of poverty, chastity and obedience, and on profession of their final vows they are committed to the Order for life.

In the case of the Christian Brothers there are no ordained men in the Order. Indeed, when, from time to time, a lay brother decides to become a priest he is no longer a member of the Christian Brothers. This is the case for several of my former students who were lay brothers and have since their graduation gone on to a seminary and become priests.

Members of the Order are not laymen, as we understand the term. They are monks, and as monks they live in monasteries, of which there is a number in St. John's. The street wear of the brothers, a black suit and a clerical collar, tended to confuse non Roman Catholics into thinking that these men were ordained to the priesthood. It is only within recent years that they have been seen in public wearing anything other than traditional clerical garb.

The point of all this is simply to say that a Lay Brother is a monk who has not been ordained to the priesthood.

The Brothers have had a long-time reputation as exceedingly strict disciplinarians. There are business and professional people in every walk of life who are able to testify from personal experience to the harsh, at times merciless, discipline administered by the Brothers. This sort of discipline, reflecting a total lack of feeling for those to whom it was administered, became a "tradition" in the schools where the Brothers taught. That sort of "tradition," when passed on to those who were insensitive and arrogant, with more self-confidence than competence, could lead easily to other forms of humiliation and degradation.

Profile of a candidate

Within recent years the typical candidate for application to the Christian Brothers was a young man who had just finished high school in the Roman Catholic school system. He may have been educated in a boys only school and with little or no regular school contact with members of the opposite sex. He was often socially naive and a less than average student. There were exceptions, certainly, and we have taught them in our department of religious studies. The majority of them were exceedingly conservative ecumenically and theologically and uncertain in their attitudes toward women. It is perhaps true that at the time in their lives when they were trying to come to terms with their own sexuality and vocation they were placed in positions of authority and responsibility well beyond their years or maturity. Many of them did not have the advantage of a "normal" relationship with other people their own age before they were placed in situations beyond that possibility within the Order itself.

Within the last fifteen years, and more particularly within the last ten years, the number of young men interested in becoming a member of the

continued

Mount Cashel,

continued

Christian Brothers has dramatically decreased. At one time the beautiful monastery at Mono Mills had a steady stream of young men coming to it, particularly from Newfoundland. Now the stream has dried up almost completely.

From a non Roman Catholic perspective, there are problems inherent in the system that lie at the root of the present troubles. These include the age of the men taken into the Order and given heavy responsibilities too early in life, the vow of chastity taken too quickly and/or for the wrong reasons, the absence of women in the orphanage to mother the boys, especially the little ones, the inevitable power complex that came with an early and almost absolute authority and the deference with which the Brothers were treated by everyone, including, as we have seen, the justice system and the social welfare agencies.

However, lest we think the problem unique to an orphanage run by an order of Roman Catholic monks, we need only remember one run by Protestant extremists in Northern Ireland, a place called Kincora in eastern Belfast. Kincora was opened in 1958 and was run by three men who engaged in precisely the same sort of sexual perversions and physical abuse about which we have heard almost daily since the Hughes' Commission began its hearings. There too, there was both a massive cover-up and official inactivity on the part of the social welfare and justice systems in response to the complaints from the victims and/or their guardians. The story of the horrors at Kincora was eventually brought to light by a Dublin newspaper, *The Irish Independent*, and the place was closed in 1980. The operators of the orphanage, loyal supporters of the Rev. Ian Paisley, had their perverse activities revealed to public scrutiny under Judge William Hughes. (The parallels with the situation at Mount Cashel are so close and so many as to be quite uncanny.) "The religion of the men charged with heinous offences against children is incidental to the darkened hearts of the individuals in-

volved . . ." So wrote the editor of the St. John's *Sunday Express* on November 5th, 1989.

On an Open Line programme in St. John's, a caller called "It's just a sin, that's what it is, a sin, I tell you, what's been going on at Mount Cashel."

Actually she was only partly right. It is more than that. We are all sinners, but we are not all evil. And it is with evil we are dealing at Mount Cashel and Kincora. Even the saints, particularly the saints, were conscious of failing to live up to the best of which they were capable. And that is the meaning of sin. When we "miss the mark," when we are less than "continually perfect," we are sinners. And if we know that, if we are conscious of it, we are not evil. "More than anything else, it is a sense of our own sinfulness that prevents any of us from . . . deteriorating into outright evil," to quote from *The People of the Lie* by Scott Peck.

***There is NO calling
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Evil assumes a thousand disguises, as witness the characterization of it in the *Book of Revelation*, in order to deceive and destroy its victims. And chief amongst those disguises is the pretense to be good. And it is all pretense. That is why evil so often finds its way into the life of the Church. And once there, or in some other equally respectable role in society, it works its demonic purposes in the lives of those who come under its influence.

The evil are people, many more of them than we think, who, having gone beyond the capacity to acknowledge their sinfulness and determined not to recognize it, are consistent and persistent in their sins. There is no remorse whatever for there is no recognition of any wrong. Any reproach to their 'lifestyle' is met with a "fight-to-the-death" defiance that is fearful to experience. In the pres-

ence of evil we experience revulsion and that is often our daily initial defence against it.

In order to satisfy their goals and ambitions the evil must be in a position of power over other people. That is why children are such easy victims of physical and sexual abuse from their parents and/or guardians. That is why a husband or wife may destroy the life of a spouse — one party in the relationship allows the other, often without an option, to exercise total domination of a physical or mental kind.

The guilty men at Mount Cashel were not evil to begin with. They became evil with the passage of time and the persistent practise of their sins. In the first instance the life they chose, or were persuaded to choose, seemed to them a call to a life of dedicated and sacrificial commitment to teaching and the care of unfortunate boys.

However, it has been the experience of the Church from its beginning that there is NO calling or situation so sacred or special, that it is beyond the pervasive influence of evil. All of God's good gifts, including the noblest motives, may be perverted into demonic powers as a consequence of humanity taking advantage of its opportunities for good. The humiliation and degradation of children, whose personal situations were already tragic beyond belief, is especially revolting.

The depth of deception and the extent of the abuse of power at Cashel and Kincora, or wherever else evil is to be found, should convince even the most spiritually indifferent that, to quote the late Professor George B. Caird, ". . . though evil may assume a thousand disguises, in the final analysis it has a human face." □



Dr. MacKenzie is a minister of The Presbyterian Church in Canada, a Professor in the Faculty of Religious Studies, Memorial University, and Adjunct Professor of Preaching at Queen's Theological College, St. John's, Newfoundland.



THE SILENT MAJORITY

Most Canadians become aware of critical situations in the developing world, only when there is an immediate crisis that is publicized through the news media. Certainly, the havoc and destruction due to hurricanes, earthquakes, and civil strife, as well as some of the acute severe famine situations (e.g. Ethiopia in 1984) need to be dealt with on an immediate basis, **but there is more to the story!**

What we do not hear about is the ongoing day to day struggle of individuals and families caught up in an ever spiralling cycle of poverty. These people for the most part do not live where there has been a recent hurricane, earthquake, episode of civil strife or publicized famine.

- They live in the rural areas and city slums of Africa, Asia, and parts of Latin America. As members of society, they carry little influence and are politically powerless.

- They are mostly illiterate because they have never had the opportunity to attend school. Even today many of their children do not have the opportunity to attend school.



M. MacDonald

Labourer Family in Pakistan

- Housing for a whole family is often only a single room. House construction materials may be mud, wood, brick, scrap materials or pieces of cloth sewn together to make a tent.

- Neither clean nor ample water may be available. If electricity is even present, it will be interrupted for hours each day.



Water being Fetched from Simple Well in Africa

- Most family earners are subsistence farmers (often tenant farmers) or work in low paying jobs in urban centres. Employment is likely to be irregular throughout the year.

- Their diet consists of one staple food (corn, rice, wheat or cassava — a root crop). Only occasionally, is the diet supplemented with vegetables or fruit and almost never with meat.



Village Men Hoeing a Field in Africa

- They see their children die. In many countries, 10 to 15% of infants will die in their first year of life. In absolute terms, 10 to 15 million children die each year under the age of five in developing countries. If all these children died at one place at one time, it would be said to be the world's greatest disaster. The fact is they die here and there — **silent to the outside world**. These days, many Canadians do not know personally of even one child who has died.



M. MacDonald

A Two-Year Old Malnourished Child Dehydrated Due to Diarrhoea

An approach to the problem

Presbyterian World Services & Development (PWS&D) in its effort to address this problem of an ever spiralling cycle of poverty among the silent majority of the developing world, makes it a priority to fund projects that have the potential of creating long term positive developmental changes.

Through funding developmental projects, PWS&D sees itself as a partner with the project's implementing agency within the particular country. Very often this implementing agency is an overseas partner church.

The focus of PWS&D developmental projects is on the very issues that have been presented in the first part of

this article: **education and training, health, nutrition, agriculture, housing, water and sanitation, community organization and human rights**. Many times the individual developmental projects are broader in nature and cover several of the above stated areas of development. Such projects may be best described as **community development projects**.

In choosing which projects to be funded, PWS&D also considers the degree of community involvement and the role of women in the particular project. Where applicable, environmental concerns are also assessed.

Richard Allen

First PWS&D Director Resigns

Jean Davidson, the first director of PWS&D, resigned in the fall of 1989. Jean had been with PWS&D for ten years. Initially, she held an administrative post and then became director in 1987 after that position was created by the 112th General Assembly. The activities and shape of PWS&D grew under her leadership. Recently, Jean married Rev. Allen Aicken, and moved to Rocky Mountain House, Alberta. The PWS&D staff and committee members wish her well.

Notice

Ordinarily, 4 issues of PWS Developments are printed each year. In 1990, only, the summer and fall editions will be combined. The combined editions will be available in the fall of 1990.

PWS Developments

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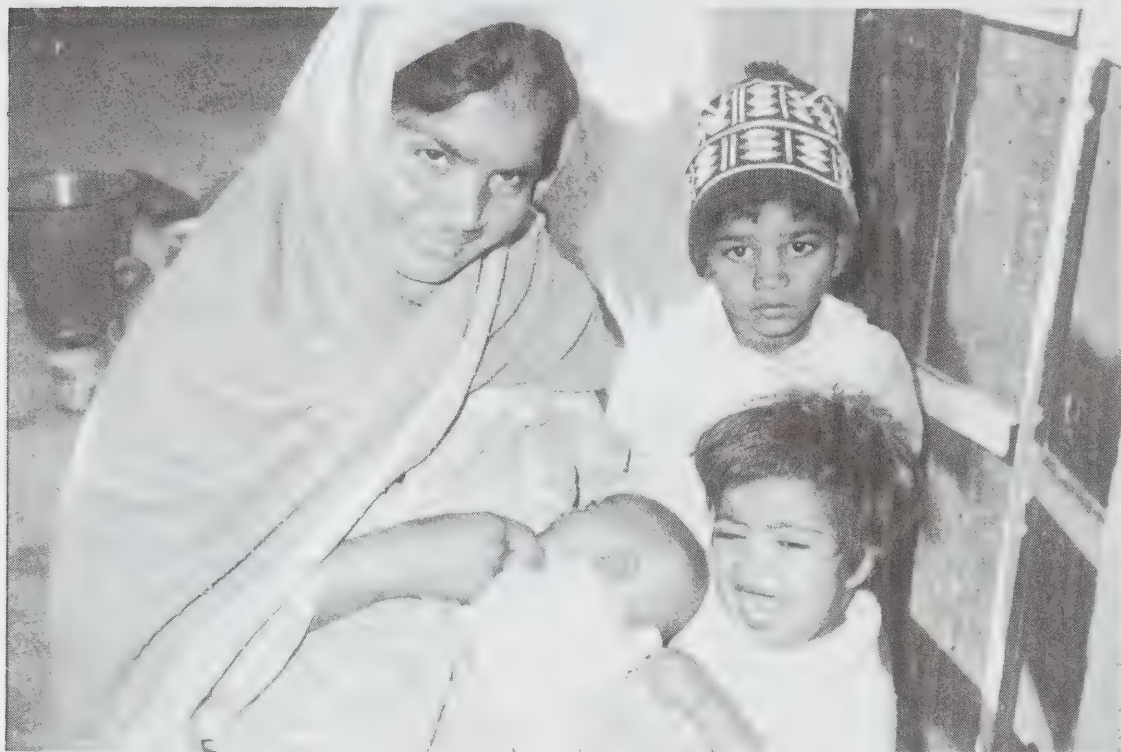
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PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

Request for Donations



Village Mother and Children in Pakistan

M. MacDonald

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1. funding of overseas development projects
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3. promoting awareness among Presbyterians in Canada about world development issues

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SUGGESTION BOX

Ted Creen

A Day Away

Growing old does not necessarily mean becoming "senile." Yet we recognize that in some individuals growing old does bring a deterioration in mental functioning. Alzheimer Disease, a much studied phenomenon, brings with it not only memory loss but also can result in profound behaviour and personality changes. The results can be devastating within a family. As well, other conditions such as stroke, dementia, and Parkinson's Disease also can lead to a progressive loss of mental functioning.

Alzheimer Disease begins rather subtly with some forgetfulness and confusion. As it develops, the personality changes become apparent. Hostility may show up in a formerly mild-mannered person. Daily routines can be totally reversed. Someone with Alzheimer Disease may dress in the middle of the night expecting to catch a bus. As the condition worsens, the person becomes almost totally dependent on care for all aspects of life.

All of this causes tremendous stress on a family struggling to care for a loved one within the home. In the case of the elderly, the caregiver may also have health problems. In the initial stages of the disease care is given when necessary. However, this care can quickly become total: twenty-four hours a day, seven days a week. I have seen many caregivers come close to "burning out." Often added to this is a deep sense of guilt: "I should be able to care for my loved one at home. I don't want to have to put her into an institution." This can lead to resistance against seeking out a placement for a loved one and attempting against all odds to give care at home. The caregiver who doesn't like to ask for help can suffer from isolation, and exhaustion.

In Owen Sound, Ontario, an Alzheimer Society has been formed. This society has now set up a "Day Away" programme which uses the facilities of a local home for the aged two days per week. The programme is designed to offer stimulation and socialization for the sufferer of Alzheimer and related conditions, and to give the caregiver a much needed "break."

The programme runs Tuesdays and Thursdays from 9:30 a.m. to 3:30 p.m. Activities are offered to maintain skills, provide for positive social

interaction and delay institutionalization. Participants are being cared for at home. Activities are set up to be as "failure free" as possible. For example, a craft activity is broken down into one instruction at a time: Alzheimer sufferers often have great difficulty in remembering and following any sequence of instructions. Volunteers are provided on a "one to one" basis. Music is a key ingredient. I have often seen a very confused individual still able to sing the "old favourites" of his youth. Spirituality is not neglected. One of the most memorable Communion Services I have led was held one morning during the "Day Away" programme.

The "Day Away" programme provides the caregiver with a day to shop, to visit with friends or simply to enjoy a quiet day alone. It helps prevent burn-out and allows the suf-

ferer to remain at home for a longer period.

Congregations should consider those in their midst who are dealing with conditions of progressive mental loss such as Alzheimer Disease. We also need to be sensitive to the stress of the spouse or family attempting to care for such a person at home. Providing a "break" for these people, even for one afternoon a week, would be of great value. You may have people in your congregation who have experience in dealing with Alzheimer Disease. Retired people could serve as volunteers or drivers. You might begin with a simple programme of hot lunch, music, conversation and a simple activity. Check with local stroke support organizations or homes for the aged to see if planning for a "day away" programme might be a shared ministry.

If you would like more information about the Owen Sound programme contact the Alzheimer Society, 754 Second Avenue East, Owen Sound, Ontario, N4K 2G9. □

Mr. Creen is the Assistant Minister at St. Andrew's Presbyterian Church, in Owen Sound, Ontario.



Members of the Alzheimer Society of Owen Sound, at the "Day Away" programme.

DAILY BIBLE READINGS MARCH

Date	Book	Verses
1	Genesis	2:7-25
2	Genesis	3:1-24
3	Psalms	130:1-8
4	Matthew	4:1-11
5	Romans	4:1-25
6	Romans	5:1-21
7	Genesis	12:1-8
8	Numbers	21:1-9
9	Psalms	33:1-22
10	John	3:1-17
11	John	3:18-26
12	John	4:1-26
13	John	4:27-54
14	Exodus	17:1-16
15	1 Corinthians	10:1-13
16	Psalms	95:1-11
17	Psalms	142:1-7
18	Hosea	6:1-6
19	Luke	2:41-52
20	Psalms	89:1-18
21	Psalms	89:19-37
22	Psalms	89:38-52
23	Psalms	23:1-6
24	1 Samuel	16:1-13
25	John	9:1-17
26	John	9:18-41
27	Ezekiel	37:1-14
28	Psalms	116:1-19
29	Romans	8:1-17
30	Romans	8:18-39
31	John	11:1-27

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Selected Resources on Ministry with the Elderly.

Baxter, Canon Ralph, ed. Elders and Ministry, a Report for the Anglican Church of Canada, Anglican Book Centre, Toronto, 1985.

This is a condensed version of a report presented to the House of Bishops. It is aimed at the church and community as a whole, however, and addresses 17 issues of concern to those who care for the elderly.

The Canadian Red Cross Society, 1984. The Friendly Visitor's Handbook.

A handy guidebook for volunteer visitors. Discusses duties of friendly visitors, provides hints on how to establish a relationship with clients and improving communication and visitation skills. A useful tool for training volunteers.

Revell, Albert A. For Those Who Care Enough To Serve, Alliance Press, Newmarket, Ontario, 1987.

York-Simcoe Ministries, of which the author is executive-director, provides an example of compassionate ministry for lonely and institutionalized seniors. Here is a practical course for caregivers aimed at helping to build their understanding and dedication to serve the elderly. Also stressed are follow-up sessions and recognition events.

The Faith Groups Advisory Committee, 1988. Faith Communities' Response To Older Persons: A Resource Kit.

Materials to foster positive attitudes, to involve seniors, to develop programs, within faith communities with an emphasis on volunteerism. For those who would like to work with older members of the community but may not know exactly what

to do. How will you get them and others involved in this ministry? Basic steps are offered in organizing an effective programme. The Kit is available from the Office for Senior Citizens Affairs, Public Education and Volunteerism Programme, Government of Ontario, 6th Floor, 76 College Street, Toronto, Ontario M7A 1N3.

University of Guelph Gerontology Research Centre, 1988. Literature Review — Information Needs of the Older Consumer, by W.A. Brody.

This publication includes 35 articles from research journals, and was prepared in co-operation with the Marketing, Media, and Merchandising Committee of the Office of Senior Citizens' Affairs. Several other manuals have been published. Among them, **Older Persons and the Law, Trainer's Manual for Volunteers, Concepts in Creative Recruitment, An Intergenerational Manual: A Report on a Research Study to Assess the Impact of School Programs and Intergenerational Contacts on Student Attitudes**, and also **The Senior Connection** — (a Hands-On Manual for Personal Growth and Senior Peer Helping.)

D.H. Powell

Mr. Powell is a minister of The Presbyterian Church in Canada, who serves in many organizations related to elderly persons, including the Canadian Institute of Religion and Gerontology. On the local level he serves on the Seniors' Council of Caledon, Ontario. Those who are involved in this area of ministry may confer with Mr. Powell by writing to him at R.R. #1, Caledon, Ontario, L0N 1C0.

BOOKS

Also recommended

Age Is Just A Number: Advice and Insights From Those Who Know Best by *Richard Lonetto and Joanne Duncan-Robinson*. McGraw-Hill Ryerson, Toronto, 1989. \$22.95

The time has finally come for older people living in their communities, experiencing the enjoyment, frustrations, and personal achievements that come each day, to talk about how they feel, and to be given a hearing.

The compilers of this book describe themselves as a "funnel or channel" between the reader and all the men and women who have shared their wit, wisdom and insight, and who have said that "age is just a number."

Richard Lonetto is an Associate Professor of Psychology at the University of Guelph who has lectured on ageing to audiences in Canada and the United States. He has produced a documentary on chronic illness and ageing, and offers programmes and workshops for people of all ages on fitness and health. Joanne Duncan-Robinson is an analyst for the Gerontology Centre at the University of Guelph.

Their intention in this book is to correct "the imbalance created by the overemphasis on the pessimistic aspects of ageing." This book is a treasury of the writings and reflections of many people who describe the natural process of growing older and the secrets they have discovered in going through this process.

The majority of older persons cope with the problems of life at home and in the community, that is, 92% to 95% of the older population. For a long time studies on the ageing were based on the 5% to 8% of the elderly who are institutionalized simply because they were more accessible.

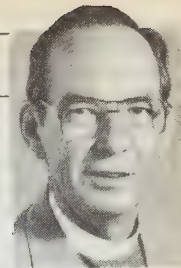
In order to contact the majority of older persons the authors of this book prepared a one-page explanation and sent this to the editors of hundreds of community, regional and national newspapers. They took part in radio and television interviews. The response from older men and women

continued

FROM THE MODERATOR

Harrold Morris

Our Oneness in Christ



At the time this issue of the *Record* is in print, I will be on my first trip outside Canada as Moderator. Along with representatives of The Anglican Church of Canada, The Evangelical Lutheran Church in Canada, and The United Church of Canada, I am going to be spending some time in Ethiopia, Israel, and Cyprus, visiting our sister denominations in those areas.

Ethiopia is frequently in the news. Many of the news items refer to the civil strife in that country, as the provinces of Eritrea and Tigray are in conflict with the central government, seeking to achieve independence. Other news bulletins tell of the fear of famine in parts of Ethiopia, as there has been a recurrence of the drought situation that was so devastating in 1984/85. We who visit from Canada will be in contact with the Christian Churches there — mainly Orthodox and Lutheran Churches — to express our oneness with them in Christ, and to seek out ways in which we may be helpful in the difficult situations which they face. While there we will be sharing in Epiphany services with the Ethiopian Orthodox Church in Addis Ababa.

Israel is also very much in the news, particularly with the "intifada" uprising by the Palestinians in the Occupied Areas of the country, usually referred to as "The West Bank." Our itinerary will depend on the specific conditions during the time we are there, but we hope to visit Christian communities in Israel, see for ourselves the current situation, and meet with both Palestinians and Israelis, in Jerusalem, in the Occupied Areas, and in Gaza. As our visit in Israel coincides with the Week of Prayer for Christian Unity, we will participate in an Ecumenical Service on this theme in the Armenian Orthodox Church in the Old City of Jerusalem.

In Cyprus, the group will attend a portion of the meeting of the Middle East Council of Churches, which represents seventeen churches in the Middle East, from three "families" of Churches: Eastern Orthodox, Oriental Orthodox (Coptic, Syrian, and Armenian), and Protestant/Episcopal.

Armenian
Israel
Cyprian
Syrian
Christian
Churches
Coptic
Orthodox Ethiopia

It is important for us to remember, when we read of the political and economic problems in these and other countries, that in each of them there are Christian Churches. Our sisters and brothers in Christ are living there in the midst of traumatic and difficult situations. Those of us who are making these visits hope to see development projects with which our Canadian churches are involved in attempts to meet some of the physical needs of the people. Even more importantly, we hope to represent the solidarity which we have with the Churches there, and to assure them of the concern and the prayers of our Canadian church people for them. They, and we, need the constant reminder that we are all one in Christ Jesus. Please pray for them. □

Harrold Morris

Books

continued from previous page

was remarkable. They shared in their experiences on the human side of growing old with courage and grace, in truth and openness.

This book is the response of "H.R.E.s" — Happily Retired Elders. And it makes for enlightened reading. The replies from older people began to arrive, the authors say, from forty to fifty a day over a period of six months.



The more than 200 pages of the book reflect the sense of well-being and optimism shared by many seniors who describe the positive side of growing older. The writers bring a fascinating blend of humour and insight. Their advice covers a wide range of topics from Age and Attitudes, through Coping, Education, Grandparenting, Health, Loneliness, Memory, Peace and Contentment, Retirement, Travel, and ends with Wisdom. These are only a few of the fifty-five topics included in the book.

In the section on Survival, one 74-year old writer observes: "I am a survivor of the 1917 Halifax explosion, and of course the Great Depression; survived World War II . . . In spite of my numerous handicaps and scars, most of the time I feel like a 50-year old . . . Still have the spirit, interest and imagination and keen interest in just about every facet of living on this planet . . ." The authors suggest that each section be read at leisure and invite the readers comments on what has been of help.

This reader would like to see in this anthology some emphasis on Spiritual Well-Being integrated with other needs of ageing persons as a requisite for continued personal growth and happiness in the mature years. This book will be a valuable addition to anyone's library and is very enjoyable and informative reading.

D.H. Powell

End Of The Line (Inside Canada's Nursing Homes)

by Maria Bohuslawsky. James Lorimer & Company, Toronto, 1989. \$16.95 paper. \$29.95 cloth.

Canada's rate of institutionalization of elderly people is one of the highest in the world. As the population continues to age over the next twenty years, the number of elderly in nursing homes across the nation is likely to increase rapidly.

Maria Bohuslawsky, a journalist who has written for newspapers in Toronto, Ottawa and Winnipeg, provides a detailed examination of nursing homes in Canada. She seeks to reveal what life is like in these institutions, who are the corporations and individuals who operate these homes for profit, and how efficient is government supervision of the nursing home system.

The author discusses staff qualifications, treatment of residents, the question of abuse, standards of safety, overuse of drugs and restraints, and the problem of an institutional and regimented atmosphere. She points out that not all homes are places of misery for many in old age. There are caring and dedicated people who operate and work in nursing homes. There are advocacy groups across the country who fight to change conditions in the homes, and there are staff members and families who try to enrich life immeasurably for those living in long-term care facilities. Examples are given of high-quality nursing homes in various cities and towns in Canada. The author's research was completed in 1988 and 1989.

The problem, the author states, is the system itself. Nursing homes have become, not retirement centres, but chronic care institutions where funding and staffing have not kept up with rapid change. Comparison is made between the number of Canadians in nursing homes and the elderly for example, in the United Kingdom. Almost 36 per cent of Canadians over the age of eighty-five in 1981 were in nursing homes. In the United Kingdom 21 per cent over the age of eighty-five were institutionalized.

The book provides an excellent source of information on nursing-

home life. The author has referred to documents of federal and provincial governments, and has used as her sources a wide range of competent people: gerontologists, physicians, nurses, social planners, health-care researchers, administrators, union leaders, clergy and pastoral care givers, and government officials. She visited many nursing homes and interviewed residents, families, staff, clergy and representatives of advocacy groups.

Each chapter in the book examines living conditions and experiences of named individuals in specific nursing homes. A family setting is described in detail: a husband seventy-five, visiting his wife in the nursing home twice a day. Chapters focus on the responsibilities of a nurse in a home in Winnipeg, the problems of a health-care aide in another home in the same city, the duties of a priest in north-western Ontario as he serves the elderly in his parish and in a regional nursing home. The work of consumer and advocacy groups is highly commended as they face the harsh conditions of some nursing homes. Final chapters in the book deal with examples of nursing homes and prevailing conditions, how institutions may be improved, and possible alternatives to institutionalization. This book is not pleasant reading, but it is a must for all who are concerned with providing the physical, emotional and self fulfilment needs for the spiritual well-being and wholeness of life for the elderly in Canada.

D.H. Powell

Survival of the Spirit; My Detour through a Retirement Home.

by Ruth Howard Gray. John Knox Press, Atlanta. (Trinity Press, Burlington) 94 pages. \$11.75.

This is a sort of diary of a bright, articulate ninety year old, covering the period of about a year, from her first entry into the home until she moved to a more congenial location. No dates or places are specified. The publisher's comment on the back cover describes the book as "an inspiring story of her struggle to retain her personhood and individuality in the insensitive bureaucratic world of retirement homes." Actually it is

not quite that grim, perhaps because of the rather light, sometimes humorous, sometimes mildly sarcastic manner in which she recounts her grievances. She came to terms with most of the characteristics of mass living which were new to her, but she never did accept the stereotyping and stereotyped attitude of the senior staff who "went by the book." Nor did she appreciate the organization and programming designed to keep the elderly residents active and involved, nor the jargon proclaiming it, nor the continuous pressure to participate.

However, she evidently is a person who can view situations with a good deal of objectivity even when they disturb her. Although she says a good deal about the deficiencies of this once deluxe home, the incompetence of its staff, and the pretensions of the administration, the litany of complaints is relieved by her anecdotal account of the various personalities, foibles, and interactions of her fellow residents. There is no sentimentality in these accounts but they reflect a warmth, tolerance and understanding which she does not extend to the staff. Consequently one can expect readers' reactions to vary depending on their experiences, or anticipated experiences as residents, staff, or observers, of retirement homes.

The last chapter, "Afterthoughts," is one of peace and reflection as the author settles into a smaller, more individual-oriented home. This leaves us with the question "Is it inevitable that the size of a facility will determine whether or not the resident feels 'at home'?"

B.H. McNeel

Pastoral Transitions (From Endings to New Beginnings)
by Bud Phillips. Alban Institute, Washington, D.C.

Today, the study of the dynamic relationship between congregation and the clergy leader is one that has caught my imagination, especially the "time" between settled ministers. This special ministry that has developed over the past few years is called "Interim Ministry."

The book *Pastoral Transitions* (from Endings to New Beginnings) is not an exposition of a theology of congregations nor of ministry. Rather, it attempts to describe and analyse

In praise of ageing

Bob Harvey of Scarborough, Ontario, is the convener of the Board of Ministry's Committee for Seniors and Shut-ins. He himself is a senior, retired from his job as an illustrator for de Havilland Aircraft Company. Bob's favourite book on the subject of ageing was printed in 1972 by Little, Brown and Company of Boston and Toronto. Written by Sharon R. Curtin, the title is, *Nobody Ever Died of Old Age* (In praise of old people — in outrage at their loneliness.)

Here is a taste of what Curtin says: "If we could change the picture we have of old people and view life as more of a continuous circle, with dif-

ferent paces suitable to different ages, perhaps we could learn to view old people as human beings with a future as well as a past. Instead of seeing a picture of himself as a doddering old fool, which is the reflection an old person is apt to see in society's mirror, the elderly could begin to feel more vital and become less of a "burden" and more part of whatever community they chose to live among. There are many ways to contribute to society, and most of them do not require youth."

If you have concerns or input on this subject, Bob would be happy to hear from you. Contact him c/o The Board of Ministry, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. □

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Books continued from previous page

a single recurring phenomenon in the life experience of the local congregation, namely, the time a minister leaves a congregation until another minister begins.

Dr. Phillips offers a distillation of his observations gained by working with many congregations over the past 25 years. His focus has been on pastoral endings and new beginnings, and how those participating in such a transition respond to one another. Phillips analyses components of the process minister and people experience as they live through the ending of their relationship, pointing to vital work that can be done during the "in-between time" and showing how a solid relationship with a new ordained leader is established. His conceptual framework will help readers identify and address experiences that are troublesome but hard to pinpoint.

The first section is insightful and provides us with some new lenses through which to view our congregations.

The second section, "In the Interim," explores the various types of loss for the congregation as well as the opportunities that are present during the transitional period.

In the third section, Dr. Phillips suggests that a new beginning is a renewal of the "ending process." That is, a new minister and congregation need to develop a new identification (i.e., a new identity). Then, to establish new pastoral relationships there needs to be re-engagement, re-organization and celebration.

I believe this book to be an invitation to those persons with the "inner disposition" to learn from the dynamics during pastoral transitions and thereby, cope with the joys, frustrations and challenges of such an experience.

This little book has my recommendation as one for those ministers and lay leaders entering the uncertainties of a pastoral move and congregational transition.

Dr. Phillips is a Canadian Baptist who teaches at the Vancouver School of Theology.

Bob Johnson

Mr. Johnson is a minister of The Presbyterian Church in Canada who serves as an Interim Minister and Consultant.

With Heart and Voice: songs for all God's children.

Grand Rapids, MI: CRC Publications, 1989. \$6.95

Songs of Rejoicing: hymns for worship, meditation and praise.

John Worst and David P. Schaap, editors
New Brunswick, NJ: Selah Publishing, 1989. \$11

(Both available from International Music Sales, 210 Bloor St. W., Toronto, Ont. M5S 1T8)

Behind both these books stands the exemplary *Psalter Hymnal* issued in 1987 by the Christian Reformed Church. Principals of the schools which that denomination operates for members' children requested that hymns particularly suited to their students' needs should be reproduced in a format geared to small hands. Emily Brink, the eminently sensible editor of the *Psalter Hymnal*, responded by choosing from it 160 hymns "for children to grow up on, not to grow out of."

Especially in view of its price, the resulting book will repay close examination by any congregation happy with *The Book of Praise* but wanting more, or perhaps newer, hymns cut from the same bolt of cloth. Its contents are by no means infantile, because people fortunately do not, on coming of age, cease to be children of God.

Songs of Rejoicing, which was not issued by the CRC, duplicates very little of the *Psalter Hymnal's* content, though its editors and contributors obviously operate on a very similar wave-length. It contains 200 hymns for congregational use as well as 50 items intended for soloists or volunteer choirs, nearly all of them displaying a gratifying level of craftsmanship. Yet perhaps it is primarily a monument to a decade: no more than a quarter of its material predates 1980.

Several of its hymns were, I believe, considered for the *Psalter Hymnal* but rejected — not because they were deemed unworthy, but because each such hymn, instead of filling a perceived gap in the repertoire, addressed a need which some familiar hymn already fills so well that no newcomer was thought likely to displace it. With so low a proportion of standard hymns and tunes,

this collection can at best supplement the hymnal currently used by a congregation, though it deserves a welcome from ministers and organists open to material which is contemporary without being ill-sounding — if they don't mind being led into temptation.

For the printing is so sharp and clear that almost any hymn would photocopy beautifully; but the law is equally clear and sharp against doing any such thing without consulting the copyright holder — whose address the publishers either give in an index, or promise to supply on request. Fallen human nature practically guarantees that either the law will be broken, or these hymns will be sung by precious few congregations; yet how is this vicious cycle to be broken?

Hugh D. McKellar

Mr. McKellar is a hymnologist, teacher and free-lance writer.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Spark From Heaven — The Mystery of the Madonna of Medjugorje.
by Mary Craig. Hodder & Stoughton
1988, 221 pages.

This is hardly the kind of book usually read by Presbyterians! However, in the interest of ecumenicity this objective analysis of a controversial incident commencing in mid-1981 and continuing to the present, drawing ten million people to a little-known village in Yugoslavia, makes compelling, even exciting reading.

The story is a simple one. Six children from eleven to sixteen years old (in 1981) claim to have seen visions of the Virgin Mary, to have talked with her and even touched her.

The fact that the story was told modestly by simple peasant children in an isolated rural setting did not preclude the fact that it caused a major reaction which quickly spread out to world-wide proportions.

The Bishop of the Diocese, at first

supportive, soon became furious in his opposition to the whole matter and did as much as he could to discredit the witness of the visionaries. The communists at first treated it as a plot to overthrow the government; but as thousands of pilgrims started coming from Europe and America they realized its economic advantages and quickly relaxed their pressure on the hapless children. The police continued to arrest them periodically trying to prove them insane.

Elements of the church took the position of "wait and see" regarding the ecumenical aspect as one of its greatest fruits. "Our Lady is bringing us together, uniting us with our brothers from the Orthodox Church, the Muslims and even our Marxist brethren."

Countless groups representing different levels of government, of the church, and associations of psychiatry sent in teams to observe the visionaries' behaviour during their moments of ecstasy. The children endured all these tests with patience and good grace and came through with flying colours. As one group reported "they are normal, well-balanced and healthy children."

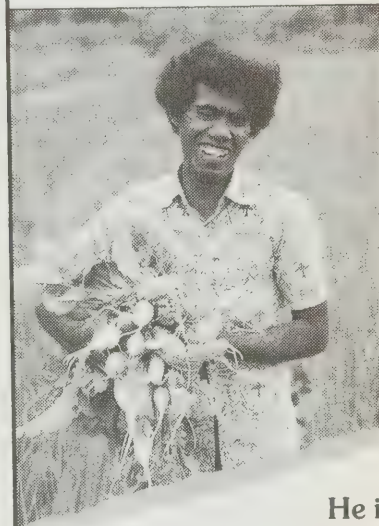
No events, not even religious revelations, take place in a vacuum. Some context is necessary. In one chapter the author outlines the history of Yugoslavia. It is an account of suffering, violence and horror. Since the first century AD the land has been in the grip of catastrophe: warring peoples thrown together by history — Serbs, Croats, Bogomils, Slovenes and Ottoman Turks. This chapter will make your hair curl. The harsh Turkish rule which lasted 400 years was replaced by the warring states of Austro-Hungary, Germany and Russia. The people endured centuries of slaughter and torture. It seems out of place in a book of which the main message is "Pray for Peace."

The book is extremely well written. It reads like a modern mystery story, full of intrigue, controversy and excitement. The author is a feature writer for the British Broadcasting Corporation. Although Roman Catholic, she had never been attracted by stories of apparitions. But

continued

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Books

continued from previous page

when the BBC decided to film what was going on in Medjugorje (pronounced 'Med-you-gor-ye') she agreed to join the team. She made several visits to Medjugorje, interviewed countless people and did an enormous amount of research. She writes with remarkable objectivity

and yet with a warm and kindly appreciation of the situation. All this was happening in a communist state to children brought up in the principles of Marxist-Leninism. She tells it as she saw it and leaves it to the reader to decide whether this is one of the great happenings of the twentieth century or a persuasive hoax.

Malcolm Ransom

Mr. Ransom, a former Missionary in China, lives in retirement in Don Mills, Ont.

Care is an attitude

We believe that all life is God's creation. It is fashioned in the image and likeness of a God who nourishes and sustains this life. Life is therefore sacred.

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Pastoral care affirms a principle of human ecology: the understanding and care of human beings as whole persons in light of their relationships to God, to themselves, to their families, and to the communities in which they live. Pastoral Care is an attempt to share with others God's grace and love as experienced within their lives, through others and through God's creation.

PASTORAL — Care becomes Pastoral when it focuses on God as a living, dynamic reality in creation and on the spiritual dimension within the person. While relationship to God is not our only relationship, and while one's spiritual needs and ultimate concerns are not our only level of existence, these are the primary foci of care that is Pastoral.

CARE — Care is an attitude towards people. It is an attitude that affirms and respects the worth and dignity of persons in whatever stage of life, as made in the image and likeness of God, and therefore sacred. It is a response in love and concern, in ways consistent with the Pastoral foci. Hence, Pastoral Care is that active concern which, while acknowledging the various aspects of human life, seeks to nurture the spiritual dimension.

— from the introduction to the *Pastoral Care Manual used in Metro Toronto Homes for the Aged.*

Letters continued from page 7

"pluralist" in our theological approaches towards the claims of other religions.

The church's official position as stated in the *Westminster Confession of Faith* is clear enough and is amply supported by scripture.

Why do our spiritual leaders feel the need to question the church's historical position on this essential issue? Are they so desperate to have "dialogue" with members of different religions that they are willing to sacrifice the heart of the gospel message — that salvation is only by grace and only through faith in Christ — in order to do so?

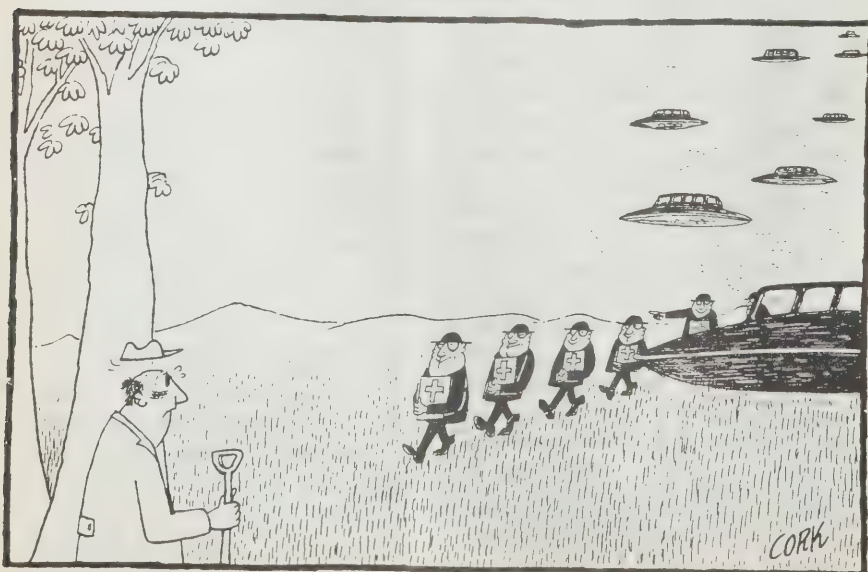
Henry Brunsveld,
Puslinch, Ont.

Support to the Sexually Abused

I would like to respond to the letter in the December *Record* from the courageous mother who is dealing with the pain felt by all family members as the result of sexual abuse. I strongly agree that the responsibility for the abuse rests with the perpetrator. The betrayal of children's trust and affection, in the process of sexually exploiting them, also betrays the love and trust of the children's mother. To feel blamed in addition to feeling hurt and betrayed, is too painful indeed . . .

In my article in the July/August *Record* which challenged the Christian Community to work toward the prevention of sexual abuse of children, I did refer to Finkehor's (1979) research. It was not intended to infer that mothers were responsible when sexual abuse occurs in the family but to stress the protective factors provided by mothers who, as role models, enjoy respect of their rights and teach their children rights and body boundaries. A child, however, regardless of instruction, is no match for the manipulations of a determined adult perpetrator.

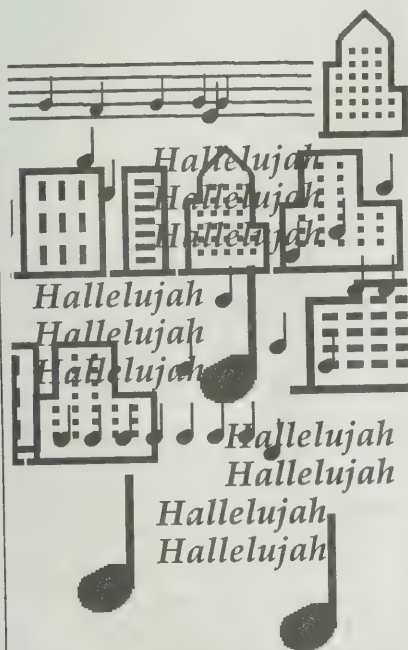
The Christian Church in the past, unfortunately supported the patriarchal system which viewed women and children as subservient possessions, and allowed them to be exploited and abused in the home, with impunity. I was, therefore, suggest-



ing in my article, some concrete initiatives which church leaders could implement in order to redress past errors, to change entrenched societal attitudes and to foster healthier Christian family relationships.

In responding to this mother's letter it is my intention to support her and all victims of abuse and to urge the Christian Community to become actively involved in prevention and healing and restoration of families where sexual abuse has occurred.

Thelma James,
Scarborough, Ontario.



Advertising and the Hallelujah Chorus

I find myself greatly disturbed that the Christian Churches of Canada have not been more vocal in protesting the commercial use of the Hallelujah Chorus on TV.

A soft drink company tried this some years ago and stopped after much protest. Bicks Pickles used it and I know of over three thousand church groups that pledged to not use Bicks Pickles until the commercial was withdrawn.

More recently, Correctol Laxative used this music, and again individual

protests brought about its withdrawal.

Now the Ontario Government and its Lottery Corporation is using the Hallelujah Chorus to promote the sale of lottery tickets . . .

It is my hope the church members of all denominations will write letters of protest to the Hon. Ken Black, Parliament Buildings, Toronto, Ontario.

Let the commercial world know that there are some limits to their use of such music.

A. F. Howick,
Oakville, Ontario.

The grey altars of ambiguity

Presbyterians may not be able to convince all of Canada that abortion on demand is wrong, but we can at least try to instruct and motivate our own constituency. Some churches, notably the Roman Catholic and Christian Reformed, seem to work very hard at promoting a strong Christian critique of the pro-abortion position. By contrast, we Presbyterians appear weak and hesitant, afraid to be counted on the side of the unborn.

Witness the two articles in the Oc-

tober, 1989, *Record* . . . my overall impression was that the writers were reluctant to state the case against abortion as strongly as the General Assembly has done. One writer went so far as to assert that the pro-life movement "tempts us to idolize the unborn!" What an irresponsible thing to say when thousands of babies are being wantonly destroyed in this country. How can we call the men and women who make such incredible sacrifices to fight this slaughter "idolaters?"

The other writer wants us to see ambiguity in this issue and (in utter contradiction of the Assembly of 1976) warns against prejudging "the question as to when life begins." Surely any uncertainty here ought to be a weighty argument *against* abortion.

I'm not sure why so many Presbyterians are fearful of taking a definite stand on abortion. Maybe we have simply lost our theological and ethical nerve and find it safer to worship at "the grey altars of ambiguity" than to be dogmatic like Calvin who wrote, "the foetus, though enclosed in the womb of its mother,

continued

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Letters

continued from previous page

is already a human being, and it is almost a monstrous crime to rob it of the life which it has not yet begun to enjoy."

John Vaudry,
Wingham, Ontario

Aspect of Abortion Overlooked

On the subject of abortion, as discussed in the October, 1989, issue of the *Record* and elsewhere, it seems there is an aspect of this contentious subject that is totally overlooked.

Why are there such increasing

numbers of unwanted pregnancies?

There lies the root of the matter which is apparently totally unaddressed by the zealous armies of pro-lifers and pro-choicers. They, and the Church, banded together, represent an enormous potential to address this problem.

Let them use their tremendous resources to learn where alcohol, drugs, intolerable living conditions, or just plain ignorance, play their part. Then, working with the many agencies already in the field, organize to correct not only the pregnancy issue but some of today's other vast social problems.

The results might prove to be a miracle, something badly needed in

our beleaguered world.

Maisie Ferguson,
Abbotsford, B.C.

The unwanted child

No one is campaigning to say abortions are great: everybody should have one. Abortion is the lesser of two evils. It is not good to take human life and it is not good to bring into the world a child where there is not a normal home to receive it. The greater of the two evils is the second. I am speaking on behalf of the child in these cases whose life after birth is never regarded by the anti-abortionists. They only want to get a child born.

Evelyn Fraser,
Montreal, Quebec.

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Reacting to the Mission Study

We understand that the present study "God is one — the way of Islam" was put forth for approval at the General Assembly in June, 1989, and later, at our own Synod Meetings in Saint John without any electorate members ever having seen it, in order to read, to study, to approve or to disapprove. We find it very hard to understand how such methods of presentation are viable and justified.

More importantly, we must object to this study, because of the subtle deception of teachings applied to the Holy Scriptures and to Jesus Christ throughout both the text and the Study Guide. Essentially, we are asked to deny the Lord Jesus, or in other words to lay down our full commitment to Him. That is, we are asked to compromise some of our fundamental beliefs from scriptures in an attempt to win fellowship with the non-believing people of the world. Fellowship at this cost cannot be.

We would implore the Board of World Mission to stop presenting, recommending and promoting Mission teaching materials which do not give Jesus Christ full preeminence as Lord and King.

Atlantic Missionary Society Auxiliary
Members,
St. Paul's Presbyterian Church,
Woodstock, N.B.

GLEANINGS

As an "old" person, you will need four things — dignity, money, proper medical services and useful work. They are exactly the things you always needed. As things are today, you won't get them, but there is no divinely ordered reason why you should not. So, either set out now to see that you do get them or work to force society to change its posture — or do both.

— Alex Comfort



In another article entitled "Age Won't Kill You," Larry Thompson points out that it is not aging which makes us feel miserable, but disease, which needs to be understood and treated no matter what the age of the patient. His example was a ninety-five-year-old man who told his doctor that he had pain in his right knee, and that it hurt when he moved it.

The doctor looked at him and said, "You're 95 years old. You're bound to have some pain in your right knee. That's what happens when you get old."

But the man was smart. He replied, "But my left knee is 95 years old too, and it's just fine."

— Elizabeth O'Connor



"If I'd known I was gonna live this long, I'd have taken better care of myself."

— Eubie Blake (age 100)



I don't hold with them [face-lifts]. I'm told by people who've had it done that you always feel like you have a mask on. Women who keep after their faces until they look like saucers automatically lose their character. Anything permanent tends to disappear under the façade.

When you reach an age where you have wrinkles, let your character take over. That's what you have got that is solid.

— Anita Loos

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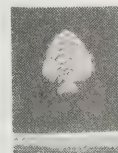
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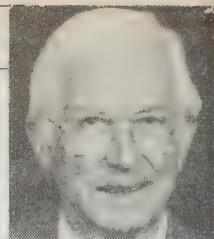
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GROWING PAINS

Burdett McNeel

The struggle between good and evil



Religion appears to be widely tainted by neurotic self-indulgence and other forms of nuttiness. So are all aspects of life and society, of course but in the case of religion it's especially a shame. The healthy, cleansing, life-sustaining water of religion, as it were, is in many ways unclean and unsafe to drink . . . The greatest part of society has decided that religion has its uses and should be accommodated with toleration and perhaps with very modest support . . . They will bathe in the water and use it on the lawns and in the drains, but they won't drink it. Is it time for the Church and its members to face openly, acknowledge, and remedy the danger posed to all by mentally unhealthy contamination of belief, doctrine, and observance? Can it be done graciously?

I think that your questions refer to two of the major challenges which have confronted the Church throughout its history. One challenge is to perform its prophetic role of pointing to the operations of Evil (contamination) in human relationships. The other is to perform its priestly role of healing by reconciling us to God and to one another. The relative stress to be placed on these two roles and the sequence and manner in which they are performed depends on what is appropriate to the particular circumstance. The underlying consideration is that the Church (or the individual Christian) is not acting on its own authority but as an agent of Jesus Christ and must have the discipline to be subject to his direction. But first of all we must see what is happening.

As I attempt to respond to this issue (on Boxing Day) we have been witnessing demonstrations of the struggle between Good and Evil, most vividly in reports from Romania and Panama, and less dramatically on many other TV programmes (fre-

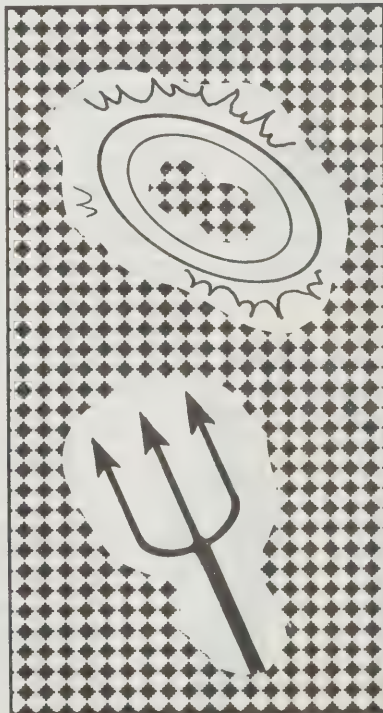
quently listed as entertainment). We have been witnessing evidences of Evil ranging from unspeakable brutality to petty jealousies and deceptions, and evidences of Good ranging from incredible courage and compassion to simple decency. Our feelings, unless we are too blasé or philosophical, range from despair for the human race to a feeling that we are witnessing the beginning of a new humanity. We become confused when we see that it is hard to know what goes on behind the scenes, and sometimes to know how to tell the good guys from the bad guys, particularly if there is not much difference. In the light of current heroic displays of courage, how do we understand the years of paralysis of will to freedom? How could the horrendous situation that developed have been prevented from developing in the first place?

Has this anything to do with the Church? That the Church was not without a potential influence was demonstrated by the crowds that filled the churches of Romania and East Germany on Christmas after liberation. It was something more than a sentimental journey!

We have to live with two realities, and we have to make our choice as to whether we will be part of the problem or part of the answer. We often avoid such decisions by fudging the issues. If we avoid a decision for Good we, in effect, decide for Evil. The rise of totalitarian regimes illustrates this principle and usually occurs because of disillusionment with existing authority and turning to one that promises more control. The corollary stated by Lord Acton is "Absolute power corrupts absolutely." However, the answer is not anti-authoritarianism. The truly religious answer is that human authority must be exercised "under God."

A faithful church will insist on the recognition of this principle in a true democracy. The problem comes in the interpretation of the principle in practice; who speaks for God? Objectivity and common sense, if we have any, speak for God. Lessons from history, if we listen, also speak for God. (Someone has said that the only thing that we learn from history is that we haven't learned anything from history. That's our problem.) In a multicultural society Christians need to know their fellow citizens well enough to know the people of goodwill who recognize the same principles that they do.

In theory at least, the Christian Church looks to Jesus Christ for leadership. If it is to follow him it requires total commitment and risk-taking. It involves a prophetic role which is bound to be unpopular, and a healing and reconciling role which will be resented by those who feel that they don't want or need to be



healed or reconciled, and will be viewed as impractical by many others including those who are otherwise supportive. This may involve conflict with the existing standards and opinions of society which, incidentally, fluctuate like fashions. This is uncomfortable. How is the Church or the Christian to deal with this situation? By defiance, or withdrawal, or by simple fidelity and demonstration of the Good that they profess to believe in. One of the problems is that fidelity may involve suffering. These are realities to be faced. How is the Church or the Christian prepared to face them?

From the human point of view the strength of the Church is in the spirituality of its people, i.e., in their sense of the reality of God and of his presence in their daily experience whatever the vicissitudes of that experience may be. It also is in their perception that they share in this reality, no matter how it is expressed.

However the pursuit of spirituality is like the pursuit of happiness—neither is realized by focusing on the experience itself. It is realized by focusing on the Source of the experience, and acting according to that light. This requires spiritual discipline which includes both contemplation and action. This is the subject of a number of good books on the devotional life which few of us seem to take time to read. We seem to do well if we manage to be more “biblically literate.” That is one way to get over being disturbed whenever something is quoted from the Bible.

There are Christian paradoxes that are hard to accept because we don't see how they make sense, e.g., “Whoever loses his life (for my sake) will save it.” It doesn't make sense in a literal biological context but it often does make sense psychologically, and certainly does in the context in which it was given. Many people right here on earth have exchanged an old life for a new one. Our job as Christians is to let people know that they have a choice. ☐

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in “Strict Confidence.”

What the state of music is where you are now I can only faintly surmise. Once upon a time I formulated my notion in this way: it may be that when the angels go about their task of praising God, they play only Bach. I

am sure, however, that when they are together *en famille*, they play Mozart and that then too our dear Lord listens with special pleasure.

— **Karl Barth** on
Wolfgang Amadeus Mozart

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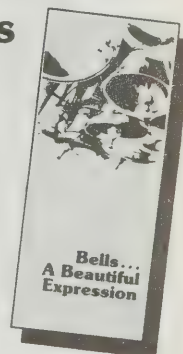
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PEOPLE AND PLACES



THE CONGREGATION OF Knox Church, Woodville, Ont., held a Service of Appreciation for Mr. and Mrs. R. Douglas Gilchrist, Nov. 19, 1989, in recognition of their many years of service to the church. Members of the congregation since 1928, Mr. Gilchrist became an elder in 1949, was session clerk from 1955-82 and church officer from 1973-89, while his wife, Ethel, provided aid and support. The couple is pictured with Lisa Thomas, who presented flowers to Mrs. Gilchrist, the Rev. Mary Whitson, and Alex Imrie, clerk of session.



PICTURED AT THE 140th Anniversary Service of St. Paul's Church, Ingersoll, Ont., are the Rev. and Mrs. Wallace Little. Mr. Little was the guest speaker.



THE 200TH ANNIVERSARY of St. Paul's Church, Merigomish, Pictou County, N.S., was celebrated by the congregation throughout 1989, with a special event planned for each month by the anniversary committee. The festivities included: three Song Services, two featuring the East River St. Mary's Male Choir, the other the combined voices of the Stellarton Male Chorus and the St. Andrew (Kirk) Male Choir; a Pancake and Sausage Supper; an evening of Irish entertainment; a Strawberry Fair; and a "Harvest Fest Evening of Scottish and Folk Entertainment". Another highlight was the preaching of an historic sermon by Walter Tucker. The sermon was originally given by the Rev. A. P. Miller, minister of St. Paul's from 1844-48 and Mr. Tucker's great-great grandfather. Renowned tenor Ronald Murdock, a former Merigomish resident and a member of St. Paul's, gave two concerts. Two anniversary services were held Oct. 8, with the minister, the Rev. Patricia Rose, officiating. The Rev. Alex MacDonald, a former minister of the congregation, was guest speaker at both services. Other projects included a church history book (200 Years in a Journey of Faith) and a cookbook containing favourite recipes of members of St. Paul's. Trees were planted on church grounds and the church accepted an offer to enter a float in the Town of Stellarton's Centennial Parade. A quilt (pictured above) was designed and made by the Ladies Aid.



PICTURED AT A Sod-turning Ceremony held in October at Guildwood Community Church, Scarborough, Ont., are Roger Petersen, chairperson of the building committee, Dr. James Sitler, minister, and Sig Quickert, clerk of session.



A DEDICATION SERVICE for the new Irwin Lodge at Camp Geddie, Merigomish, N.S., was held on Nov. 4, 1989. Pictured in front of a plaque commemorating Charles Irwin, son of Mr. and Mrs. Macwell Irwin, after whom the lodge is named, are (left to right): the Rev. Cedric Pettigrew, chairman of the Camp Geddie committee; the Rev. R.A.B. MacLean, Moderator of the Synod of the Atlantic Provinces; Robert Fraser, chairman of the development fund; and Mr. Irwin. There were more than 150 people from across the synod at the service, which was conducted by the Rev. MacLean, assisted by the Rev. P.A. McDonald of Dartmouth, Leann Barnes, and the Rev. Pettigrew.



REASON FOR THE SEASON was the theme for a float entered by St. Stephen's Church, Regina, Sask., in the city's annual Santa Claus parade. Most of the congregation's children took part in a presentation of the nativity scene on the float. Pamphlets describing St. Stephen's facilities, and inviting visitors were distributed along the parade route. Mrs. Audrey Prizeman was head of the planning committee. It was the second time the church sponsored a float.



THE RESTORATION OF a Cupola surmounting the main facade of St. Andrew's Church, Victoria, B.C., is not the crowning touch, but only part of a major renovation project. The total cost will be nearly ten times the \$61,500 price of the 100-year-old building. Dr. Harold Morris, Moderator of the 115th General Assembly, was the guest speaker at the service celebrating the dedication on Jan. 9.

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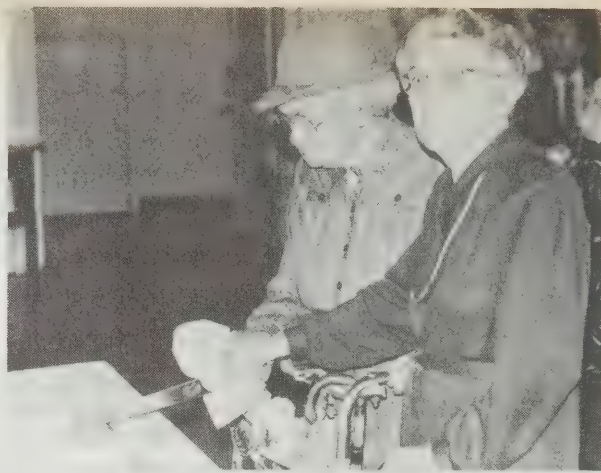
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**Sit Back and
Discover**





PICTURED AT A celebration of the opening of the new sanctuary and Christian Education building of Knox Church, Vernon, B.C., are (left to right): the Rev. Larry Lin, minister of Knox; Alex Harrower, clerk of session, Mrs. Elsie McRorie, long-time member; Mrs. Dorothy Smith, organist and long-time member; the Rev. George Peters, Moderator of the Presbytery of Kamloops; the Rev. Bill Perry, chairman of the presbytery's building committee.



THE CONGREGATION OF Weston Church, Weston, Ont., celebrated the 75th Anniversary of the W.M.S. (W.D.) and the 50th Anniversary of the Weston W.M.S. group in its present form on Oct. 22, 1989. Members of the group participated in the worship service with the minister, the Rev. Joyce Cowing Pickering. The Owaissa ladies were hosts at a luncheon after the service. Pictured cutting the anniversary cake are Miss Reta Calhoun, a life-member of the W.M.S. since 1921, and Miss Bertha Atkinson, a long-standing and still active member of the group.

Camp Kannawin Sylvan Lake, Alberta

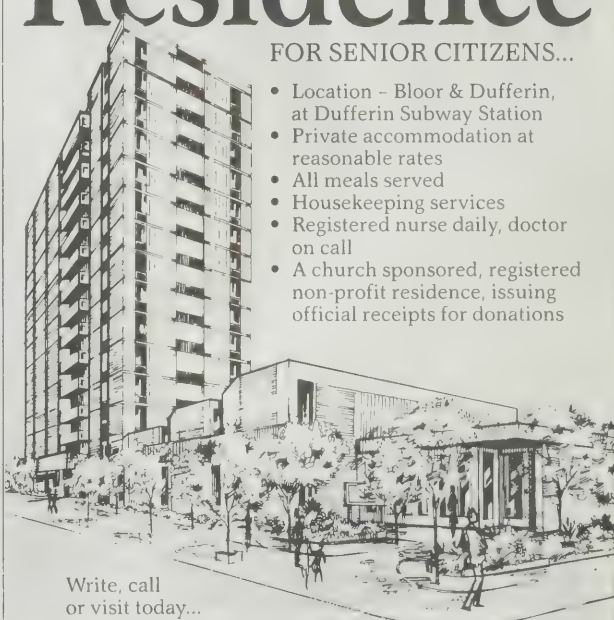
The Synod of Alberta's Camp Committee has an exciting program planned for the upcoming season. We are looking for qualified personnel to serve in a number of volunteer and paid positions that will help us fulfil our mission statement to develop in every camper and staff person a deeper commitment to Christ as Lord and to develop their Christian Faith and Character. Deadline for applications: Full-time (all summer) — March 16, 1990. Volunteer (1 week term) — April 13, 1990.

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Canadian Christian Festival III to be held in Halifax

Plans for Canadian Christian Festival III, to be held August 16-19 in Halifax, N.S., are now well advanced.

The Festival is an ecumenical Christian event held every four years under the auspices of the National Coalition of Christian Festivals. The first was held in Ottawa in 1982 and the second in Calgary in 1986. The event was inspired by the success of the German Kirchentag, or Church Days, a celebration which attracts 100,000 people annually. Canadian Christian Festival III is expected to be the largest ecumenical gathering of Christians ever in Atlantic Canada, with about 10,000 participants from nearly every Christian denomination throughout the country.

Approximately 80 representatives from major churches in the Halifax area are part of the Planning Team for this year's festival. The theme of the four-day celebration will be "A Time to Love," with four subthemes — To Love Neighbour, To Love God, To Love Self, To Love Creation. Activities planned include some 80 workshops, worship services, children and youth programmes, and a variety of Christian entertainers from the music, drama, and art fields.

Keynote speakers will include Archbishop Desmond Tutu, Dr. Tony Campolo, Father John Powell, Sister Elizabeth Thomen, Dr. Emilio Castro, Dr. Pauline Webb and Canon T. Herbert O'Driscoll.

WCC closes out aid to SWAPO guerrillas

The World Council of Churches (WCC) plans to end its grants to the Southwest Africa People's Organization. Past grants to SWAPO, which come from the WCC's Program to Combat Racism, have been attacked by WCC opponents as assistance to a terrorist organization. Some denominations, such as the Salvation Army, have withdrawn from the WCC over the grants.

But the WCC has maintained that its assistance to SWAPO was only for humanitarian purposes, and that the organization was an important part of the battle against apartheid in southwest Africa.

Last year SWAPO received \$165,000 from the Program to Combat Racism, the largest grant ever given from the special fund. The money is to aid the disabled and children who have had to go abroad for their education. It will also help wind down SWAPO's activities in Namibia, as it moves toward independence.

After that, SWAPO will no longer receive money from the special fund.

WCC General Secretary Emilio Castro said the council has also urged SWAPO to ensure that it does not violate the rights of others. Numerous reports of torture, brutality and even executions of innocent people by SWAPO guerrillas have prompted the WCC to demand "a clear commitment to the upholding of all human rights."

WCC support for the organization in the past was based on the perception that SWAPO "represented the aspirations of the people of Namibia," Castro said. (*Calvinist Contact*)



Pleas from GDR churches

In reaction to the exodus of more than 50,000 fellow citizens from East Germany this year, Protestant church leaders read a joint statement from their pulpits on September 10 urging

church members to stay: "We ask you to remain in fellowship and not to leave the German Democratic Republic (GDR). Our society needs every person with his gifts and abilities. It suffers in many ways and is poorer when people withdraw and leave. Each person who goes leaves others lonelier." The statement went on to warn those who may want to leave the GDR against "the illusion that a higher standard of living will bring more satisfaction in life." The statement, issued under auspices of the Bund der Evangelischen Kirchen, an umbrella Protestant organization, reiterated a position it has held since 1971 when it adopted the policy of being the "church in socialism."

Earlier in the month, Jürgen Stabe, chair of the pietistic Evangelical Alliance, commented: "Longing looks cast in other directions take away the freedom to give a genuine witness for Christ here."

The September 10 statement called upon the government to "include citizens as mature participants in the life of the society." The following week, church leaders more forcefully urged social reform in a declaration aimed directly at government leaders. Four Protestant members of the Christian Democratic Union, a political party of church people that holds status within the government, called for reforms. The CDU demand for "steps on the way to a democratic socialism" was seen as a break from its traditional stance of sympathy with the Communist Party. Among the 30 measures called for were electoral reform which would allow the will of the voters to be expressed in a believable way and new media policies that are "not based on suppression and cover-up."

In what is being called the most sharply-worded attack on the church in two decades, the Communist Party daily newspaper *New Germany* responded that the proposed reforms would accomplish what the enemies of the GDR had not been able to do in 40 years, making the GDR "capitalistic and ripe for a reunification take-

continued

over by West Germany." The paper said that the Western problems of unemployment, homelessness and drug traffic don't exist in East Germany.

No "demotion" for Kirk elders

The Church of Scotland has overwhelmingly rejected proposals by its General Assembly's Panel on Doctrine that elders should be elected for a fixed term and should no longer be ordained. Critics saw the scheme as a "demotion" of the eldership.

Presbyteries were formally asked for their views and kirk sessions were invited to consider the plan, drawn up by a working party which included only two elders. Their reactions have effectively killed the scheme, whose authors thought it would tap new sources of talent and service and narrow the gap between kirk sessions and other church members. Presbyterian reactions showed much more concern about weakening the position of elders in the church. There were many calls for the Kirk to reaffirm the importance of the eldership as a Reformed contribution to the world Church,

Number of women elders in Kirk on rise

The proportion of women among new elders in the Church of Scotland is continuing to increase. In 1989, 54 per cent of 1228 recorded ordinations were of women. The proportion has steadily increased from the 40 per cent when the first analysis was done in 1983.

About 20 to 25 per cent of the Kirk's 47,000 elders are women.

The proportion of women ministers is much smaller (about 75 out of 1260 in parishes) but the small island Presbytery of Shetland has become the first to have a majority of women among its parish ministers.

**R.D. Kernohan,
Edinburgh, Scotland**

Anniversary of first government-paid institutional chaplains observed

On November 1, 1949, the Rev. Thomas Floyd (Anglican) and the Rev. Matthew Darby (Roman Catholic) became the first government-paid chaplains to serve in a provincially-run institution in Ontario. The 40th anniversary of this event was celebrated on November 23, 1989, at Whitby Psychiatric Hospital, the institution to which the two men were appointed.

Dr. Henri Nouwen, priest and psychologist of international note, was the featured speaker at the celebration. Under a main theme entitled "The Hidden Treasures in Fear," he delivered three addresses: The World of Fear, The Call to Love, and The Journey from Fear to Love.

Over 150 people, from several faith traditions, registered for the event. Christian denominations represented included Anglican, Baptist, Christian Reformed, Lutheran, Mennonite, Methodist, Pentecostal, Presbyterian, Roman Catholic, Salvation Army and Seventh Day Adventist. The participants included both ordained and lay people involved in various types of ministry in congregations, communities, and public and private institutions.

Hungarian congregation holds prayer service for victims in Transylvania

The congregation of First Hungarian Presbyterian Church, Toronto, held a two-hour Prayer Service the afternoon of December 26 for those who had suffered during the recent overthrow of the Ceausescu government in Romania, and especially for those who lost friends and relatives during the massacre in Timisuaara and



Dr. Henri Nouwen looks on as he is introduced by Miss Joan West, a regular worshipper at Whitby Psychiatric Hospital.

Presbyterians present included: the Rev. Dennis Freeman of Beaverton, Ont., and a former Whitby Psychiatric Hospital supervised pastoral education student; the Rev. Mary Whitson of Woodville, Ont., the Rev. Ian Gray of Ajax, Ont., The Rev. Gunar Kravalis of Aurora, Ont., the Rev. Jim Biggs of Ajax; the Rev. David Murphy of Ajax; the Rev. Robert Flindall, also a former pastoral education student at the hospital.

other violent actions in Transylvania and Romania.

Local Hungarian United, Baptist and Reformed churches, and their ministers, also participated in the service, attended by approximately 100. An offering of \$6,000 was collected to be used for immediate relief work in Transylvania.

Presbyterian pastor jailed for entering North Korea

A court in Seoul has sentenced Moon Ik-hwan, a Presbyterian minister, and Yu Won-ho to 10 years in prison and suspended their civil rights because they went to North Korea in violation of the South Korean National Security Law. Yu was found guilty of leaking "state secrets" to the North. The court said the pair were "obsessed by the sentimental and idealistic desire for reunification and expressed their sympathy with North Korea's reunification formula This cannot be beautified or justified." (EPS)

Anglican builds Presbyterian chapel in Ghana

Anglican businessman Paul Addae has given 4.5 million Ghana cedi to build a Presbyterian chapel. When thanked at the 60th Synod of the Presbyterian Church of Ghana, Addae said he "serves Christ and not denominations." (EPS)

Oral Roberts's hospital closing

Televangelist Oral Roberts of Tulsa, Oklahoma, is closing down his City of Faith medical centre, including its medical school. Such a move is necessary, he said, to help pay \$25 million (US) in debts. The centre's hospital will be closed by the end of this year and the Oral Roberts University School of Medicine will be closed at the end of the school year. Roberts also announced that he will be selling his home, four other ministry-owned houses and an 830-unit student housing complex. He has stated that these closings and sales will enable the university to remain solvent. Tulsa's five other medical centres will handle patients from the City of Faith. Over the past few years Roberts's financial troubles have been the subject of dramatic appeals to his viewers. (*The Christian Century*)

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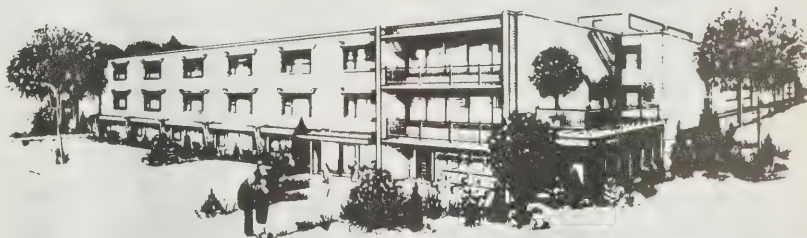
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Tony Plomp

Not an altar

Can the Communion Table be used for any other purpose than the celebration of the Sacrament?

I am quite certain that the first and original table around which the disciples of our Lord gathered to eat their last meal with Him was used for many other purposes once the events of Good Friday had taken their course. It was an ordinary table, part of the life of that day and one can only imagine what other uses it might have subsequently been put.

So also ought we to understand the "Table" in our sanctuaries. It is not an altar on which the Christ is offered anew. There is nothing essentially sacred about it, nor is it surrounded by a holy "aura" which forbids us from using it for other good and decent purposes. In some of our more humbler sanctuaries the Table is indeed an ordinary one, set apart only that one day for the service of the Sacrament. I recall many meaningful celebrations of Communion at Retreat Centres in which the dining-room was used and the table around which all had gathered for their common meal.

This could be called making a virtue out of necessity. That is true, but it also establishes the principle that there are no sacred objects in our churches worthy of veneration, a veneration sometimes accorded to the Table of Communion.

Yet, the fact remains that we do "dedicate" and "set apart" from common use certain objects in our churches. They are dedicated to the glory of God to be used solely for the worship of God. This is true of the sanctuary itself. Although I can see no theological principle that would prevent us from using the sanctuary as a meeting hall, or a place to gather for a sing-song and a dance, we normally don't do so because we have other rooms available and feel it inappropriate to use the sanctuary for

any other purpose than the one to which it has been dedicated. Yet if human need required it, we would surely use it as a true sanctuary from storms, earthquakes or other natural disasters. It always makes my heart glad when I see our sanctuaries and ancillary buildings used to shelter the homeless and distressed. More of that may have to be done as our society splits ever more clearly into those who have and those who have not!

So surely it is with the Communion Table. It is placed in the sanctuary, normally set apart to the glory of God for use in the worship of God and we respect this intent when we refrain from using it for any other purposes. I believe this to be quite proper as long as we do not lose sight of the basic principle stated earlier. I would also hope that this principle would allow us to place on the Table flowers or other joyful decorations when it is not being used for the service of the Sacrament.



One of our devoted elders left our Presbyterian Church for the United Church about 10 years ago, where he is actively participating and enjoying himself. In our church he is still kept on the official roll and in the Annual Report he is presented to our congregation as one of our elders "on leave of absence"! The Clerk of Session informs me that the individual should indeed be removed from the roll but that the Session is still waiting for his official resignation from church membership. How can we obtain corrective action in this case?

Your question reminds us all once again that our much-moaned-over official membership statistics are probably even worse than those published annually in the General Assembly's *Acts and Proceedings*. Many of our congregations appear to "carry" folk as members for years on end when in fact they have long since withdrawn from any involvement with the community of faith.

The motivation behind this seems to me often to be mixed. Sometimes it is no more than the fear of offending some family in the congregation or the friends of the parties about to be "purged from the roll." Sometimes it is the purely sentimental attitude that removing someone from the roll of membership simply isn't "nice." Frequently, however, the intent is well-meaning and, in fact, evidence of genuine pastoral concern. There is legitimate hesitation to "close the door" in the hope that the individuals will return after having spent some time "in the wilderness." Many of us can testify to the wisdom of such an attitude. On occasion we have seen people, for whom we continued to pray and to whom we continued to extend the hand of friendship, return to an active in-

volvement in the life and work of the church after an absence of some years.

The case you cite, however, is ridiculous on the face of it. It is always sad when people leave our congregations but we should rejoice when they find a new church-home and are active and happy in it. Our pastoral concern is shown when we affirm the choice such individuals have made and we do so by contacting them, if at all possible personally, and commending them officially to the care of the congregation they now call their own. If, for some reason, such people do not wish to officially resign from membership in their former congregation recourse should eventually be taken to the appropriate section of the *Book of Forms* which instructs Sessions, on their own initiative, to remove members from the roll. Sometimes people wish, for whatever reason, to remain "Pres-

Rights and obligations need to be balanced

byterians" even when attending and being actively involved in the life of a congregation other than that of our denomination. This is simply not possible in the long run. Membership in The Presbyterian Church in Canada is not "general," but specific through membership in one of our congregations.

Having said all that, it is still possible I suppose, for the session of your congregation to have good and valid pastoral reasons why it is "still waiting for (this elder's) official resignation from church membership." They may not have disclosed these reasons to you. I find it difficult to think of any. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

From the past RECORD

February, 1940

With respect to war and the Protestant churches in France:

"The life of the French churches has been affected in two ways: by the mobilization, and by the evacuation of the civil population. More than fifty per cent of the pastors have been called to the colours, and the work is being carried on by retired pastors, by wives of pastors, by a doubling up of parishes and by pastors from Paris. Resources have diminished since heads of families are away, and numbers of women and children have been evacuated. Pastors are compelled to carry out religious education of young people by correspondence. The youth movements, also, have been greatly affected by the war.

February, 1915

A HORSE WANTED

Letter from Dr. R. P. MacKay

Dear Dr. Scott:—

The farthest north station in our Korea Mission is without a doctor, and it is a long day's journey for the doctor from the nearest station, should sickness require his attendance. They have asked for \$100.00 to provide a horse that will more quickly cover the ground.

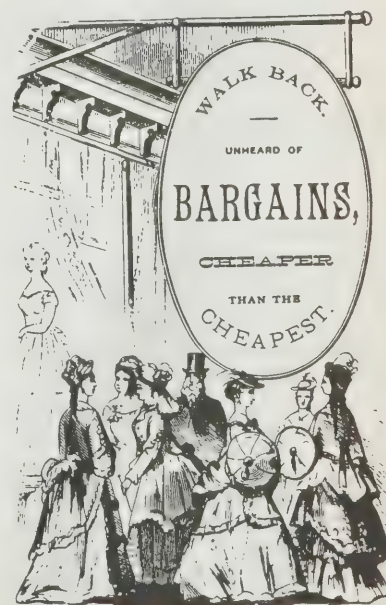
I have just received a letter from a friend, stating that he would like to be one of five to provide the needed amount. Would a paragraph in the Record call forth the other \$80.00?

There is the paragraph. Now for the other four twenties. — Ed.

February 1890

It is interesting to notice how the "Law of Compensation" works, even in such trivial matters as the circulation of a magazine published at the price of 25 cents per annum. In a certain flourishing town that shall not be named, one of the two Presbyterian congregations, finding themselves too heavily burdened, resolved to curtail their expenditure. "The line must be drawn somewhere," and they decided it should be drawn here,

by repudiating their indebtedness to the PRESBYTERIAN RECORD for two years supply, and stopping it for the future! The other congregation, of its own motion, has recently sent us an order for three times the number it formerly circulated, and the consequence is that twice the number of RECORDS go to that town than did formerly. The editor of the CANADIAN PRESBYTERIAN lately heard of a Presbyterian in good standing, who walked three miles to tell his elder that he could no longer afford to take the *Church Record* at the cost of a quarter of a dollar per annum, because he was preparing to buy another farm! "What in the name of absurdity," adds the editor, "could such a man mean by calling himself a Christian." Thanks, good brother, for the well administered rebuke, though we fear it may not be appreciated at its full value in some quarters, for you know it has passed into a common saying that *some* people cannot see any farther than their nose; and that others, in their short-sighted policy, would even part with that nose to spite their face.



DEATHS

GLAZIER, REV. DR. KENNETH MacLEAN, 77, a retired minister of The Presbyterian Church in Canada, died in Calgary, Alberta, on November 11th, 1989.

Dr. Glazier was born in Camduff, Saskatchewan. He was employed by the Bank of Montreal and was the youngest person to complete examinations for the Fellowship of the Canadian Bankers' Association. Following graduation from the University of Toronto, Union Theological Seminary and Yale University, he served The Presbyterian Church in Canada as minister of First Church, Brandon, Manitoba (1944-1946) and Glenview Church, Toronto, Ont., (1947-1959), as well as serving a term as manager of the Canadian Mission School in Georgetown, Guyana.

Dr. Glazier, prior to his retirement, served as librarian at Stanford University, Berkeley, California, and as chief librarian at the University of Calgary. In this latter post, he is credited with creating a significant centre for Canadian studies and the establishment of several major collections.

He is survived by his widow, Teresa; three children, Gretchen, Christopher and Kenneth; three grandchildren; and his sister, Mrs. Frances Hillson.

ANDERSON, SYDNEY, 96, longtime member of Knox Church, Sudbury, Ont., July 8, 1989.

AULT, GEORGE ALFRED, 77, senior elder of St. Andrew's Church, Ottawa, Ont., Nov. 26, 1989.

BELL, DAVID, 92, longtime elder, clerk of session of Knox Church, Red Deer, Alta., faithful visitor of the sick and shut-ins. Nov. 15, 1989.

BLACKMORE, GERTRUDE, 94, longtime member of Knox Church, Sudbury, Ont., and the Women's Association, Sept. 18, 1989.

BROWN, MRS. JEAN, 87, longtime member of St. Andrew's Church, Aurora, Ont., Dec. 25, 1989.

BURNHAM, WILLIAM, 85, elder for 34 years and member of board of managers of St. Paul's Presbyterian Church, Black River Bridge, N.B., Nov. 9, 1989.

BURNS, ROBERT BOAK, an elder for 41 years of St. Andrew's Church, Welland, Ont., Nov. 7, 1989.

CARLOS, JOHN, 71, member of First Presbyterian Church, New Glasgow, N.S., and formerly an elder of Westminster Church, New Glasgow, N.S., Nov. 25, 1989.

COUPER, J. GORDON, longtime member and former elder of Knox Church, Agincourt, Ont., member of the board of managers, teacher and general superintendent of Sunday School for many years, Dec. 2, 1989.

ECKFORD, IRENE, 78, longtime member of Knox Church, Sudbury, Ont., and the women's groups over many years, Oct. 29, 1989.

HALEY, HOWARD EDWARD, 71, elder for 26 years of St. James Church, Gravel Hill, Ont., and St. Andrew's, Monkland, Ont.; trustee and former member of the board of managers of St. James, Gravel Hill, Oct. 20, 1989.

KENNEDY, ANNA MARIA, wife of the Rev. Samuel Kennedy, who with her husband served in the ministry in India, and at Knox, Whitewood, St. Andrew's, Fort Frances, and St. Paul's, Kemptville; au-

thor of *The Assurance of His Love*, an inspiration to many that faith is strengthened through suffering, Dec. 6, 1989.

LAMBERT, MARY, 70, member of Knox Church and active in women's groups, Nov. 6, 1989.

LANDELL, FERNE, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., Dec. 19, 1989.

LAWSON, MRS. JEAN STIRLING, widow of Rev. Dr. William Lawson of St. Andrew's, Windsor (1987), who shared her husband's ministry over the years as hostess, teacher, choir member and student of Hebrew; died in Windsor, Ont., on Dec. 3, 1989.

MATTHEWS, MISS LOUISE ELLIOT, 84, longtime member of Knox Church, Gorrie, Ont., member of W.M.S., Aug. 3, 1989.

MEIKLE, JOHN McLELLAN, 81, longtime elder and former chairman of the board of managers of First Presbyterian Church, Edmonton, Alta., Nov. 3, 1989.

McINTOSH, BERTHA, longtime member of Knox Church, Vernon, B.C.

McLEAN, MRS. J. G. (CHRISTINE), member of Duff's Presbyterian Church, Puslinch, Ont., Nov. 29, 1989.

PHILPOTT, MRS. LORNE (ALMA), member of Duff's Presbyterian Church, Puslinch, Ont., former choir member, Nov. 17, 1989.

STORIE, MRS. ELIZABETH (BETTY), 80, longtime member of St. Andrew's Church, Aurora, Ont., Dec. 26, 1989.

THOMSON, JEAN, member of Knox Church, Vernon, B.C.

VERLIND, GERRY, active elder for 23 years and longtime member of Knox Church, Agincourt, Ont., Nov. 30, 1989.



Pathos . . .

The fundamental feeling that colours the affective life of all of us who are at or beyond the biblical "three score and ten" can best be designated by the term *pathos*. Pathos is not a simple thing; it is an ever-more acute sense of passingness, of the urgency of unretrievable time, the knowledge that time leans forward, a sense that the recurring events of life have a limit — this place I may not see again, this one I may never greet again, this little company around the table may never again around another table meet. The interior sensibility of aging is made pathetic by a radical

elimination of all those relationships and components that have constituted one's life world . . . The demand is . . . for courage, acquiescence, resignation, acceptance — some coming to terms with. They are a time of remembering, gathering up and sorting out, discriminating between the abiding and the evanescent, a time of perhaps unmarked passage from knowledge to wisdom, from simple awareness to insight, to what Jonathan Edwards called "consent to being," to the psalmist's "so teach us to number our days that we may get a heart of wisdom," a movement of the total

spirit from an anxious hanging-on to a graceful letting-be, a releasement.

In Romans, the most mature of Paul's epistles, he says, "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8). Period! That is the fundamental and absolute word of Scripture. But that word is immensely satisfying to old people. I never try to give any blueprints of eternity or heaven or eternal life, since by definition it is utterly impossible.

— Joseph Sittler in
Gravity and Grace

ORDINATIONS

- Flindall, Rev. Robert, Colborne, Old St. Andrew's Presbyterian Church, Ont., Dec. 1st, 1989.
Fullerton, Rev. Dr. Andrew, Toronto, Melrose Park Presbyterian Church, Ont., Jan. 3.

INDUCTIONS

- Bettridge, Rev. Robert, Toronto, Willowdale Presbyterian Church, Ont. Jan. 14.
Campbell, Rev. Amy, Bradner, Bradner Presbyterian Church, B.C., Jan. 14.
Flindall, Rev. Robert, Colborne, Brighton and Lakeport pastoral charge, Ont., Dec. 1st, 1989.
Fullerton, Rev. Dr. Andrew, Toronto, Melrose Park Presbyterian Church, Ont., Jan. 3.
Gartshore, Rev. Ian, Corunna, St. Andrew's Church, Ont., Sept. 17, 1989.
Han, Rev. Peter, as Assistant Minister at Toronto, East Toronto Korean Presbyterian Church, Ont., Dec. 3, 1989.
Kinsman, Rev. Mary Margaret, Lucknow and South Kinloss Presbyterian Church, Ont., Nov. 19, 1989.
Macdonald, Rev. Ross N., Brantford, Greenbrier Presbyterian Church, Ont., Feb. 9.
Sutherland, Rev. David W. K., Lower Sackville, First Sackville Presbyterian Church, N.S., Jan. 4.
Wilkinson, Rev. Donald, Sherwood, St. Mark's Church, and Marshfield, St. Columba Church, P.E.I., Dec. 5, 1989.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

- Elmsdale, St. Matthew's Church and Hardwoodlands Church (joint charge with The United Church of Canada) (effective June 30). Direct enquiries to Presbytery Clerk, Rev. P. A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
Glance Bay, St. Paul's Church, N.S., Rev. Dr. E. H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Cobourg St., Saint John, N.B., E2L 3J8.
Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

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- Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Huntingdon, St. Andrew's Church and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.

- Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English.)
Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.
Montreal, Maplewood Presbyterian Church, Chateauguay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Ormsdown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.
Richmond, St. Andrew's Church, Ont., Dr. Arthur W. Currie, 2330 Whitehaven Crescent, Ottawa, Ont., K2B 5H4.
Stittsville, St. Andrew's Church, Ont., Dr. Floyd R. McPhee, 12 Chesterton Drive, Nepean, Ont., K2E 5S9.
Ste. Foy, Eglise Ste. Marc, Que.; Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.
Westport, Knox Church, Ont. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

- Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Brighton, St. Andrew's Church and Colborne Old St. Andrew's Church, and Lakeport, St. Paul's Church, Ont., Rev. Wayne Chatterton, 70 Division Street, Bowmanville, Ont., L1G 2Z7.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
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Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.
South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Wyllie, General Delivery, Sutton West, Ont., L0E 1R0.
Stayner, Jubilee Presbyterian Church, Ont.,

- Rev. Barry Luxon, Box 135, Creemore, Ont., L0M 1G0.
Sutton West, St. Andrew's Church, Ont., Rev. John M. Anderson, Box 713, Minden, Ont., K0M 2K0.
Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
Timmins, MacKay Presbyterian Church, Ont., Rev. Lillian J. Wilton, Box 1394, Cochrane, Ont., P0L 1C0.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Diggate Blvd. Scarborough, Ont., M1S 2W8.
Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
Toronto, North Park Presbyterian Church, Ont., Rev. John Taylor 233 Thistledown Blvd., Etobicoke, Ont., M9V 1K6.
Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.
Toronto, St. James Presbyterian Church, Long Branch, Ont., Dr. Dennis Oliver, 4 Morningside Avenue, Toronto, Ont., M6S 1C2.
Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.
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Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0.
Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.
Komoka, North Caradoc and Mount Brydges pastoral charge, Ont., Rev. Donald McInnes, 760 Wellington St., London, Ont., N6A 3S3.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St. London, Ont., N6A 3S3.
Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.
Sarnia, St. Andrew's Church, Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

continued

Transition

continued from previous page

Seaforth, First Presbyterian Church, and Clinton, St. Andrew's Church, Ont., Rev. J.R. Dickey, 46 Church St. Stratford, Ont., N5A 2R1.

Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.

Windsor, St. Andrew's Church, Ont., — Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Woodstock, Knox Church, Ont., Rev. Don McCallum, Box 99, Innerkip, Ont., N0J 1M0.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Thunder Bay, Lakeview Presbyterian Church, Ont., Rev. Keith Boyer, 327 Harvard St., Thunder Bay, Ont., P7E 1X1.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask. Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Avenue, Edmonton, Alta., T6J 2H9 (or contact Board of World Mission).

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1V2.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Lay Missionary is needed for Leggat's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon

Nepal — Nursing Educator

Africa — Nurse Midwives

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

Currently, Youth in Mission has requests for volunteer help, as follows:

- Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring/Summer, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part-time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact: Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8. Telephone: (519) 749-2883.

—Something to think about—

This earth of ours was finished millions upon millions of years ago. It circled round and round silently in the dark — inert, forgotten, dead; until something, groping its way through the blackness, found earth's face, and stayed, and played upon it. The light had come; and with it everything that mattered came: color and beauty and life itself. So God, who once shone out of darkness, has in the face of Jesus Christ shone into my poor heart. The difference between that dead ball spinning in perpetual night, and this earth teeming with its wonders — that's the differ-

ence Christ has made for me.

— from *Love is a Spendthrift*
by Paul Scherer



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GRACEFIELD PRESBYTERIAN CENTRE Gracefield, Quebec

is now accepting applications for the following positions: Wilderness Director (minimum age 21); Program Director (minimum age 21). Resumes due February 15, 1990.

Staff will also be required for:
Waterfront; Counsellors; Kitchen Staff; Maintenance; Nurse; and
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Resumes due February 28, 1990.

Please send resumes to:
Gracefield Presbyterian Centre,
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**ST. ANDREW'S
PRESBYTERIAN CHURCH
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150th ANNIVERSARY — 20th MAY 1990**
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Radio Minister of *The Back to God Hour*
of Lansing, Illinois.
SERVICES 11 A.M. & 7 P.M.

To members & former members & friends of our congregation. You are invited to come & share with us in a whole year of Celebration for 150 years of Witness to our Lord.

Write: Anniversary Committee
Attention: Mrs. Edith Stewart
St. Andrew's Presbyterian Church
3 Queen St., Sydney Mines, N.S. B1V 1K4

Mariano DiGangi



Never A Discouraging Word

Read Acts 4:32-37; 9:26-31; 11:19-26

They were new missionaries in a strange land, puzzled by an exotic culture and its peculiar customs. I asked them about their current needs, expecting some plea for a bigger budget or a better vehicle. What they wanted, however, was this: "A veteran like Paul to lead us, a youth like Timothy through whom we may pass on our heritage to the next generation, and a Barnabas who will give us the encouragement we need."

Sooner or later, we all take a sentimental journey to that legendary "home on the range, where the deer and the antelope play, and there never is heard a discouraging word, and the skies are not cloudy all day." We want the company of Barnabas, The Great Encourager.

Here's a character worth contemplating. Every time you come across him in the Bible, he is putting new heart into people. Right from the start, Barnabas comes across as someone who is committed to strengthening feeble arms and weak knees (Hebrews 12:12).

The first sight we get of him is quite significant. He is cited as an example of generous giving in support of the poor in the community of believers. When it comes to giving, some people stop at nothing. Not Joseph, a Levite from Cyprus, whom the apostles dubbed Barnabas: Son of Encouragement. Kept from the curse of covetousness, he knows the happiness of using things for the good of people.

Again we find him encouraging a new convert to Christianity whose notorious past made some disciples treat him with suspicion. But Barnabas befriends Saul of Tarsus, becomes his sponsor, helps him win acceptance, and so helps him make the amazing transition from fanatical antagonist to faithful advocate of the gospel.

When a large number of Gentiles turn from paganism to Christ, the Jewish Christians of Jerusalem have doubts about their sincerity. So they send up to Syrian Antioch a one-man commission to investigate and report. Barnabas is delighted with what he



discovers, rejoices at the signs of new life implanted by God's grace in these young disciples, and encourages them to stay true to the Lord with all their hearts. What is the secret of this ministry of encouragement? Why does Barnabas inspire and uplift others? Behind his service of reassurance is this solid fact: he is "a good man, full of the Holy Spirit and faith" (Act 11:24).

Barnabas and Paul are summoned by the Spirit, and the concurrence of the congregation at Syrian Antioch, to mission service. In the course of this memorable journey, Barnabas will recede as the comparatively newer disciple, Paul, becomes more prominent. We can see this happening with the heartening encouragement of Barnabas, who senses the extraordinary gifts of his co-worker and wants to see him develop.

Of course, we can't pass over one disturbing episode in silence. After the Jerusalem Council mentioned in

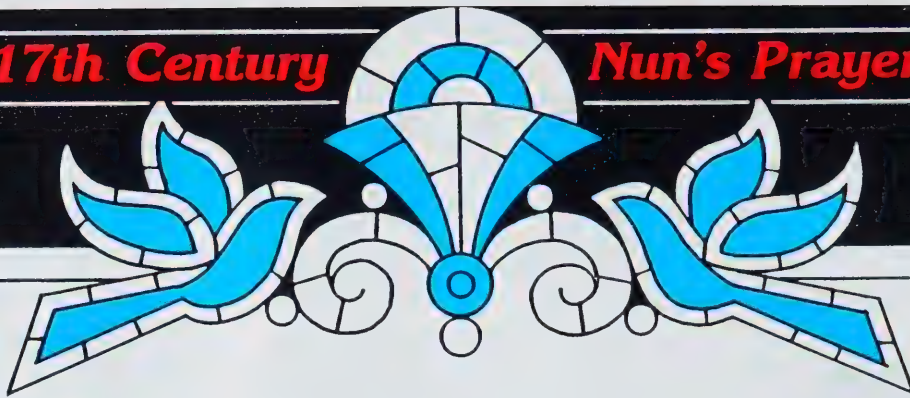
Acts 15, Paul and Barnabas agree to revisit the young churches they had helped to establish. But they violently disagree on whether or not to take John Mark as a team member. On a previous trip, he had quit and headed for home. Paul insists on disciplined faithfulness as indispensable for acceptable service. Right on. But is Barnabas wrong in wanting to give John Mark another try to make good? Even in this unpleasant incident, Barnabas comes through as The Great Encourager. (Incidentally, God used both Paul's insistence on high standards and the strong sympathy of Barnabas to make Mark a valued partner in the future spread of the gospel.)

More than four decades have passed since I was ordained to the ministry of Word and Sacrament by the Presbytery of Montreal. Had I to do it all over again, I would major in a ministry of encouragement. This doesn't mean neglecting correction or admonition, but puts the accent on encouraging people. Parents having a tough time with their teens. Children whose parents withhold affection and understanding, and try to fill the void with things. Faithful helpers whose good work is not appreciated. Those who grieve and face the task of rebuilding with the remains of a shattering experience. Ministers confronted with crises and surrounded by discouragement. The lonely, abused, exploited, abandoned, forgotten. Contemplating the character of Barnabas is not enough. They — and the Lord — expect far more from us.

Prayer

Father of compassion and God of all comfort, as you encourage and strengthen us in our times of trouble, so help us to do the same for others out of the help we receive from you. In Christ's name. Amen. □

Dr. DiGangi is the senior minister at Knox Presbyterian Church, Toronto, Ontario.



LORD, thou knowest better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody: helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest Lord that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be wrong.

Keep me reasonably sweet: I do not want to be a Saint — some of them are so hard to live with — but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places, and talents in unexpected people. And, give me O Lord the grace to tell them so.

Amen

Katherine McIntyre





PRESBYTERIAN Record

MARCH, 1990

**El Salvador's
EASTER PEOPLE**
(page 12)



God's Church

***"The church is Christ
together with his people
called both to worship and to serve him
in all of life." 7.1.1.***

by Sheldon MacKenzie

In this section of *Living Faith*, to do with the Church, there is much more material than we are able to think about here.

Each of the sections

- on Ministry,
- on the worship of the Church
- on the preaching of the Word
- and on the celebration of the sacraments of the Church deserves a special discussion of its own.

For this reason, my comments will be restricted to some general ones to do with the origin and nature of the One, Holy, Catholic and Apostolic Church.

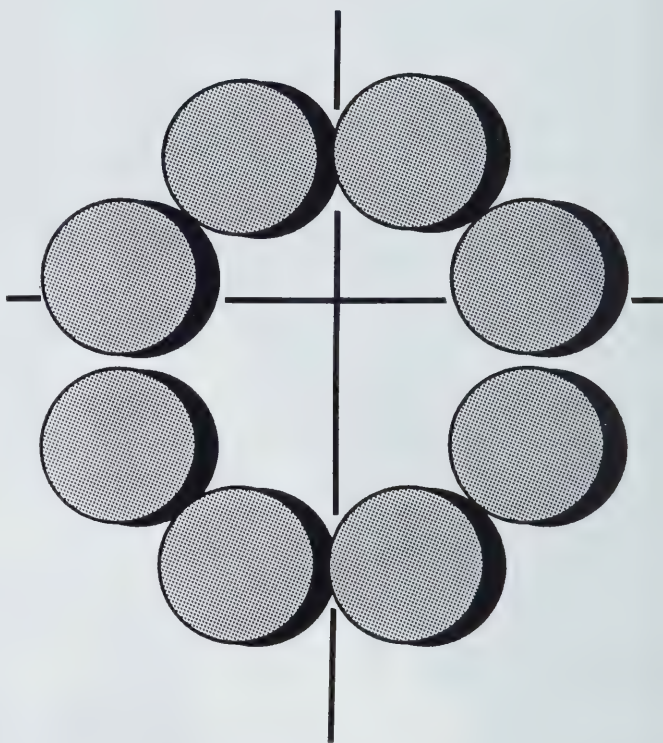
The nature of the church

There is, as you know, a great deal of loose talk and much careless thinking about the nature of the Church. There is confusion about the nature of the Church in the minds of mature Christians, no less than in the impressions of younger disciples.

The confusion is given expression in a number of ways. It used to be noticeable in those congregations that made regular use of the Apostles' Creed in Sunday worship. There are at least three phrases in the Creed on which congregational volume goes down because voices are hesitant. And one of these phrases has to do with the Church — Holy, Catholic and Apostolic.

In congregations that make regular use of *Living Faith* the same reservations come through as they did in the Creed when we come to affirm our convictions about the Church. The manner in which we repeat together: that the church is *one, holy, catholic, apostolic*, must mean that even long-time members of the body are not always sure what it means to say, in a reformed church, that these things lie at the heart of our faith.

The story of the Church is central to the New Testament. The Church was born on the day of Pentecost. That was the day when the lonely disciples came to the startling realization that they were not alone. That was the day when the orphaned disciples were given the grace of the Holy Spirit in their lives. Although Jesus was with them in body no longer he was present to their community in spirit.



The Body of Christ

As a consequence of this experience, of this gift of God, of the spiritual presence of Jesus, a new fellowship of people came into being. The fellowship was the Church. The Church is the Body of Christ in the world. The Church, writes William Willimon, is the expression Christ has chosen to take on earth. Think little, theologically, of the Church and you think little of Christ. According to Luke, in the Acts of the Apostles, it is just that simple and just that serious.

The Church is so much the Body of Christ that the Risen Christ can say to Paul (and to us). "When you hurt the Church, you are hurting me. When you kill the Church, you are taking my life."

Shortly after it was born the Church was known as the "Household of Faith." The concept came, of course, from family life. The Church, as the Body of Christ, is like a family into which you are born and in which you grow up and mature. It is not like becoming a member of a club or a service organization or a fraternal society. (In a comment on opportunities for tourists in Atlantic Canada a radio announcer said last summer: "You will find that the churches and other service organizations have co-operated to make your visit to our area a pleasant one.")

Not like a club

The Church is not like a club, not even the best one. The members of a club may not be concerned about the welfare of one another as official policy. When you join a service club or fraternal organization the status of your membership depends on you. A minimum number of meetings must be attended or your name will be removed from the roll of membership. An active participation in the projects and schemes of the club must be demonstrated or your worth to the group will be brought into question. There are specific fees to be paid — set in advance. The organization is not primarily concerned to promote your personal well-being. Your membership will continue only for as long as you have proven yourself a worthwhile member of the organization. These basic principles have governed fraternal and service groups in each case from their beginnings. Without them, they could not continue.

A household, a family

The Church, the Body of Christ, is not like a club, no matter how much mistaken disciples think it ought to be. It is like a household, a family. The members of a family are either born or adopted into it. They are there not because of anything they did or said, but because of something done for them by someone else. A member of a family is always a member of a family — even if a very bad one. A person may not always appear at family meals or gatherings nor co-operate in promoting family fellowship and welfare but such a one is always a member of the family. The Church is a family into which we have been baptized by one Spirit into the Body of Christ.

In our tradition we teach that the Church "which is also catholic or universal under the gospel, consists of all these throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (*Westminster Confession of Faith* Ch.XXV. Sec. 2) That statement, to which all teaching and ruling elders assent at ordination, echoes an exalted doctrine of the Church. It is a statement that reflects the emphasis we find in the New Testament.

The Body of Christ

The Church is NOT the denomination or the congregation to which we belong. It is the Body of Christ in which we are, by baptism, members — even if weak and unworthy ones. No one is baptized a Presbyterian, an Anglican or a Roman Catholic. A baby or an adult may be baptized by a

Presbyterian, an Anglican or a Roman Catholic clergyman. The baptism itself is into the Church of Jesus Christ — into the One, Holy, Catholic and Apostolic Church. All branches of the Church believe this to be true, and no one, excepting the most sectarian, would suggest otherwise.

Whenever you come into contact with a group that makes claims to be "the true church," you have come into contact with a sect. It is a mark of sectarianism and a sign of perversion to "unchurch" everyone who is not a member of one's own branch of the Church. That sort of spirit has no place within our tradition.

According to Luke, Jesus lives on in his Church. In his Church he continues to do all that he had begun to do from the beginning of the gospel. The gospel is embodied in a community of God's people. This is incarnational theology of the sort we need to recover.

The section of *Living Faith* that deals with *God's Church* reflects the recovery of the centrality of the Church that was so much the emphasis of the great Reformation figures. John Calvin, for example, wrote of "the visible church as mother of believers" in the following terms: "... let us learn even from the simple title "mother," how useful, indeed how necessary, it is that we should know her. For there is no other way to enter into life unless this mother conceive us in her womb, give us birth, nourish us at her breast and lastly, unless she keep us under her care and guidance until, putting off mortal flesh, we become like the angels." (*Institutes*, Book IV, Chapter I, Section 4).

When it speaks of the Church, *Living Faith* uses the language of hope and strength. The Church, it says, is ONE, despite our sinful divisions. It is One in all the earth, one with the past and one with the future. The Church is HOLY, despite the darkresses, the sinfulness and the evil of the humanity within it. The Church is CATHOLIC, despite misunderstandings of the term and our prejudices against the concept itself. The Church is APOSTOLIC, the benefactor of every blessing given it over many centuries, the inheritor of every attempt to define and proclaim the faith.

Questions for reflection:

Do you perceive contradictions between what we believe about the Church as the Body of Christ and how we experience it in our local congregations? If so, how do we reconcile the two?

To what extent do we make the connection between the section on God's Church in *Living Faith* and the life of the congregation to which you belong?

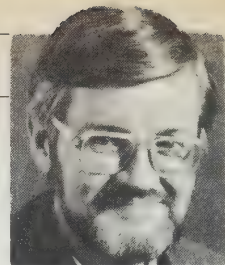
Do we measure our spiritual growth by the extent to which we mature as members of the Body of Christ? ☐



Dr. MacKenzie, a minister of The Presbyterian Church in Canada, teaches at Memorial University, St. John's, Newfoundland.

FROM THE EDITOR

John Congram



Jesus Christ — ONLY Saviour and Lord

This season of Lent provides an ideal opportunity for all of us to consider the place of Jesus Christ in our lives and in the world — indeed in the universe itself.

This question has been enjoined from a number of sources, especially in terms of the exclusive claims of Christians about Jesus. In an age of pluralism this issue cannot be avoided.

The Board of World Mission has a special theological task force studying the question. Its future is guaranteed to be lively. An article by a committee member, Ron Wallace, in the November *Record*, entitled, *Confessing Christ in a Pluralistic World*, has already evoked significant response.

The *Record* has a responsibility to allow the expression of a variety of views of our members in its pages. It also allows its editor to express his own. So here goes.

I believe that Jesus Christ is the *only* Saviour and Lord of the world. In fact, like Teilhard de Chardin I believe that Christ is the centre to which everything in the universe is being drawn. That sounds exclusive and it is. It is also inclusive. In my view being exclusive is not its major problem. I have engaged in harmonious dialogue and friendship with those who have held opposing and often equally exclusive views.

The historic danger of those who hold views such as my own is the tendency to become both arrogant and intolerant towards others and their beliefs. But that need not be the case.

Asserting that we believe Jesus Christ to be the *only* Lord and Saviour need not cut off dialogue with others of differing views and religions. To become arrogant in our profession calls into question our confession itself, and whether in fact we are following the Jesus we claim to be following.

In the present age of pluralism, Christians need to assert their right to freely proclaim their beliefs in the market places of the world. Equally they must protect the rights of all oth-

er groups to do the same thing. We do that, not only because it is the only way we can all hope to survive in an age of pluralism, but because the heart of our faith in Jesus impels us to respond in this way.

That does not mean that we should buy the idea that to survive, engage in dialogue, or have respect for those with differing views, Christians must give up their historic, yet exclusive claims about Jesus Christ. Nor should we allow the demands for dialogue to cut us off from the inherent impulse in our faith to witness and evangelize.

Dr. In Ha Lee, pastor of the Korean Christian Church in Japan, recently remarked to this writer that it was through the gospel of Jesus Christ that he was freed out of the polytheism in which he grew up. Although he believes in dialogue with other religions, for the sake of that dialogue, he has no desire to return to the polytheism of his past.

Those of us who have not had the same experiences as Dr. Lee, might still learn from his wisdom.

Location of Church Offices — a Third Committee!

A third committee on the question of the location of the church offices has been appointed by the Administrative Council.

The first committee said, "Move." The second committee said, "Don't move." General Assembly last June said, "Give us more information and let's hear from the Presbyteries."

At the November, 1989 meeting of the Administrative Council the idea of doing nothing until the Presbyteries reported was defeated, and instead the council directed that a third

committee be formed. Its purpose was to receive the replies from Presbyteries and any other relevant correspondence concerning possible relocation, for study, comment and possible co-ordination with the General Assembly's Task Force on Restructuring.

That committee consists of Arthur Herridge (chairman of the council), Earle Roberts (secretary of the council), Don Taylor (comptroller of the church), and Tom Norwood from Oakville, Ontario. The committee has sent a questionnaire to Presbyte-

ries asking for guidance as to the factors that Presbyteries think are important in considering this question.

All the members of this committee are knowledgeable, honest and competent. However, three-quarters of its membership is from Toronto, and one-half will be personally affected by whatever is decided about the future location. Appointing committees like this does not seem to me to be the way to gain either the confidence or the support of the wider church for any future decision. □

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OUR COVER

The man on our cover is the father of a young girl who was wounded in recent fighting in El Salvador.

Photo by Lee Ann Purchase.

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PUNGENT AND PERTINENT

Hans Kouwenberg

Some "Blasts on the Trumpet Against the Monstrous Regiment" of Church Protectionism (with apologies to John Knox for some words in the title!)

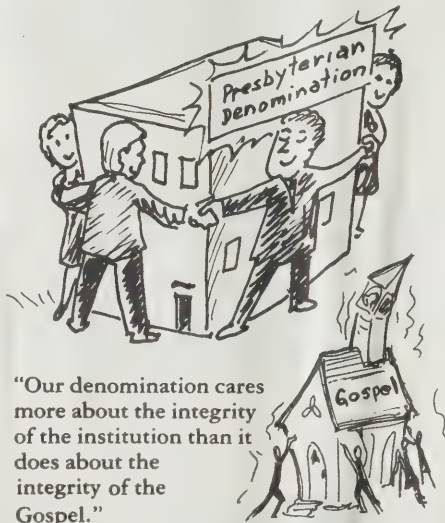


The 115th General Assembly decision to raise the formal academic requirements for those who are considering becoming candidates for the ministry in The Presbyterian Church in Canada but are not graduates of one of our theological colleges, troubles some of us. Graduates of theological colleges affiliated with member churches of the World Alliance of Reformed Churches (whose academic requirements are the same as ours, i.e., an undergraduate plus a theological degree) will "normally be required to complete one year of study"; "two years of study" in one of our colleges if they have no such affiliation (Guidelines, *Acts and Proceedings*, 1989, p. 404).

While one can laud the intention of this move to keep up academic standards as well as to give opportunity for the study of our own particular "ethos" and "ecclesiology" (our denominational way of doing things), and to provide a "controlled practical experience, under supervision, with the Presbyterian family," one laments this action for several significant reasons.

Such a move, even if pastorally applied, represents a protectionist spirit. It is a defensive move, more appropriate to a threatened rather than a confident church; a dying rather than a resurrected church. It moves against the spirit of the "vision" which our church adopted at the 115th Assembly.

The Rev. Ben Patterson of the Presbyterian Church (U.S.A.) made a point worth pondering in a recent interview with the editors of *The Wittenburg Door*. Responding to what the word "Presbyterian" meant to him, he replied: "Although for the most part, Presbyterians are socially relevant, they are, at the same time, institutional fundamentalists. Our denomination cares more about the integrity of the institution than it does about the integrity of the Gospel. You can believe any number of things about Jesus Christ, but you'd better not be unfaithful to the denomination and its policy." As one who has committed himself to the work of our church courts and boards and who is also committed to preserving the Presbyterian identity, I have to regretfully admit that there is more



than a hint of truth to this observation.

Historically, The Presbyterian Church in Canada has grown and been enriched by candidates for the ministry from other denominational and inter-denominational colleges. Much of the creativity and diversity of our church's life has come from those who saw among us an opportunity for sharing their gifts and skills in ministry. A move to restrict such candidates for the ministry goes against our history. It also slams the door in the face of our commitment to be both ecumenical and evangelical. I find that people are attracted to a church or a denomination by an inclusive not an exclusive spirit. One "wins friends and influences enemies" by "attraction not promotion" and by encouraging investigation and not limiting entry.

Strange too that we should be rais-

ing the barriers for admission to our ministry when our church is declining in membership and appeal to the general population. It is an odd way to contribute to church growth by insisting on a greater "purity" of Presbyterianism. We are doing this at the very time when we are rethinking what theological education should be. The same Assembly appointed a special task force to this job. Should we not establish what competency for ministry should entail before we raise the barriers?

Generally speaking, protectionism is doomed to failure. We live in a "global village." The Presbyterian Church in Canada is a small fish in the pond of the Christian Church, a minority within the world-wide Christian community. We need to identify with world-thinking and world-shaping minds and hearts. Although we may not agree with it, less attention is paid to loyalty, obedience, and "toeing-the-line," than to recognizing gifts, crossing barriers (national, sexual, denominational, etc.), reconciliation, working together, world and environmental harmony, and peace. We need to tap into this mindset if we wish to make an effective witness for Christ. We need to promote denominational cross-fertilization as is already happening among and within so many denominations and congregations that are spiritually alive. A broad theological spectrum within denomination assists this process. We become more akin to the early church which had several points of view and, yet for a while at least, worked together under Apostolic leadership, doctrine, and authority.

Let's not be institutional protectionists. Instead, open ourselves to all that God might have for us today and tomorrow. □

Mr. Kouwenberg is minister of St. Giles' Presbyterian Church in Prince George, British Columbia.

LETTERS

Inform! Inform! Inform!

I was privileged this week to examine a copy of *The Presbyterian Record* — November, 1926! It bore the following legend in bold print on the front cover: "*The Official Monthly Record of The Presbyterian Church in Canada.*"

Hopefully, this is still the *Record*'s mandate.

My perception is that our lay membership is by and large ill-informed on the current workings and decisions of our Boards, Administrative Council, and Assemblies. In particular, I find it distressing to see the Annual Budget struck and implemented in a manner that denies the individual congregations the right to employ their initiatives of faith and generosity in situations that would concern them.

A case in point is the lack of funding for the second year, (that I know of), to carry on mission work in more than 30 activities across Canada. Included in this list are summer assignments for students, five aid-receiving congregations, three grants for new work, two university chaplaincies, etc.

I also would point to the closely held information of the physical assets of our corporation, and their appropriate utilization in today's realities. Look for a moment at the national headquarters investment of \$5-million plus. The report in the blue book is meagre and the only alternative examined was to sell one high-

We publish as many letters as possible. All are subject to editing, and should not exceed more than 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

priced property and invest in another!

I hope to see an increase in factual reporting in the *Record* — the facts, just the facts!

This effort would advance our goal of "Presbyterians Sharing" more than anything else I can suggest.

Doug. Zimmerman,
Nashville, Ontario.

Support for Goggin

I am writing in response to the letter in the January, 1990, issue of the *Record*, dealing with the Rev. Helen Goggin's article on Process Theology.

I write as a Ewart College graduate, who has benefited directly from Helen Goggin's scholastic and spiritual integrity. I would like to say that her reflections on Process Theology are not only acceptable, but necessary, in any credible academic institution that serves the Church in our time. Sound intellectual process does not invalidate faith, but rather ex-

pands it; or, as St. Augustine says, "it is faith seeking understanding."

Ewart students and graduates are women and men who, because of their academic training, reflect critically and independently throughout their educational process. We are not "so easily impressed," as Dr. Coombes believes. We are encouraged to consider the diverse and unfolding nature of God's kingdom in our midst. I commend Helen Goggin for doing the same, with courage and great expectation.

Jacqueline H. Burnie,
Toronto, Ontario.

I was appalled to read (January *Record*) a letter from Geo. Coombes commenting on the Rev. Helen Goggin's article *God, Creator and Ruler* (October, 1989). In the view presented man is a puppet dancing on strings held by the hand of God. Surely, God, in giving us the freedom to choose, to make our own decisions, took the calculated risk that we would at times choose wrongly.

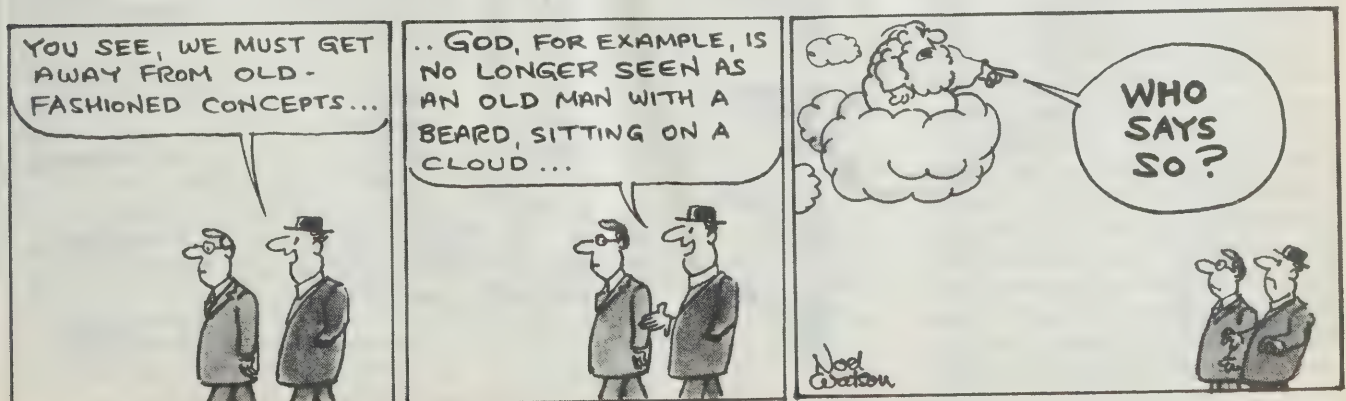
It is only by thinking for ourselves, trying, failing, perhaps sinning, trying again with God's help, but not His control, that we can grow to be mature persons in him. The "puppet mentality" is one that has not progressed much beyond the Sunday School stage.

K. Gilbert Cook,
Ottawa, Ontario.

More letters on page 39

WATSON'S WORLD

Noel Watson



Lloyd Robertson

Tread Softly Please!



The continuing saga of Manuel Noriega's clashes with the court in Miami tends to keep posted in front of us the memory of last December's American invasion of Panama. It was a very controversial action that evoked wide public criticism throughout Latin America and put Canada in the difficult position of supporting the move to rid the continent of the unprincipled Noriega but regretting the use of military force. Unfortunately the invasion drew too many comparisons to the analogy of using a sledgehammer to eradicate a gnat. Many observers noted that in the end it was just another example of the kind of gunboat diplomacy that the U.S. has employed over the years to keep South and Central America under its thumb.

According to George Bush the mission had three objectives: apprehend Noriega on drug charges, protect American lives and keep the Panama Canal secure for commercial navigation. It was easy enough to justify these as worthy motives. But was a relatively large invasion force needed to meet these goals? One expert I talked with insisted that the only sure way of rooting out Noriega was through the path the government chose. Others suggested that the U.S. could have achieved its ends by beefing up its troops in Panama and working harder at helping local Panamanians in their desperate attempts to stage a coup against the hated dictator. It also has to be remembered that many of the locals were delighted with the military action and carried huge banners in the streets proclaiming "God Bless America".

Still this action had a particular odour about it that didn't apply to the earlier American invasion of Grenada which was ideologically based and could be more easily justified as a strike against a government that presented a clear threat to the entire region. Unlike the invasion of Panama the intervention in Grenada drew wide support from surrounding countries like Barbados and St. Lucia. They shared Washington's concern about the presence of a hostile neighbour. Panama was different. The countries of the area may have despised Noriega just as much as the Americans but they felt the action by President Bush amounted to overkill

and needlessly put at risk the lives of many innocent civilians.

The affair was also something of a public relations disaster for the United States as we saw Marines crassly blasting rock and roll through loudspeakers at the Vatican embassy where Noriega was holed up. There was also the bizarre incident of several American soldiers bursting into the residence of the Nicaraguan ambassador to Panama, an action later disavowed by the White House. Some of the more cynical observers of the scene suggested the invasion was really intended as a kind of macho strut for George Bush who was taking some heat for not supporting more vigorously an earlier home grown coup attempt against Noriega. He had to be sure, they contended, that the sleazy little Panamanian general didn't become his own Ayatollah, a reference to the way Khomeini had humiliated Americans in Iran and

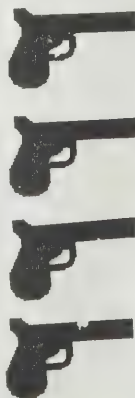
contributed to the defeat of President Jimmy Carter.

The timing of the invasion was also unfortunate, coming as it did at a time when the Soviets were showing admirable restraint everywhere in eastern Europe. It allowed the Kremlin to score a moral victory and paint the U.S. as the rogue elephant that crashes around in its backyard making everyone uncomfortable.

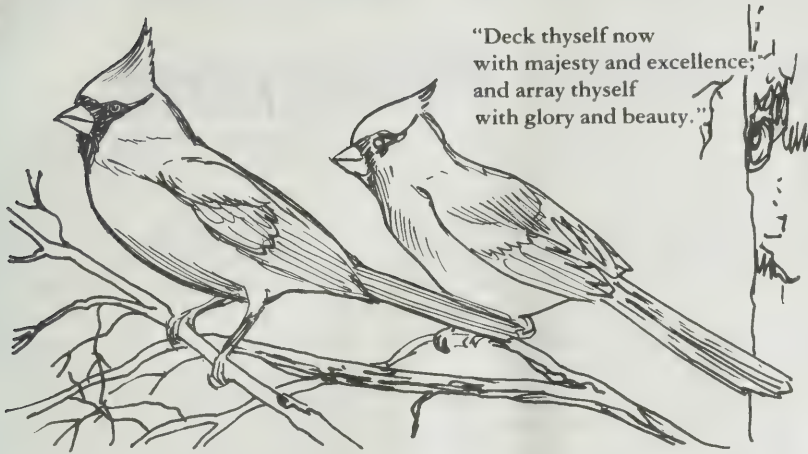
It is true that if we didn't have the Americans playing world policeman we would probably have others filling the void and some, like the Russians under Joseph Stalin, who would move into countries to stay with permanent armies of occupation.

Let's hope George Bush and his advisors will learn that it is better to tread softly. We all know the Americans have a big stick and the power to do whatever they wish in most of the world. On the other hand, if Bush is really serious about building a kinder, gentler nation he should think about starting to lead by example. The kind of brutish force applied in Panama should be a last resort. No civilian lives should ever be lost anywhere in an attempt to make a President look good for domestic political consumption. □

"If Bush is serious about building a kinder, gentler nation he should think about starting to lead by example."



Promises are for the Faithful



by Meredith Faith Norr

I was engrossed in the rosy-beaked, red-crested cardinals sitting on a branch of the birch tree outside my window; an avian pair — married folks, no doubt.

The cardinals flew away as if by spontaneous agreement, and I felt myself swept into the motion of their flight. While the agony I was experiencing did not diminish, I heard a muffled voice that came as from a long distance. It was the voice of Bruce English. “Meredith, can you describe this feeling? Can you tell us?” The words would never come; there was a block that restrained my communication beyond a certain point.

Over several years’ time a succession of illnesses stemmed from the distress in which I found myself. There had been numerous and prolonged headaches, digestive upsets, bronchial-related infections. While not usually severe enough for hospitalization, the illnesses hampered my life. I did not feel free to make commitments that took me away from home for more than a couple of hours and was forced into a stringent and dissatisfactory life-style. I visited the doctor repeatedly, and he finally recommended therapy. That, at first, was as terrifying to me as the attacks that prefaced every physical ailment.

During periods of relatively sound

health, I myself tried to probe into what happened and why. I was searching the Book of Job one day and found a verse that stirred interest. It was the fifteenth verse of Chapter 30: “Terrors are turned upon me: they pursue my soul as the wind. . . .” A familiar lurching of my insides was evidence of how I related to the passage, but its content offered no apparent solution.

Nevertheless, as the terror of this attack increased in waves, I heard the voices of Bruce English and others I had come to trust.

Frantic though I became, I was supported by the voices and I did not want to run anymore. I stood still, enduring the pain, swept helplessly into rushes of anxiety. But I was assured that the attack would go away if I waited.

The miracle taking place was that I realized this was physical manifestation of the pain of rejection by the man who had been my husband — the man to whom I had given all of myself. That is too much to give to anyone.

Not knowing how to simply refuse such an unwanted gift, he had hurled it away. He possessed no gentleness. Rather, he respected action. Rejection was his action.

At the moment it seemed to me that my house swallowed me up in a

tornado of emotions. There was emptiness and desolation around me. I was an itinerant with no place to go. I was in exile without a friend.

But, no, the latter was no longer true. My realization brightened. Today was different. The easy flight of the cardinals was a message of freedom. I looked beyond the pool of shadow around a pine tree under the noonday sun, and miraculously, the cardinals came winging back to rest for a few more moments. My eyes filled with tears, and at once I knew that this time I had allowed myself to feel and acknowledge rejection. The flood of pain, released to its fullest degree at last, had begun the process of healing.

I cried freely for a while. When I could see again, there was golden sunlight outlining a peeled-back curl of birchbark. “It’s like the dawning of new understanding within me,” I thought. The attack just undergone had been awful, but throughout I had had a sense of self that had given a boundary to the fear.

In the aftermath I realized that the change had come as a result of hard work and prayers — my own and those of friends like Bruce English. The practical contribution of the friends was to persuade me that you can break the power a bondage has on your life when you acknowledge reality. With that comes the strength of personal acceptance.

Near the conclusion of Job are these words: “Deck thyself now with majesty and excellency; and array thyself with glory and beauty” (Job 40:10).

The promise in that portion of scripture is a long way down the road for me, but I believe it and the same strength Job received is offered to me. I accept the terms under which it is given — nurturing and practising faith in God. □



The author, single-again, is a free-lance writer living in Minneapolis, Minnesota.

Reflecting on

VIOLENCE Directed Towards Women

by Lois Klempa

(A letter from Montreal)

The recent slaughter of 14 women engineering students at the University of Montreal on December 6, 1989, has focused everyone's attention on the violence prevalent in our society today. People have awakened to the absolute necessity of increasing our efforts to root out the causes of violence and to seek solutions.

We have falsely assumed that violence against women is mainly a "woman's problem," as June Callwood points out in an article in *The Globe & Mail*, August 9, 1989. "For most of the century women have been almost alone in their struggle against male violence For the most part, men have watched such efforts from the sidelines, as though the subject of male violence was the concern of some other species . . . men aren't prominent supporters of women's shelters, they don't lead protest marches when women are raped, and men in government have been known to laugh their heads off when the subject of male brutality is mentioned Male silence gives an impression of male indifference" But things are changing, says June Callwood, and many men are questioning the "confining stereotype" of the dominant male, a stereotype "with male violence and child abuse at the end of the spectrum."

In the past, in attempting to deal with the problem of violence against women, most of our efforts have gone into providing and maintaining shelters for the victims. This is essential, since present shelters in Montreal must refuse half of the women and children needing aid. Increasingly it becomes clear that the solution must be sought in attempting to help the victimizer as well as the victim. Men are beginning to realize this is their

problem too. Both women and men must work for solutions. In Montreal, as in other parts of Canada, community organizations, often poorly funded, work to rehabilitate abusers.

What have the churches done? A minute of silence, perhaps, during the worship service the Sunday after the massacre? A mention in a prayer or sermon? It is not enough.

What can we, in the Church do? We begin by recognizing, as many churches have, our own responsibility. Recently, many churches have begun to realize that they must take the stance of "the repentant sinner."

"Recently, many churches have begun to realize that they must take the stance of 'the repentant sinner.'"

As Marie Fortune, a minister of the United Church of Christ in the United States, points out, the Church, "must confess its role in promulgating a theology which excuses wife battering. It must confess its silence through the centuries in the face of men's injustice towards women"

Less than two weeks before the terrible massacre of the students, the Quebec Assembly of Catholic Bishops brought out a report on wife-beating. The document, being circulated to priests and other parish workers, says the church has often contributed to wife-battering by insisting on keeping a marriage intact at all costs. The document encourages priests to put battered wives and their

abusers in touch with appropriate agencies and includes this interesting statement: "Why should the church shun the feminist movement, to which it is indebted for awakening people to unjust and unacceptable situations and denouncing them?"

The *Montreal Gazette* reports that interest in the Report has been so keen among Quebec's 4,000 priests that the Bishops' Office is organizing pedagogical workshops to be held in Montreal this April, teaching priests how to respond to conjugal violence.

Another thing churches can do, as some have, is to bring these issues before their people for study and action. Many resources are available. The women's Missionary Society and the Board of Congregational Life have promoted material on the subject. A kit prepared especially for colleges and universities is available.

Ministers need to be aware both of the shelters in their communities that provide help for victims of abuse, and the organizations available in their areas that work to rehabilitate abusers.

We need to pressure government agencies to increase funding so that both abused and abuser may receive the help they need.

What will *your* congregation do? ☐

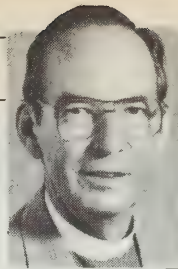


Mrs. Klempa is a member of the Council Executive of the Women's Missionary Society (Western Division), who lives in Montreal.

FROM THE MODERATOR

Harrold Morris

Churches in Solidarity With Women



For a variety of reasons, this particular column is being written over two months before it will be in print. One of the "current events" that has my present attention is the massacre of fourteen women at L'Ecole Polytechnique in Montreal. Some people see it as an isolated incident. Others see it as an extreme example of the denigration of women by many and the discomfort and threat many men feel as the equality of women is given expression in our society.

I count myself among the latter group, and have no hesitation in identifying myself as a feminist. By that I mean I believe that men and women should enjoy equality of opportunity in all fields, and freedom from fear or discrimination because of their gender.

The World Council of Churches initiated a "Decade of Churches in Solidarity with Women 1988 — 1998." We haven't heard much about it. Perhaps that's because we assume that our church has already achieved equality for women with the approval in 1966 of the ordination of women as elders and ministers. Or perhaps we feel that any emphasis about the Decade should be made by women's organizations.

Both of these assumptions are faulty. There are many other areas besides ordination where there are subtle discriminations between men and women, including what is seen as "women's work" in the life of congregations. Even more obvious is our slowness to acknowledge that the language we use in worship is frequently "gender-exclusive," and therefore in many of our hymns, our Scripture readings, and our prayers, sensitive women feel excluded. I'm not referring to "God-language"; that's a different topic. I'm pointing out that "man" and "men" are gender-exclusive terms in our society, and sensitive adjustments need to be made in our use of them when we are intending to refer to "all people."

The Decade of Churches in Solidarity with Women is *not* an opportunity for Women to express solidarity with Women; it is for Churches, and that includes all of us of both genders. The concern of the Churches for the rights and opportunities, and sensitivities, of women will be more believable if more men will identify

Let's find ways to express
the equality of men and
women in our churches.



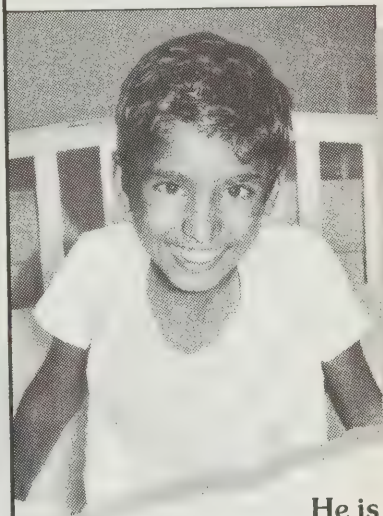
themselves with the process of removing the subtle and not-so-subtle oppressions, discriminations and negative attitudes to the hopes and aspirations of women.

Space does not permit me to provide a list of all the ways in which women and men can be involved in overcoming the situations in our society, as well as in our churches, which discriminate. This column is simply a plea for each of us to become more sensitive to the implications of many of our traditions, our attitudes, our practices, and our use of language that may be negative towards women. I would also express a hope that in many churches, intentional thought would be given and action taken by men and women to find ways to express the equality of men and women, an equality to which we give lip service, but which is still a long way from reality. ☐

Harrold Morris

*Thank you,
friends of CBMI!*

Without
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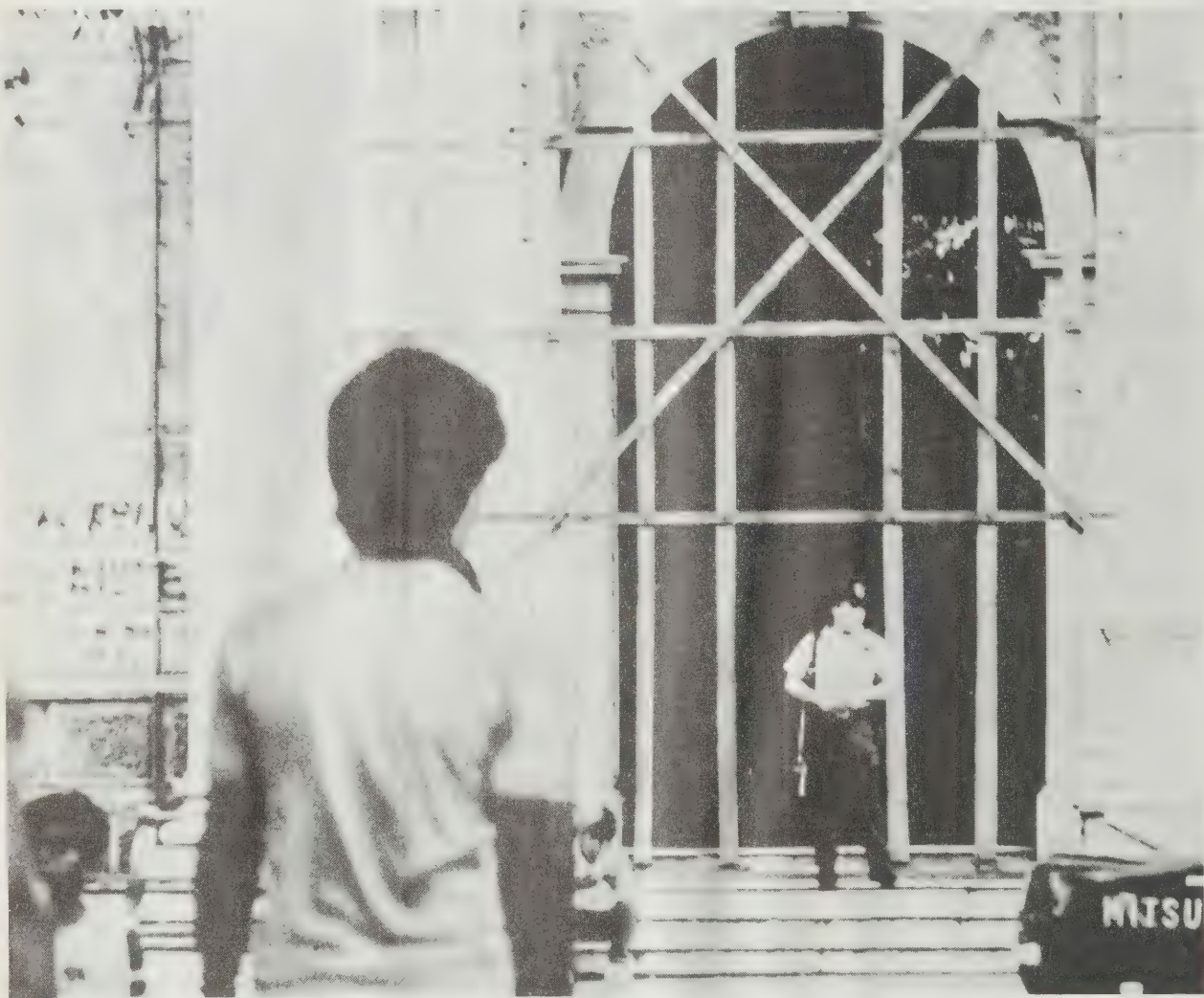


El Salvador's

EASTER PEOPLE

by Lee Ann Purchase

Legislature Building, San Salvador.



— Photos by Lee Ann Purchase

There's something about El Salvador. It does things to you.

Perhaps it's the stark contrasts: the abject poor beside the self-absorbed rich; the brutal and the compassionate; the golden fiction of the government spun from the straw of Salvadoran reality; great beauty beside the ugly; the brilliant red head of the Pascua rising out of the rubbish heaps of the marginalised. The Pascua (poinsettia) means Easter.

Perhaps, because it is the world in microcosm, seen so nakedly in the collection of a few at the top of the social, political and economic heap, relentlessly gathering to themselves all power, while the majority languish at the bottom, jobless, illiterate, malnourished and voiceless.

Perhaps it's the resurrection hope guarded and nurtured by a people of vibrant faith who, in the face of poverty, oppression and despair, express

an unquenchable devotion to their Lord.

There's something about El Salvador. Once it seizes your heart and your imagination, it refuses to let go.

El Salvador converted me to an understanding of the gospel which speaks to all of life, taking seriously the real human needs of people who live in this world. That conversion began with reading about El Salvador three years ago. As I read, research-

Elvira and her child were among 134 persons who took refuge in the church.



ing material for the Canadian Baptist Federation, El Salvador challenged me theologically, politically and culturally. And I wept. How could such horrors be happening in my own hemisphere? How could my ignorance be so vast?

My project completed, El Salvador refused to release me. God's call was unrelenting.

So, on the first of November, 1989, I went, fulfilling a love that

had gone unrequited for three years. The arrogance of writing and speaking about something which I had yet to experience firsthand had begun to gnaw. But it was more. I felt strongly the presence of God on this journey of discovery. He had graciously opened door after door, bidding me come and see. At El Salvador, yes; but even more, at Himself.

This journey became my own tentative "Here am I, Lord." Through it

my vision of God became at once more known and more mysterious. "Woe is me," I once mourned as I picked up the shattered pieces of my pet theologies. Under the hand of grace a new picture emerged. Framed in the pastels of grace, joy and justice, the radical nature of the claims of Christ upon all of life emerged brilliantly against a backdrop of creation, groaning in agony.

The conviction grew that the poor and oppressed of El Salvador have much to teach us. Prisoners of our prosperity, cultural captives, we no longer see the shackles, convinced that our wealth is normal, the King's blessings on his Kids.

I was fascinated by a remarkable congregation, Emmanuel Baptist Church, whose Christ-like involvement with the victims of ten years of civil war has earned them the ire of the powerful and cost them dearly.

Three years in exile

I was met at the airport by Isaac and Juli, as well as Lidia Maria, the eldest daughter of Pastor Miguel Tomas Castro, who, with his family, had spent three years in exile in Canada, most of that time in Hamilton, Ontario, returning to El Salvador in August of 1988. Placed in the care and keeping of pastoral council member, Martha de Castro and her husband, Ezequiel, I lacked nothing, as any number of Canadian Presbyterians who have enjoyed the same lodging will confirm. As part of a programme of accompaniment with Emmanuel, initiated by the Presbytery of Montreal and St. Cuthbert's Presbyterian Church, Hamilton, Ontario, my visit overlapped with that of Alan Ernest, a St. Cuthbert's member.

Immersed for so long in words and pictures, it was a kind of homecoming, so much familiar. Places became three dimensional. Names were fleshed out with faces and personalities. Marina de Serrano and Mauricio Lopez, their respective spouses in prison since September, tortured, charged with nothing before a judge,

continued

EASTER PEOPLE

continued

condemned in the press; real people with families, hopes, dreams and an unshakeable faith.

On my first full day in El Salvador I met Mauricio. We were on our way to the courthouse to speak to a lawyer about a young woman from Coatepeque who had just been arrested. I had been introduced to the other occupants of the jeep, among them the Baptist pastor from Coatepeque and young Carlos. Not certain that I had heard correctly, my Spanish needing some oiling, I leaned over to ask Carlos once more the name of the young man in the passenger seat beside Miguel Tomas. Ah. The husband of Martha Elena then? A name frequently remembered before the Lord taking new shape before my eyes. A young woman. A wife. I touched his arm, hardly knowing what to say. Does it strengthen you to know that the prayers, letters and telegrams for your wife are manifold?

My first week

My first week in El Salvador would be my settling in period, I told myself. The work of serious information-gathering, participation in the various programmes of Emmanuel and orientation to a broad sampling of Salvadoran society could wait for the weeks to follow. I should have known better. The rumours of a coming offensive of unparalleled magnitude were rife from the day of my arrival. I passed the week in a variety of activities. They included an entire day spent at Immigration — trying to persuade the authorities to extend my visa for more than the three days allotted on my entrance into the country — answering questions and filling out forms; a trip to Santa Ana to the Baptist Theological Institute; a meeting with Medardo Gomez, the Lutheran bishop; visits to the shoe-shine man in the market, the homes of congregational members and the black market to get my money changed to the local currency; services of prayer and worship and a 2½-day staff seminar on the Apocalypse taught by United Church missionary, Chris

“Doing justice in El Salvador means working for justice; an activist love for the wounded neighbour that is thoroughly grounded in, indeed issuing inexorably from, a correct and devotional love of God.”



Lidia Maria Castro, daughter of Miguel, and Marina de Serrano, wife of Juan Antonio Serrano, have been in prison since September 8th.

**Even as we
prayed,
sang and
meditated,
a jet
screamed
overhead...**

Emmanuel Baptist Church runs this orphanage, Ceconvi (Centro de Convivencia Infantil).



This laundry tunnel was used as a bomb shelter.



Ferguson, at the Emmanuel-run orphanage on the hillside high above the city of San Salvador.

Sunday, November 12, was the day after the guerrilla offensive began. To a group gathered in Martha's garage for prayer, I remarked that the day before had been celebrated in my country as a remembrance of war past. For us war was a present reality. Even as we prayed, sang together and meditated on the message of scripture for such times, a jet screamed overhead and a circling bomber drew anti-aircraft fire from the San Jacinto hill just beyond us.

After being confined for thirty-six hours by uncertainty and the intensity of the rebel ground attack met with the strong and often indiscriminate fire of the Air Force, it was a relief to venture out and begin the process of assessing and meeting needs. Each morning began with the sharing of stories, observations and bits of information in an effort to discern truth from fiction. The deacons gathered to make their assessments and then to assign tasks.

White flannel flags were prepared. Jeeps and pickups were loaded with drums of water, burlap sacks of rice, beans and sugar, as well as New Testaments. With the dashboards deep in Bibles, our chances of passing military checkpoints were heightened, eloquent evidence of the place of right-wing, government-blessed, tract-dispensing Christianity in El Salvador.

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EASTER PEOPLE

continued

In our often-frustrated attempts to enter the zones of worst conflict in the northern and eastern sections of the capital in order to evacuate wounded, take in provisions and supplies or search for missing members of the congregation, we were frequently stopped by the military and our vehicle searched. On other occasions, gunfire blocked our passage.

The morning following the brutal and systematic murders of six Jesuits and two women by what could only have been government forces, a calm descended. The normally clogged and clamorous streets, silenced since the onset of the offensive, began to show signs of tentative activity. But the tension remained as the easily-recognized vehicles of the death squads with their swaggering, machine-gun-equipped occupants began to appear. Telephoned threats increased. Lutherans and then Episcopalians were rounded up and charged with collaboration with the Farabundo Marti Front for National Liberation. The offices, sanctuary, school and health clinic of Emmanuel were each searched by soldiers. The calm was short-lived, broken by the sound of bombs and gunfire as smoke reappeared in the sky over San Salvador.

Circles of Prayer

Throughout these days we frequently formed circles in the sanctuary or office courtyard to sing and to pray, sometimes in thanksgiving, sometimes out of our need to find strength. "There is no God greater than You, who can do the things that You do!" We sang our thanks as Pedro and his family, rumped and weary, but safe, appeared at the door of the church after a week of confinement to their Ilopango home, incomunicado. Another time, our circle of prayer broke to embrace Rosa Maria, Juanita and Carlos, returned to us after enduring four difficult hours of a military search of the health clinic.

Finally, given permission by the government, the church premises were opened to receive refugees from

Carmen and Rosa Maria, at the Emmanuel Health and Education Centre, load supplies into a van to take into the zones of conflict.



the northern sections of the city. Out we went in convoy, led by a Red Cross jeep, to collect the homeless, forced by a dusk-to-dawn curfew to find shelter in buildings left half-standing by the earthquake of three years ago. Eventually 134 people were sheltered and cared for at Emmanuel. With internationals being rounded up daily, my forays into the zones of conflict became less frequent. I enjoyed long hours spent with these people. Incarnated in them were the statistics of El Salvador with which I had earlier become so famil-

iar: per capita income, literacy levels, infant mortality rates, illegitimacy, sanitation and malnourishment figures.

I remember Elvira. Twenty-four years old, three children, never married, jobless, with the light-coloured hair of the malnourished. We come from different worlds, she and I. Yet as we sat cross-legged in the corner of an empty classroom she had staked out for her family and her few possessions, we felt a oneness in a shared sisterhood in the Body of Christ. Her tears left a trail down her

dusty cheeks, but her eyes lit up at the discovery of that sisterhood. I thought of my ten-year-old at home as Elvira's niece of the same age settled in beside us, pulling her tattered and worn little frock over her grey knees, her hair like straw, her feet pinched in her only pair of shoes. She has never been to school. Do I have a picture of my daughter and her older sister, she asks?

I said "joy," didn't I? Yes, El Salvador gave me joy. And wonder. That faith flourishes and invigorates in the face of such despair. God showed me a little more of Himself through His people. But there's also sorrow. And anger.

Passing by . . .

El Salvador is the man gone down to Jericho who has fallen among thieves. For generations, Roman Catholicism passed by on the other side, perhaps pausing long enough to whisper assurances of spiritual balm in the afterlife. As the Church of 90 per cent of Salvadorans began to read the scriptures with the eyes of their oppressed compatriots, it saw the affirmation of the physical, and human, and the intrinsic preciousness with which the Creator had endowed all his creatures.

Passing by on the other side now are the wilfully blind and rich who seek to deliver a truncated gospel that denies the physical, and effectively severs faith from works. Depart in peace, be warmed and filled, my brothers and sisters, they intone over the inert figure of El Salvador.

Knowing our own North American fears, those who torture, imprison, harass and murder the innocents run up the red flag of communism. They label those who speak up for the majority of Salvadorans who live in abject poverty, employed, at best, seasonally for the wages of a slave, as "subversives." The victims of oppression that dates to the Spanish Conquest, are maintained as such by the disparate and overlapping interests of a government that in no way can be said to be "democratically"

***"How can we
share their
cross?
Talk. Write.
Give.
Educate
ourselves . . ."***

In the bamboo woods at Cecan VI.



elected; an economic oligarchy that controls virtually all the land and means of agricultural and industrial production; a collection of somewhat independent and unruly police forces; an impotent judiciary and a system of death squads whose activities allow those who give the orders to claim unsullied hands.

On November 11th, the guerrilla forces of the FMLN initiated an of-

fensive against a government that has refused to dialogue in good faith, a government that has used the occasions of unilaterally-declared ceasefire by the FMLN as openings to further its policies of repression against the powerless and any who seek to empower them.

In being Christ to the victims of ten years of civil war, the people of Emmanuel daily put their resources and their lives on the line. Because of such activities, they are called communists and illegitimate dabblers in "politics." Doing justice in El Salvador, as Micah the prophet declares is required by God, means working for justice.

In Canada, in safety and prosperity, how can we share their cross? Talk. Write. Give. Educate ourselves about the root causes of evil in El Salvador. Empowered with information, act. Write to those with decision-making power in Ottawa. Demand that pressure be applied on the Government of the United States through our new position on the Organization of American States to stanch the flow of the more than one million dollars a day in military aid. It is the lifeblood of violence in the nation of El Salvador. Give of your abundance so that the people of Emmanuel can carry out their plans for relieving the pain and loss of the victims of this conflict. □

As we go to press we have learned that three members of Emmanuel Baptist Church were picked up and are being held by the Treasury Police. They were seized as they left Thursday night Bible Study. Actions such as this give increased significance to letters that Canadians write.



Ms. Purchase is a divinity student at McMaster University in Hamilton, Ontario.

HABITS of the GOSPEL

Last Sunday Joan and I went to church. Next Sunday, God willing, we will do the same. It's a habit.

It also provides the secret to recovering a vital witness to the presence and power of Christ in the world today. It sits right under our noses, but we do not see it because it is so ordinary, so habitual. Renewal for The Presbyterian Church in Canada does not require new people, ideas, or programmes from somewhere else. It requires eyes and ears to see and hear what is happening in every congregation that meets week after week across this land.

The local congregation has been the primary means by which God has invited people to participate in the Reign of God from the very beginning. The following pattern is standard.

**Strangers Gathered Together as Friends and Family
for the
Public Worship of Christ
around the
Ordinary Means of Grace
to
Equip the Saints
for
Service in the World.**

Nothing new is needed. This happens Sunday after Sunday in congregations of all denominations throughout Canada. In this habit we can discover the gifts of creativity that God has given the church to offer the Gospel to the world. Some theological notations on the various dimensions of the habits of the Gospel follow.

Strangers Gathered Together as Friends and Family:

The Church, as Jurgen Moltmann has pointed out, is an open fellowship of the friends of Jesus. To the encounter with Christ that takes place as we are gathered together, all are welcomed. What happens in that encounter is up to the Holy Spirit. Strangers become friends and family as a result of the work of the Spirit in gathering and bonding us together as God's people. Through the discipline of Christian community, we come to know ourselves, others, and God better. Strangers, even the stranger who is our own self, become friends and family in this process.

People are gathered into the Church by God. They may not be conscious of it, but the Spirit has been at work preparing them for this encounter with Christ through His people. It matters not whether they are familiar or unknown to

us. They are known and loved by God. The warmth with which we welcome them as they come through the door of our church is a crucial moment in the journey of faith we travel together.

For the Public Worship of Christ:

In recovering our Reformed understanding of worship as a public activity in and for the world, we correct two distortions of the church's faith and work that have developed in recent years.

We distort faith by seeing it as simply a matter of private choice, something between ourselves and God that can be, and indeed should be, exercised in isolation from public



life. Such privatization has deep roots in the Western mentality, especially as a corrective to the abuses of religious power and authority that have marked European and North American history. Many rightly fear religious tyranny of both the right and the left. But our ancestors' abuse of their faith should not lead us to deny its public validity. Faith in a sovereign God must find public expression, not in the service of our own power and glory, but in the service of God's.

We distort worship by seeing it as existing only for the well-being of the church. It becomes a time and place for the Christian community to escape from the world. The Christian family huddles together in the haven of worship with its backs turned to the gales of a heartless world. The irony of this, by turning our backs on the world we turn our backs on God. God's love is not focused on the Church, but through the Church on the world. In worship, as the heartbeat of discipleship rooted in Christ, we must love the world as much as God does.

We guard against these distortions by being alive to the fact that it is Christ who presides every time we gather in public worship. In Christ, the God who creates, sustains, and redeems, calls us to participate in his redemptive purpose for the beloved universe.

Around the Ordinary Means of Grace:

Unmerited grace is the unique gift of God in Christ. The covenant on God's part is unconditional. The world of which we are a part is offered the promise of abundant, fulfilling life. We are offered the opportunity of contributing in a major way to that redemption. As Lloyd Gaston, my colleague in New Testament at the Vancouver School of Theology, said the other day in worship, "The covenant of grace is not about what we have to do, but about what we get to do." At the heart of the Gospel are the unconditional promises of God that open up all sorts of providential possibilities.

The ordinary means of grace generally are considered to be the Word of God in the Scriptures and their interpretation in preaching, the Sacraments celebrated within the Christian community, and the disciplines of the Christian life, especially prayer and charity. They form the core of our public worship, though their import and impact are not confined to it. Through all these activities, the living Christ is heard, seen, and expressed in our lives. John Calvin called these the marks of the Church. Where they are faithfully observed, there is Christ together with his people.

The scriptures are a library of books recording the life of God with his people and are read and interpreted in the midst of the Christian community, yielding meaning for life in a specific context. The Sacraments centre on ordinary things — water, bread, and wine — and are celebrated to initiate and nurture the community into maturity of faith and work in Christ. Prayer and lives of charitable love take ordinary lives and discipline them into a stewardship of the mysteries of God's grace. The inner work of the Holy Spirit brings all these ordinary things to new life in Christ.

From the time we are gathered for public worship until the time we are dismissed to exercise the gifts of grace in the world, the Spirit of Christ works her miracle of redemption through the Church in a unique way. Encounter with Christ through public worship is not the only way in which

God works in the world. God alone chooses time, and place, and means. God offers and sustains the benefits of grace to us normally through public worship around the ordinary means of grace, so that the world might be saved.

To Equip the Saints:

We do not acquire anything new through public worship. We see things in a new light. We hear new voices. New expectations are created. The friends of God, no longer called servants but still called to serve, are reminded of what God has given and how God wants it used. No longer are we burdened by the liabilities of birth or breeding. We are liberated by the gifts of grace.

Presbyterians understand ministry to be collegial. The saints are not special individuals, but the whole Christian community dispersed to convey God's love for the world. As the Spirit accompanies us into our everyday callings, she knits the strands of everyone's gifts into a shawl of justice and love to protect the world from the drafts of despair.

There is no arena of life in which it is inappropriate to be an ambassador for Christ's Reign. From corporate boardrooms to government chambers to small-town sickbeds, we are offered opportunities to contribute to God's purpose for the world. God calls us not to spend our lives serving the church, but loving the world. The two, of course, are not exclusive but the former must serve the latter.

To Serve the World:

God's love for the world sets the agenda for the church. That reality sets the limits of choice for the church if we are to be faithful to the God we worship. Ignoring the world is not an option for God's people. Escape from the ambiguities and pain of human existence is not an option for God's people. Serving the world is our only option.

In *The Needs of Strangers*, Michael Ignatieff's passionate analysis of the human condition in our time, he points out that modern Western culture has a highly developed language of rights but a rudimentary language of needs. We can speak eloquently about what the world owes us, but we fumble for words to express what we owe the world. What we owe the world is what God has offered in Christ. Our theological words — redemption, salvation, eternal life, grace — translate well into words of need — love, respect, honour, dignity, solidarity with others and with God. As an Hasidic sage once said, "Humanity is the language of God." It is we who bear these words and give voice to grace in the world.

Joan and I went to church again this Sunday. It's still a habit. But through that habit, we found ourselves, by God's grace, making a conscious effort to see and hear what God plans for us. □



Dr. Fraser is Dean of St. Andrew's Hall and professor of history at Vancouver School of Theology.

The Moonies' "free" trips

by Roberta Clare



Sun Myung Moon

Canadian Presbyterians wooed by the Rev. Sun Myung Moon's Unification Church? Not exactly, but Presbyterian clergy are among 6,000 clerics from a variety of denominations who have been invited on Unification Church-sponsored trips and seminars in the last two years.

The trips, often to Japan and Korea and worth \$3,000-\$4,000, are sponsored by the Unification Church (more formally called The Holy Spirit Association for the Unification of World Christianity and commonly referred to as "The Moonies") and have been subject to open controversy in many mainline churches.

Methodist bishops in Korea have asked their counterparts in the United States to discourage participation in conferences sponsored by the Unification Church. According to an article in *The Washington Post*, 14 Korean Methodist pastors and lay elders were disciplined in 1981 for participating in Unification Church seminars. Quoting Korean Bishop Ki Chun Chang, the article reported that "some of the disciplined had succumbed to offers of money, invitations to travel abroad and invitations to participate in expense-paid seminars at luxury accommodations."

Said Chang: "Having gone through this painful struggle to preserve the Christian faith against the worst kind of blasphemy, it pains us to witness the willingness of (American) United Methodist pastors to grant credibility to the Unification Church by accepting offers of subsidized travel."

The United Church of Canada has also made its position clear. In 1988, the Division of World Outreach (DWO) Executive and the executive of the church's national interchurch-interfaith committee warned its ministers not to accept free trips to Japan and Korea.

And the Presbyterian position? "If it hasn't gone to General Assembly, we don't have an official position," explained Dr. Earle F. Roberts, Secretary of the Administrative Council. But Roberts speculated that if the subject of the Unification Church-sponsored trips was presented to Assembly, "our official position has to be one along the line that it appears to be a non-Christian organization."

A report titled "Are You Considering a Unification Church-Sponsored Trip?" was circulated to all Presbyterian clergy "for information and guidance" in the March Board of Congregational Life mailings. The

report was prepared by Canadian missionaries in Korea at the request of the Task Force of the Korea Joint Action Group of the National Council of Churches of Christ in the U.S.A. (NCCCUSA).

The report states that the Unification Church teaches a theology which is incompatible with basic Christian tenets. *Divine Principle*, the official scripture of the Unification Church, "is viewed as superseding the Bible," the authors say. "Jesus failed in his role as Messiah before he could marry and have children," say the authors, summarizing Unification teaching. "It has been necessary, therefore, for God to provide a third Adam who will be born in Korea right after World War I. Descriptions of this third Adam or new Messiah have led followers of the movement to believe that the leader of the movement, Sun Myung Moon, is that person."

In his book, *No Freedom For the Mind*, University of Saskatchewan Chaplain Colin Clay says that the abhorrence with which many Christians respond to the idea that Sun Myung Moon might be a new Messiah should not blind them to its potential appeal. "... To Moon's disciples," he says, "and to a significant number of Canadian theologians, this idea is not outside the realm of possibility."

Moon's business and political activities since his arrival in the U.S.A. in 1971 have also been the subject of investigation and speculation. His activities in the United States began with large pro-American and anti-communist rallies that won the support of President Richard Nixon.

Moon operates a multi-million dollar business machine in the U.S. His real estate holdings include the Manhattan New Yorker Hotel, the Columbia Club and the Tiffany Building on 5th Avenue. He owns *The Wash-*

ington Times and The New York Tribune and he operates fishing fleets on both coasts.

However, the large annual losses incurred by many of his business ventures, particularly by the newspapers, have led to speculation that Moon's main source of income lies outside the U.S.A. and outside respectable sources. The Task Force of the Korea Joint Action Group of the NCCCUSA charges that "the Unification Church is an extreme right-wing political movement" with connections to the Yakuza, an organized crime network in Japan.

And according to Mike Kropveld, Director of the Montreal-based Cult Project, it took some time for Moon, the self-proclaimed pacifist, to admit that his South Korean factories were processing weapons as well as ginseng tea and pharmaceuticals. States Clay in *No Freedom For the Mind*: "Today, it is alleged that Ton-Il Industries manufactures air rifles and parts for M-16 automatic rifles, the M-79 grenade launcher and the Vulcan gun."

Clay links Moon with two wealthy Japanese businessmen, both alleged war criminals.

Moon's American activities erupted in the "Koreagate" scandal in the United States in the 1970s. According to Clay, the scandal focused on charges by U.S. Senator Howard Baker that in an effort to assure a continued U.S. military presence in South Korea, Moon and the South Korean President offered bribes to 50 congressmen in exchange for their support of the Park Government.

In 1984, Moon was served 13 months in prison on charges of conspiracy, obstruction of justice, perjury, and tax evasion.

The 1978 "Fraser Report" ("Investigation of Korean-American Relations: Report of the Subcommittee on International Organizations of the Committee on International Relations U.S. House of Representatives") provided an in-depth examination of Moon's "overriding religious goal — to establish a worldwide 'theocracy' that is, a world order which would abolish separation of church and state and be governed by the immediate direction of God."

Moon's "strategies for gaining control and influence over economic, political, cultural, academic, media, and religious institutions" are detailed in the Fraser Report. "Activities in cultural, academic, and other fields are ultimately designed to create political influence and temporal power. Cultural and educational projects are part of his organization's overall goals of controlling major institutions in the U.S. and other key nations and influencing political decisions and policies."

The Unification Church believes that "Jesus failed in his role as Messiah . . ." so God has provided a new Messiah, Sun Myung Moon.

But the best well-known stories about the Unification Church are probably the testimonies by former Moonies of psychological and physiological manipulation associated with brainwashing.

Although the Unification Church is more up-front than it was, former Moonie Mike Kropveld believes that deception is still prevalent in the movement.

"The major focus of the movement today is politics, economics, and credibility," says Kropveld. And the international conferences and inexpensive trips for clergy are part of a public relations campaign to sell a new image of the Unification Church. "Some would say Moon cares about the world and values," explains Kropveld, "but [these trips] are an attempt to become respectable, and gain power."

United Church minister Frank Dalton went on one of the Moonie-sponsored trips in November, 1987, before the United Church took its stand. He concurs with Kropveld's analysis. "They were not trying to convert us," Dalton says, "but they were trying to whitewash its history." As to questions about Unification Church investments, Dalton says, "no one seemed to know" the answers to the questions. Dalton describes the trip as "a wonderful vaca-

tion" but concluded that the Unification Church teaches "a heretical doctrine."

Presbyterian minister Brooke Ashfield was also invited to go on one of the trips. Explains Ashfield, "I thought they'd be better off wasting money on me rather than on someone who might have their mind changed." But Ashfield turned down the all-expenses paid trip "because I simply cannot support the Unification Church."

Clergy who accept the invitation to participate in Unification Church-sponsored seminars and trips can expect their names, pictures and denominational affiliation to appear either in paid advertisements in local newspapers or in Unification Church publications "with fictitious quotations attributed to them applauding the Unification Church and the Rev. Moon," warn the authors of the Task Force of the Korea Joint Action Group.

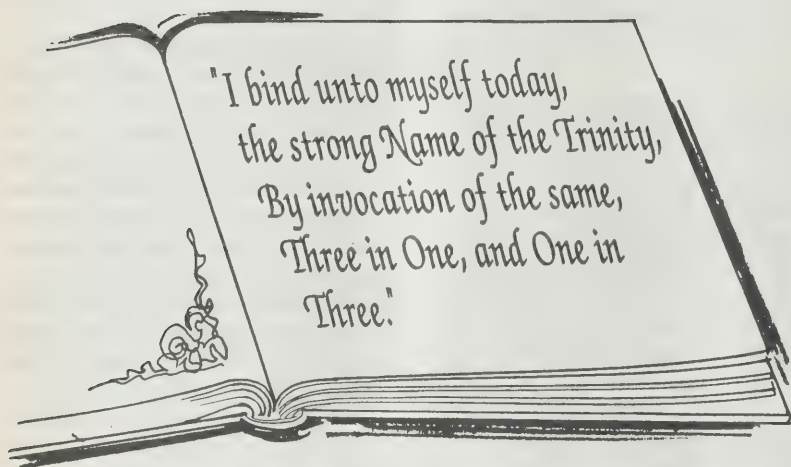
Kropveld continues to monitor the activities of the Moonies. He reports that the movement has opened up in Quebec City and there are rumours of businesses opening up in Montreal, but membership in the Moon organization has not increased substantially.

Young people are still prime targets for Unification Church recruitment campaigns. Clay reports that at least 46 American universities have chapters of the Collegiate Association for the Research of Principles (CARP) which publishes *World Student Times*. A chapter has operated as a recognized student club at the University of Toronto, but the group did not renew its membership this year, reports the U of T Student Affairs Office. And efforts to establish a chapter at McGill in Montreal were thwarted by McGill Chaplaincy and the Cult Project several years ago. □



Roberta Clare is a minister of The Presbyterian Church in Canada and a Chaplain at McGill University in Montreal.

Keeping a Journal as an Aid to Prayer



by Esther McIlveen

These days, we are becoming more familiar with the keeping of a journal. However, God thought of it long before it became popular. He instructed the prophet Jeremiah to, "Write in a book all the words that I have spoken to you" (Jeremiah 30:2).

Both St. Augustine and St. Patrick had journals that were called *Confessions*. St. Patrick wrote, when he was an old man, about the wonderful encounters he experienced with God. For thirty or forty years Patrick laboured among the Irish, planting two hundred churches, a monastery and schools. He conducted a healing ministry, and used the shamrock to demonstrate the Holy Trinity. The hymn "St. Patrick" is thought to be written by him:

*"I bind unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in
Three."*

#276 Book of Praise

The Journal of the Reverend John Wesley is considered by some to be one of the great books of the world. Through his writings we get glimpses of his theology, his preaching (at 70 years of age) to 30,000 people, his difficult marriage, and how he kept fit physically. He founded the *Arminian Magazine*, wrote numerous hymns and created the Methodist Movement.

Blaisé Pascal had a journal called *Pensées*. George Fox and Elizabeth Fry (both Quakers) kept journals. Mrs. Fry's daughters published in 1847 two volumes of memoirs with extracts from her journals. Early saints, mystics, reformers and missionaries such as George Muller kept spiritual journals. Muller scrupulously chronicled the answers to his prayers. He prayed for great sums of money. When received he purchased large properties in order to house hundreds of orphaned children in Bristol. Nearly two hundred years later, we still have access to the de-

tails in his journals, including his financial statements.

There is a biblical precedent for keeping journals. Abraham, Joshua and Jacob all built stone altars or memorials to mark the places where God had spoken or performed miracles in their lives. These acted as visual aids for their children. Perhaps if the children of Israel had kept journals of their wilderness experience, of when and how God provided them with water, food and shoes that wouldn't wear out, they might not have faulted their leader nor grumbled as much.

In 1968 my husband and I determined we too would keep a record of our spiritual pilgrimage and God's daily dealings with us. Each Christmas since that date I have been given a book as a gift. Sometimes it has come from my husband; other times from friends, such as the one Bonnie Mallone gave me in which she inscribed these words, "This is a special book intended as loving encouragement from the heart of a friend to give you a gentle nudge toward your prophetic gift." My first entry in that book was a verse from Ecclesiastes 11:4: "He who observes the wind will not sow; and he who regards the clouds will not reap." God had given me the verse when I was fearful and hesitant to minister, along with my husband, in another pastorate. It was a new denomination and would be our seventh congregation. I knew the pressures and stresses of a church. Besides, I didn't want to face the turmoil of uprooting our children.

I look back at my first journal, 21 years ago. On the first page it reads, "My aim is to put him first this year." That year I was mother to three young children — a three-year-old and twins, a boy and a girl, who were barely one. In addition, a 14-year-old foster daughter lived with us for a period. I must have been intuitive, knowing I would need God's resources each day, as a young mother.

During that year I wrote sporadically and sometimes in haste, but I am impressed with the answers to prayer. Even as I read it now, it continues to fill me with joy, not only for the answers to prayers then, but for God's strength and energy that supported me during blurred, demanding days. Some of the things I've recorded: during the children's nap time, I invite Jesus to come and have a cup of tea with me while I pour out my heart to him. I ask him to bless my babies and give me patience to cope with the supper period when my husband comes home, the twins are fussy and Kathryn needs attention. The prayers beforehand helped greatly.

In my journals I've recorded the treasures my children have given me over the years, such as Kathryn's comment:

"I don't want to play with Carol, I want to read. Books take up so little space."

And Kirsten's delightful question:

"If you were a little girl now, would we be friends?"

From Anthony, aged 10:

"I feel so proud to look back over the last four years to see how I've grown. Before that I didn't have much of a history."

The poetry my husband has written to me to celebrate an anniversary is recorded,

From Howard.

Today is a good day to comment on your 'mothering.' Remember the man in Italy who said, 'Here you could have many babies?' Whether he knew it or not, he was acknowledging that you have a strong maternal bent. Try as you might to get rid of these 'babies' your maternal compassion will always have a place for them. (This is appropriate today because, of course, they're all at home.) You will find spaces and times in your life where they are not. Yet even with that, they sneak into your dreams. The one hope I see is that you also give birth to ideas, words and well-crafted writing. Perhaps these latter 'children' will give you buffering from the human kind. But you will always be a bringer

forth and someone who has sheltering room for strays under the canopy of your bosom. In this I love you, as in so many ways."

I notice how consistently God repeats some of the same lessons over the years. I must be a slow learner, or I need him to say some of those same things in various ways.

I have not found it easy to balance the different parts of myself — wife, mother, minister's wife, speaker, writer, and still find quality time for prayer. However, when I become calm and listen in prayer I am able to shed my octopus nature and tackle one thing at a time. The journal puts me in touch with my past struggles and shows me how I've grown.

Recently I became aware that for the past ten years I have been trying to cope with whirlwind personalities. These are people who operate at a speed that sets me spinning, or whose expectations of me are different from mine. This poem expresses my tension:

Activity or Accomplishment

*Whenever we meet you spill
out your activities in a
spirited fountain of words
and I so numbed forget
what I came to the shop for.*

*I always feel I'm going
backwards when I'm with you,
but secretly wonder which
one of us is accomplishing
more?*



A journal aids in listening to God, who is a communicating Father. The morning after our daughter's graduation in nursing, as I was reflecting on how proud I was of her as she had walked across the platform to receive her diploma, and remembered how unprepared I was for my

first pregnancy, the Father whispered:

"The things you find hardest to bear, if you will accept them and not seek to escape them, will become your greatest source of blessing."

Another day when I was questioning my parenting, again the Counselor came to me:

"Delight yourself in your children for their hearts have not formed stone — when children are loved their hearts remain tender."

In re-reading my chronicled events, I become aware how frequently God encouraged me to laugh and sing. "Laughter is the language of heaven," he told me one evening when it seemed that everything was breaking down in the house: the roof leaked; carpenter ants were munching at the foundation of the house; the oven, one of the toilets and the dishwasher were all taped with the word "broken;" and during the night we were contending with raccoons.

At the end of each year, my husband carefully reads through his journal and documents on a piece of paper answers to our prayers — things we might have forgotten without the aid of a journal. It nurtures faith and gratitude and helps to keep us on the journey.

God himself is keeper of at least two journals. David tells us in Psalm 139:16 that "All the days ordained for me were written in your book before one of them came to be." Another of his journals is a book of remembrance. "Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name" (Malachi 3:16).

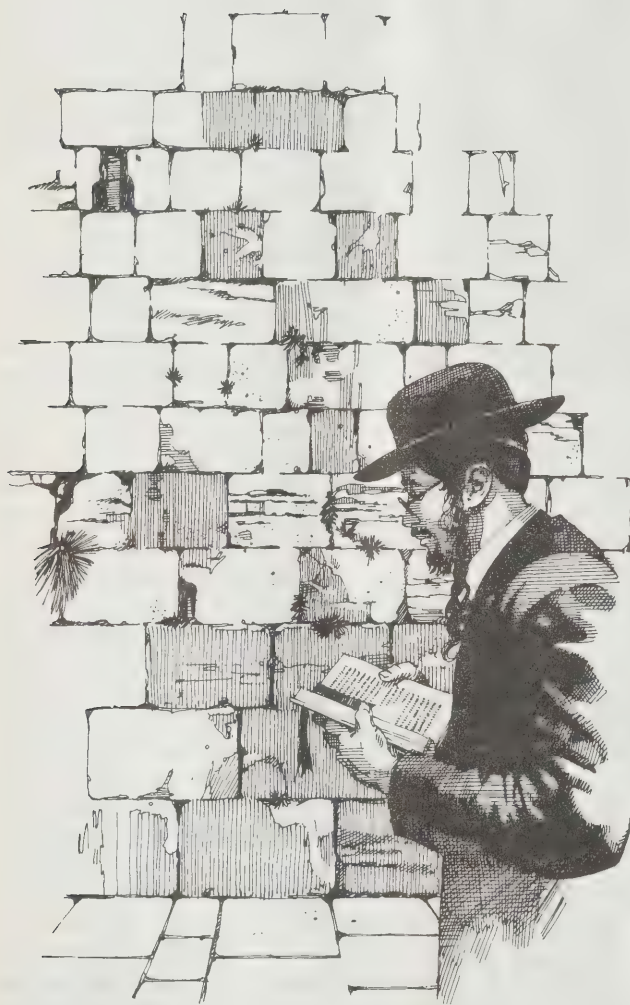
A journal resembles a home video. At any given time you can sit back and see how God intimately involves himself in the details of your life. □



Mrs. McIlveen is a free-lance writer who lives in Richmond, British Columbia.

Who are the JEWS?

by Arthur C. Cochrane



At the "wailing wall" in Jerusalem.

Some time ago a large American western city found itself embroiled in a controversy between Jews and Christians. A rabbi charged that the Jews had been defamed by the "unhistorical" biblical account of the trial and death of Jesus. A Christian minister replied that the rabbi had committed blasphemy, and advised his people not to attend any function where the rabbi was to be the chief speaker.

Such controversies are to be deplored, not simply because they set one group against another, but because they reflect so little understanding and sympathy for Jews on the part of Christians. Ignorance begets intolerance, hatred, and even persecution. Christians need to understand, for example, why the Jew as a Jew is bound to dispute the biblical testimony to Jesus. Then without compromising their faith, they will be moved to adopt a kindly and conciliatory attitude to their Jewish brothers and sisters.

Yes, Jewish brothers and sisters! For the Jews — regardless of whether we or they acknowledge it — are our *brothers and sisters in Christ*. Christians and Jews are inseparably bound to each other, because both are inseparably bound to Jesus Christ, Israel's Messiah and the Lord of the Church.

Few of us will care to admit it, but all of us harbour a secret, and sometimes open, antipathy to Jews. The Jew is an offence to us. Not because the Jew is an offensive individual in a moral or social sense, any more than any other individual might be, but because they show us our own nature, namely, our rebellion against God's grace, our unbelief and disobedience. It is also because God has chosen them — not the British, not Americans, not the Russians — to be his people. God has chosen them, not because they are better than other people, but solely on the ground of his good pleasure to prove in and through them that he is the God who justifies the ungodly in Jesus Christ.

Prejudice against the Jews has a special character and meaning. Our resentment against the Jews is a reflection of our resentment against their Messiah, our Saviour. The offence of the Jew is therefore indirectly the offence of Jesus Christ himself. Consequently, it can be overcome only in the miracle of faith in what God has wrought for both Jews and Gentiles in Christ — the forgiveness of their sins. God's grace is the only possibility of reconciliation between Jews and other people.

Who are the Jews? What a strange question! To raise the question is to be confronted by mystery. For mystery envelops everything connected with the Jews — their origin and existence, their dispersion throughout the nations of the world, the frightful suffering and humiliation they have endured through the ages, their amazing preservation in the face of repeated efforts to assimilate them into the life of other peoples, to banish them to ghettos, or to exterminate them.

Almost everyone assumes that they "know" the Jews. We are conscious that "somehow" they differ from other peoples. Yet when one gets down to the task of stating wherein they differ, one discovers that human answers fail.

Strictly speaking, the history of the Jews as we know them begins forty years after the death of Jesus — with the fall of Jerusalem and the destruction of the Temple in A.D. 70. Prior to that time the Jews had existed as the people of Israel, with a common land, language, faith, and history. Since then the Jews have been scattered throughout the world. In spite of being a tiny minority among the millions of humanity — maligned, hated, discriminated against, and persecuted — they have preserved their identity. Other nations have come and gone, but like Tennyson's brook, the Jews go on forever. How shall we describe them?

Certainly not as a race; in fact, the Jews belong to what is commonly called "the Semitic race," which includes the

Arabs, who in ancient times and now today have been their bitterest enemies. Moreover, no one has succeeded in stating biologically what is the distinctively Jewish character within the Semitic race. There are no facial or bodily structures peculiar to the Jews. (The writer was mistaken for a Jew in Germany because of his "Irish" nose!) Of course, the Nazi theory about "Jewish blood" was pure fantasy.

Unlike other peoples, the Jews today lack a common language, culture and history. It is true that Hebrew is used in their services and in theological works. There has been a revival of Hebrew literature, and as a living language in Israel. But Hebrew has not been the mother tongue of the majority of Jews in all ages or even today. Likewise, there is no characteristically Jewish culture, as one might speak of German, French, or American culture. The Jews have contributed much to the culture of the nations among whom they have lived, yet not to the extent of giving it a definitely Jewish stamp.

***The Jews are an
offence to us . . .
because they show us
our own nature . . .
our rebellion against
God's grace,
our unbelief and
disobedience.***

One can speak of the history of Jews — of English, American, Polish, and Chinese Jews — and of the history of religious movements like Zionism and of the works of individual thinkers, poets, and scientists among them. But since A.D. 70 there has been no history of the Jews as a corporate people. In the State of Israel we do have the beginnings of a history of the Jews as a people and nation. Yet we could never explain who or what Jews are by what a small part of Jewry has become. How many Jews in Canada and America will think of their nationality as *Israeli*? In the State of Israel today there is a public debate as to who is a Jew!

The fact is that Israel, which once had a history in Bible times, has become unhistorical; and Israel, which once was a people, has ceased to be a people. God's covenant with Abraham, Isaac, and Jacob, and his call to a dozen relatives to come up out of Egypt, and their affirmative response, made them a people. God's call to his people in Jesus Christ and their rejection of him made them to be, as the scriptures put it, "not my people" (Romans 9:25-26; 10:19-21).

Finally, the attempt has been made to define the Jews along moral and religious lines. Persons unfriendly to Jews have claimed that they worship the "almighty dollar" and are unscrupulous in their business dealings. The moral lapses of some are not sufficient grounds for castigating all.

Neither is their religion, Judaism, the special thing about all Jews. Many of them no longer repeat the ancient prayers or enter a synagogue. A Jew can be an adherent of orthodox

or liberal Judaism, a pantheist, a freethinker, or even a good or poor Christian, and still remain a Jew. If we are to determine what makes a Jew a Jew, we shall have to discover something common to both religious and irreligious Jews. Actually, what distinguishes Jews from other people is not piety or a lack of it but *God's* relation to them.

This last sentence provides the only possible answer to the question, Who Are The Jews? The Jews are the remnant of the people of Israel with whom God made an everlasting covenant that he would be their God and they would be his people. God has chosen this people to be his witnesses — "a light to lighten the Gentiles." But the Jews are also those who from the beginning have proved themselves unworthy of their election — thus, as was suggested earlier, exhibiting to us *our own* unworthiness. The Jews have denied their calling, finally through the rejection of their Messiah.

Nevertheless, in spite of their unbelief, they remain God's chosen people. "Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every man be false" (Romans 3:3-4). "God has not rejected his people whom he foreknew," (Ch. 11:2). "They are beloved for the sake of their forefathers. For the gifts and call of God are irrevocable" (Ch. 11:28-29).

According to the witness of Holy Scripture, Christians are Jews or Gentiles who believe the promise of their election in Jesus Christ. Gentile Christians are those who through faith in the gospel — not through their own worthiness — have been admitted to the covenant of grace God made with Israel.

The apostle Paul was well aware of the danger of Christians taking a self-righteous attitude toward unbelieving Jews. He warned: "Do not boast over the branches (the Jews). If you do boast, remember it is not you that support the root, but the root that supports you . . . You stand fast only through faith. So do not become proud, but stand in awe." (Romans 11:18-20).

Jews and Christians are separated by their unbelief and faith. Yet they are "all one in Christ Jesus" (Gal. 3:28). Christ is "our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). Jesus Christ is at once Israel's Messiah and the Lord of the Church. Just for this reason it would be a dreadful mistake to conclude that the unbelief of the Jews is fixed and static. God has promised that if Jews do not persist in unbelief, they will be grafted in, for God has power to graft them in.

The isolation of the Jews is by no means absolute and eternal. The presence of the occasional Christian Jew in our congregations is a pledge that God has not utterly cast away his people and a sign of the ultimate conversion of the Jews at Christ's coming. Then the one great ecumenical schism will be healed, and Israel and the Church united. □

Dr. Cochrane is a graduate of Knox College and served pastorates in The Presbyterian Church in Canada for many years prior to accepting a call to the chair of Systematic Theology at the University of Dubuque in Iowa. Now retired, he is emeritus professor of both the Wartburg and University of Dubuque, Iowa, seminaries. He is the brother of Rev. Dr. Charles C. Cochrane of Waterloo, Ontario.



A Parody Elder

by Ivan S. Gamble



I was lying in bed after a day of synod when the expression “parody elder” flashed into my mind. It was my first synod meeting in eighteen years and I was a “parity elder”. Our Presbytery has a hospital chaplain on the constituent roll, and I was chosen to bring the ruling elders up to parity with the teaching elders. I had served pastoral charges for sixteen years and had been both moderator and clerk of synod. For the last eighteen years I worked at another important ministry, that of social worker.

Why, then, did I feel out of place?

Was it because I was acting in a lay capacity rather than as a clergyman? Was it because there were so many new faces? Was it because there were new issues and new ways of expression? “Social Justice” was now used in place of “Social Action.” There was concern for ecology, inclusive language and the evils of apartheid.

I was born in the Province of “Elberda,” and on a hot day enjoy a cool glass of “wadder,” so, like many Canadians I pronounce “parity” and “parody” exactly the same way. “Parody Elder!” Yes, that suited my

mood. I smiled wryly to myself. (Later, I checked my dictionary and read some meanings of “parody” — “a trivial or comical imitation,” “burlesque imitation of something serious.”) But then something else flashed into my mind. It was a poem which included the word “parody.” It was “The Donkey,” by G.K. Chesterton, which I had studied in a one-roomed country elementary school many years ago.

The strange, stubborn little beast is described as follows:

“With monstrous head and sickening cry

*And ears like errant wings,
The devil’s walking parody
On all four-footed things.”*

But the poem is not one of ridicule, but rather one of faith and hope. Like the Old Testament talking donkey, the author has the donkey say:

“... I also had my hour:

*One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.”*

I was encouraged. My heart was warmed. I was reminded of Paul’s message to the Church at Corinth. “God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of the world and the despised things (the ‘parodies’) . . . so that no one may boast before him.” (1 Cor. 1:27-29 NIV) As Christians, with Christ in us, we are not the Devil’s Parody, though we may be God’s Parody. Even though we may sometimes feel like a jackass, Christ can still use us. We can be a “Christopher,” a “Bearer of Christ.” Christ can use us to assist in His Triumphant Entry into needy hearts and lives. □



Mr. Gamble is a Presbyterian minister who for the last 18 years has been a Social Worker in Oliver B.C. He also directs the choir in St. Andrew’s Church, Penticton, B.C.

MISSION UPDATE

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The Incredible Journey

by Diane Osborne

I have often heard the reference "Supernatural British Columbia". Now I believe it an apt term.

For seventeen days in September 1989 sixteen Presbyterians made an Incredible Journey through B.C. We completed a 5,020 km journey in two mini-vans visiting 29 points of Presbyterian work. Our visits took us on a large circle tour of the province and through **each** of the four Presbyteries of B.C.

Why were we doing this? We wanted to see first hand some of the exciting work being carried out in B.C. **One** of the areas of emphasis of West Toronto Presbytery under "This Mission Is Ours" is the mission work in British Columbia. During a Presbyterians Sharing Emphasis Sunday at Weston Presbyterian Church in March 1989, the Rev. Bob Garvin, Superintendent of Missions for B.C. provided an eloquent description of how the dollars are being spent. It intrigued us so



The Rev. David Webber (right) welcomes tour members at the inauguration of the Cariboo P.C., Williams Lake, B.C.

much we asked the Rev. Murray Garvin, Secretary, Education for Mission, Board of World Mission, to organize a tour to take some of us out to see this exciting work. And the trip was arranged.

Murray and Bob each drove a rented mini-van with seven passengers - a mixed group of men and women; including a number of elders, a retired Deaconess, and a retired missionary. Nine came from

continued

The Incredible Journey, continued

West Toronto Presbytery, two from East Toronto, one each from Brampton and Guelph Presbyteries, and one from N. Saskatchewan.

By spontaneous actions, the communities adjusted daily, both in members and in seating arrangements allowing for mixing and meeting. Much caring and sharing took place, along with much laughter and joy.

We experienced the most beautiful fall weather B.C. has seen in over 30 years - lots of sunshine with only 2 minor exceptions of rain. The constantly changing backdrops varied from beautiful agricultural valleys, to steeply ascending and descending mountain roads, lush rain forests, panoramic views of pacific coastline and islands, rugged ranch lands and desert-like foothills.

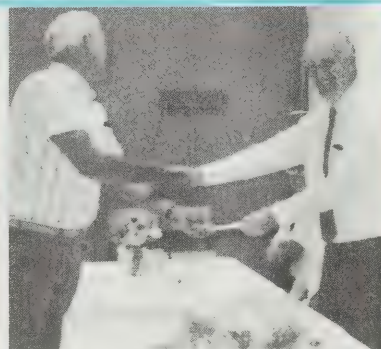
Along the way we visited many established congregations as well as many aid-receiving congregations. We joined in Church services in Creston (Kootenay Presbytery), Comox, and Campbell River (Vancouver Island Presbytery). Each congregational visit afforded us a different view of what God is doing in B.C.

On arrival at each location the tour met the Minister and members of Session and congregation. We were always greeted very warmly - not only with generous portions of delicious food, but with friendly interest in our travels, experiences and backgrounds.

In all locations we learned of the history of the vision of the congregation. We viewed their facilities, including a rented hall, historic

buildings, recently constructed buildings, a brand new building not yet dedicated, and even in one case, vacant land, the site of a new building. We saw many pictorial records of congregational events, and many unique and beautiful banners which had been lovingly made. We were impressed by all the wood used in the buildings - either in the whole building or within the sanctuary.

But, most of all, WE WERE IMPRESSED BY THE PEOPLE. By their COMMITMENT, JOY AND ENTHUSIASM.



St. Columba P.C., Parksville, B.C. repays a loan to St. Andrew's P.C., Victoria, B.C. and announces plans for a "Miracle Sunday".

Some of the most memorable highlights for me involved the aid-receiving congregations. For example:

- Sharing in the 19th Anniversary Dinner with the Rev. Robt. Kerr and the people of Parksville, Vancouver Island and in their joy in repaying the last \$6,000 of a \$35,000 building loan from St. Andrew's, Victoria, and deciding to hold a "Miracle Sunday"

on October 29, 1989. They set a goal to raise \$20,000 by September 1990 in a one-time special appeal over and above regular givings to pay back the balance of the loan from the Presbyterian Church in Canada Lending Fund. In repaying this \$20,000, THIS MONEY COULD THEN GO TOWARDS STARTING ANOTHER NEW WORK. The congregation's response that evening was a standing ovation!

(Note: On October 29th, the miracle happened - slightly over \$20,000 was pledged!)

Visiting the beautiful 3.4 acre site of the proposed Saanich Peninsula Presbyterian Church near Victoria Airport and hearing of their plans, Rev. Peter Coutts and the congregation celebrated the 5th anniversary of the formation of the congregation in 1989. The growing church will start a 1/2 million dollar building project in the spring of 1990 for completion in September 1990. They are already reaching out to the community having held a Vacation Bible School and a garage sale on the site and using the occasion to advertise their future plans. They have raised \$100,000 on their own, received \$25,000 from St. Andrew's, Victoria, and \$30,000 from the Presbytery of Vancouver Island. The balance will come in the form of a loan from the national church. Rev. Coutts spoke to our tour group after a luncheon at the Chinese Church, Victoria, and asked us to deliver a message of "Thanks" from the people of Saanich Peninsula congregation to those who are supporting mission work in B.C. "We realize it is a heavy commitment."

Hearing of the exciting work of Mark Graves at Slocan Park in the Slocan Valley in Kootenay Presbytery. This beautiful valley stretches for 30 miles without any other Presbyterian witness and with few Christian gatherings. The outreach is guided by Rev. Calvin Brown of Nelson who felt the call of God to minister to the many non-Christians in the valley. The small congregation meets in the community hall and as few of the members come from a Presbyterian background, the services are non-traditional, but very suited to their membership. Mark shared with us several stories of the ways lives have been changed in the community and the effects of Christian witness on non-Christian family members and friends. The group continues to grow and blossom.

One of the most exciting things happening in B.C. is the establishment of the House Church Ministry in the Cariboo area. This is a new approach to rural ministry in the 83,000 square kilometer district in south central B.C. Our group was delighted to be part of the 75 people who gathered for the Service of Recognition for the Missionary, the Rev. David Webber and The Formation of the Cariboo Presbyterian Church (a Congregation of House Churches), on September 14, 1989. We were all deeply moved to be witnessing the establishment of this new congregation and to share in the vision of the new ministry. During the reception following, greetings were read from many congregations along with the presentation of donations raised over and above Presbyterians Sharing commitments. The Synod of B.C. has stepped out in faith to fund this new ministry as there are no funds available from the Board of World Mission in regular

COMINGS & GOINGS

COMINGS

BROWN, Miss Pauline (India) - Expected this spring for three-month furlough with deputation.
CALDWELL, Dr. Georgine (Taiwan) - Doing intensive deputation in Canada.
EMBREE, Dr. Bernard & Mrs. Ruth (China Liaison) - Returning to Canada in May for deputation prior to completion of their present assignment.
FEE, Rev. Richard (Nigeria - Africa Liaison) - Returned to Canada in February for one-month home assignment. Further deputation planned for fall.
GILLAN, Rev. Stewart (Lesotho - S. Africa) - Expected in August for one-year furlough with

funding. Only small amounts from special gifts can be found.

These are only a few of the highlights of this memorable trip. All along the way we met people who wanted to go with us. They said, "I would love to visit other places in B.C.", or "I would love to go East and meet Presbyterians in the Churches there." And they said "Thank you for taking the time to come and visit us."

As the miles unfolded we came to realize just how unusual and extensive our trip would be. It didn't seem unusual in Toronto, only in the actual travelling did we realize the scope of our Incredible Journey.

We came to recognize that the churches in B.C. share a common thread of friendliness, enthusiasm and deep commitment which we can all admire and emulate.

Yes, we took time out from our busy lives, however, we all felt it was most worthwhile. I hope more Presbyterians will try to visit each other too. The trip should be repeated many times for cross-fertilization in this great land and

study and deputation.

KIM, Dr. Myung-gi (Nicaragua) - Returning to Canada in June, upon completion of overseas assignment, for further study.

MacKAY, Rev. Donald (Nigeria) - Expected to return to Canada this spring.

McMULLEN, Dr. Clarence & Mrs. Cathy (India) - Planning summer furlough in Canada with limited deputation.

MORRISON, Miss Doreen (India) - Expected in Canada for three-month furlough this spring.

RAEBURN-GIBSON, Miss Susan (China) - Returning to Canada this summer following completion of two-year term under Amity Foundation.

GOINGS

CROSBY, Rev. Brian & Mrs. Elizabeth (Mauritius) - Returned to Mauritius in January following three-month furlough in Canada and Scotland.

Church of ours. East, Centre and West should travel to see each other.

For me, it was an enjoyable time well spent. I was deeply impressed. As I heard the stories of the establishment of congregations and the ideas for new work I was impressed again by how God works through His people. On many occasions one person or one couple stepped out in faith to start or regenerate a congregation; holding to a desire to see a Christian witness in their community however seemingly overwhelming the obstacles.

So often we are caught up in the "numbers game"; thinking that if we only had a "larger" congregation we could accomplish something. Over and over I was impressed by what can be done by a dedicated, faithful few following the promptings of the Holy Spirit.

I will long remember the Incredible Journey and the people of British Columbia and will keep you in my prayers. God bless you all!

Diane Osborne is an elder in Weston Presbyterian Church, West Toronto.

Last summer, the Board of World Mission continued its practice of sending ministry students on overseas appointments. Grace Kim of Ewart College was appointed to India, and Kevin Park of Knox College went to Nigeria.

The following are accounts of their experiences.

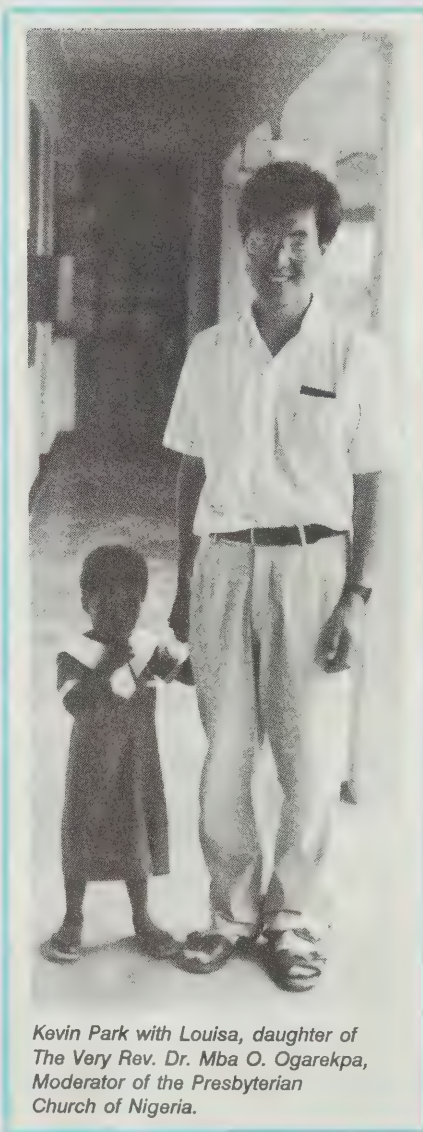
A Summer Mission Experience In The Presbyterian Church of Nigeria

by Kevin Park

My initial destination was South Africa where I was to work with the Rev. Stewart Gillan. But because of a visa delay a new arrangement was quickly made with the Presbyterian Church of Nigeria and with hardly any orientation I arrived there with open expectations.

My stay in Nigeria can be divided roughly into two parts. For the first month and a half I travelled a considerable amount and was able to visit many places and events and saw quite a cross section of the country and its people. The last month was spent in Calabar, working for the Duke Town Parish under the guidance of the Very Rev. Dr. Ogarekpe (presently the Moderator of the General Assembly of the Presbyterian Church of Nigeria).

During the whole of my stay my primary base was in Calabar at the Duke Town Manse with the Ogarekpe family. The whole family went out of their way to accommodate me in their home. Rev. Ogarekpe made sure that I received proper orientation to Nigeria, especially the Cross River area. My secondary base was in Aba at the Rev. Rick Fee's house, located in the General Assembly Office compound. I am also deeply indebted to him for his kindness (he



*Kevin Park with Louisa, daughter of
The Very Rev. Dr. Mba O. Ogarekpa,
Moderator of the Presbyterian
Church of Nigeria.*

even gave me a proper hair cut -- a precious thing for a straight haired person in Nigeria) and his openness in sharing with me his rich experiences as a missionary for 14 years in Nigeria. These are just two of many people whose help was irreplaceable during my stay in Nigeria.

During my travels I visited many places among which were Presbytery Farms at Itu, graduation ceremony at Trinity seminary, Goldie Training Centre headed by Rev. Donald MacKay, the city of Kano with Rev. and Mrs. VanGerpen, the city of Jos, the Ekwo are where Rev. Fee has done his missionary work for six years, the PYPAN (Presbyterian Young People's Association of Nigeria) national conference, and the city of Lagos with the family of the Rt. Rev. Dr. Ukaegbu.

During my travels I've discovered that Nigerian people are very open and expressive, characteristics which I came to appreciate very much. Their intensity, energy and enthusiasm permeates through much of their life and this can be readily seen in the church services. A regular Presbyterian church service there is at least two hours long and frequently up to five hours. The services are filled with a

sense of joy and celebration from beginning to end. I was awestruck by the amount of enthusiasm of the congregation wanting to participate in the services, which are filled with congregational responses, lively choruses sung with extraordinary African drums and dancing, and many opportunities to express individual and group music and even drama. If only our churches could catch a bit of their enthusiasm and excitement!

I stayed at the Goldie Lay Training Centre for one week with care of the Rev. Donald MacKay. I attended classes and interacted with the students freely. There is a very close and warm Christian community among the students of Goldie (about twenty-two students; average age about 25). While I was there, on July 1, we celebrated Canada Day with the students; Don was designated as the Canadian Ambassador and I as the High Commissioner. It was a delightful event. The students also have a strong zeal for learning. But their scant library provides barely enough resources for their courses. Rev. MacKay shared this concern with me. As a result the Missionary and Theological Society of Knox College held a book drive for Goldie; and sent over four hundred pounds of books in November.

During the National conference in Uyo I had an opportunity to interact with the youth of the church. About 700 young people from all over Nigeria gathered at the conference. Again their exuberant enthusiasm was almost overwhelming; at times they sat at one place for over six hours singing and listening to message after message with very little sign of fatigue. Their overwhelming enthusiasm made up for any lack of organization they might have had. The strong youth

presence in the Presbyterian Church of Nigeria ensures a strong and bright future for the church. It is something that ought to challenge the Presbyterian Church in Canada. We must recognize the crucial importance of youth ministry in our church and must focus our attention and resources in developing this weak area of our ministry.

My last month in Nigeria was spent in doing church work: I led numerous Bible studies and preached in several churches in the Duke Town Presbytery. I was inspired with the strong sense of evangelism the people had in spite of their lack of resources. This sense was especially strong among the Evangelism Group of the Duke Town Presbyterian Church. I also sensed the frustration from this group of having the harvest ready but not having enough workers to go around: there are not enough ministers for the many potential rural churches.

During my stay in Nigeria I saw much life in the raw; things don't come in neat disinfected packages over there. Large families struggle with \$30-50 a month. The children ministered to me in a special way. Although they have almost no toys to play with they find whatever they can and make up their own games. They are cheerful and energetic and simply delightful. Through it all I've realized how we, North Americans, take things for granted. I've realized how wasteful our society is.

The Nigerian experience has given me an awareness that we belong to the world-wide Church of God. I do not simply belong to my home congregation or even to the Presbyterian Church in Canada but to the world-wide church which

makes up the body of Christ. Therefore we have a responsibility to the world-wide church. We must be in solidarity with the people of God around the world and carry out God's mission with this truth.

The Overseas Summer Missionary programme is crucial for the theological students. It provides an opportunity for the students to enhance ones sense of ministry by working with and learning from the overseas partner churches. And by sharing his or her experience with the rest of the student body the whole community of the college will share the experience and the awareness of the Summer Overseas Programme. I encourage the BWM to keep up this excellent programme.

Malawi

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My Summer in India

by Grace Kim

India, a land of towering mountains, dry deserts, thick jungles, broad plains and rushing rivers. A land known for its many religions, diverse languages and its beautiful Taj Mahal. With mixed feelings of excitement, joy and anxiety, I got off the plane in Delhi. I was greeted by two of our Canadian missionaries, Doreen Morrison and Diana Wadsworth. Three days later I met a third, Pauline Brown. In Delhi I had the privilege of attending a quarterly meeting of Coordinators and Consultants for Community Health held by the C.N.I. These meetings were worthwhile as I learned what some of the members of the C.N.I. do in their own dioceses regarding Village Development programmes.

Then on July 1st, Miss Brown and I took the train down to Jobat. There I had opportunities to go to the school and visit many of the classrooms. I enjoyed talking to the students and enjoyed trying to teach the children some English songs. I visited Windsor Pavilion where I also spoke to the children, taught them songs and played games with them. Then, in the Christian Hospital I attended the village health workers' meetings and paid visits to the patients. I was also able to start a small library for the Village Development project.

From Jobat I headed on to Mandleshwar on the 14th of July to be with Miss Morrison for three days. There I visited the church, school and the handloom factory.

I went on to Jhansi on July 17th. There I was able to do odd jobs for

Miss Wadsworth in and around the school. During chapel I enjoyed teaching songs and leading some services. When teachers were absent, I became a substitute and had fun teaching math and English. I was given many opportunities to visit the classes to share some of my favourite childhood stories and teach them about the Canadian society. On Sundays I participated in leading some of the sing-a-longs and in sharing Bible stories with them.

I appreciated the company of the teachers. We learned a lot from each other as we shared our different thoughts and ideas about education and Christianity. I was able to perform some of Plaget's tests on the children and a psychological test on the teachers, which produced some very interesting results.

In the middle of my stay in Jhansi, I had a fabulous opportunity to spend five days in Calcutta, where I was able to observe the wonderful work of Mother Teresa. I also spent time observing and discussing with the senior consultant of the C.N.I. about the work being done by the church.

Then on August 24th, Miss Wadsworth and I went to Agra to spend a couple of days. In Agra visiting the Taj Mahal was a breathtaking experience. It was so magnificent. We were left speechless by its beauty.

Then after nine wonderful weeks in India, I left for home on the 29th of August. I really enjoyed my short stay in India. I loved trying new



Grace Kim with village people by a well in India.

things and found them at times to be a little adventurous and amusing. One lady in particular whom I treasure the opportunity of meeting, was Shiela Massey. Her tremendous love for God and her faith in Him made a real impact on my life. After visiting India I feel that we can learn so much from each other.

In my development as a person, I learned a great deal more than I imagined I would. I began to realize how small this world really is and that we have to work together to make the world a better place. Through my experience I got a better grip on what mission is all about.

I learned to be thankful for many things I would normally have taken for granted: like a cold glass of water, which we in Canada can obtain by turning on the tap. I came to appreciate the great diversity in culture. I welcome the differences, and am willing to learn from them: I have come to love the people of

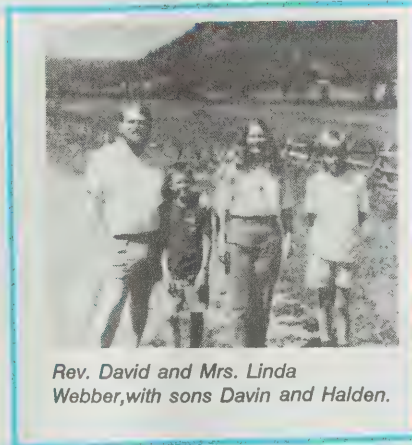
What's Happening in the Cariboo?

by David Webber

is a good thing jeeps can't talk. If they could, mine could really turn my face red. It would probably tell stories about its master driving like a maniac through the Chilcotin (just west of Kleena Kleene) and being passed by an even more maniacal logger in a shower of gravel...on the wrong side of the road. We were both on our way home to see our wives and families. The logger had obviously been gone longer than I had. I'm sure my jeep would tell stories about its master fording the Nazko River behind Bojan Golob's Chevy Blazer and beginning to float downstream. And, I'm almost positive it would tell about one night on the edge of Anahim Lake when its master had locked his keys inside and had to make his entry by chopping a hole through its window with an axe. But jeeps can't talk so I will have to do the reporting on what's happened so far in the Cariboo ministry by myself.

"We've only just begun," ministry as a congregation of House Churches in the Cariboo. We've been at it for a little better than three months. In spite of the short period of time however, ministry is well underway. This fall has seen us begin regular House Church Worship at Lac La Hache with 3 local families, at Williams Lake with 8 families and with 2 families in the Nazko area.

In addition it is hoped that in the future, if interest allows, House Church Worship will begin at Deka Lake, 150 Mile House and possibly Bridge Lake. Regular hospital visitations in 100 Mile House, Williams Lake and Quesnel are being done.



Rev. David and Mrs. Linda Webber, with sons Davin and Halden.

Mission always has a social dimension and we have endeavoured to seek out this dimension. Dave Zirnhelt, newly elected M.L.A. and past advisor to the Cariboo, Kluskus, Ukwatcho Tribal Councils was contacted in August. This resulted in several stints of teaching Forestry with the Ukwatcho Band at Anahim Lake in September.

The Ukwatcho Band is concerned with rehabilitation of some of its people as well as forming a

Forestry Crew to manage Reserve Lands.

The fall was filled with a number of high points as we have sought to serve the Lord and enjoy Him and His creation in the Cariboo. The first was the opening of bird season in mid-September which I will make no comment about. The second was the Service of Recognition and formation of the Cariboo Presbyterian Church which the Presbytery of Kamloops held on Sept. 14 in Williams Lake. Our ministry together was recognized and 6 people joined to form the New Cariboo Presbyterian Church.

Attendance by people from as far away as Toronto (Mission tour group), Kitimat, Prince Rupert, Prince George and several locations in the Okanagan and the Lower Mainland is noteworthy. Each person's presence was very special to all of us I'm sure.

Each person's and congregation's gift throughout the past year is also very special. To have the backing of so many devout Christians is truly a blessing that enables you and I to face the many hurdles involved in the mission God has called us to. I am so thankful for all the support we have received. We will continue to seek the support of all the people in the Synod in prayer and in financial gifts.

Fundamentally mission is giving of yourself on behalf of Christ. I am learning how hard that is and how rewarding as we engage in Christ's mission in the Cariboo...but we must all push onward..."We've only just begun."

The Rev. David Webber is minister of the Cariboo Presbyterian Church, formed last September 14th.

My Summer in India

continued

India for who they are. We in the west get materialistic, and tend to measure too many things in dollars, when there are countless numbers of important things in life which cannot be measured this way. As a partner church, we should be sensitive and learn to listen.

My experiences have been most rewarding; I have learned so many things that will affect me and my future ministry. I am still uncertain of what the future holds, and I still have many years left in school. But whether I serve the Lord here or overseas, I hope I can become as dedicated as some of those I met in India; that my ministry will not be just a nine-to-five "job" but a real commitment to serve the Lord.

The Church in El Salvador

In English, El Salvador means "the Saviour". It is the smallest, most densely populated, and poorest country of Central America. Yet, in spirit and faith it may be the richest.

Over the course of the history of El Salvador, since the invasion of the Spaniards in the 1500s and the bringing of the Christian religion to the region, there has been a struggle between those who profess to represent the Word and Will of God by subjugating people to their own will and forcibly amassing the wealth of the country in the hands of a few, and those who insist that God intends that all people share in the responsibility for and the fruits of the Creation.

In this context, the Christian Church has been divided in El Salvador since its beginnings here. That division, its implications and the struggle that has resulted, have been played out over the years in the religious, academic, economic, political, and social arenas, through wars, coups, popular uprisings, brutal repression, dictatorships, elected governments and insurgencies.

The churches that seek to be faithful to the teachings of Jesus, to challenge that which impedes the will of God as revealed through the Gospel, have become the



El Salvador's future.

targets of attacks by the powerful and even by other churches. The fulfillment of the gospel obligation to attend to the needs of "the least of these my brothers and sisters" becomes a political act against a State opposed to such care in the polarized atmosphere in El Salvador.

Over the course of the last 10 years, during the most recent outbreak of the continuing civil war in El Salvador, church leaders, church workers and church programmes that seek to redress the grinding poverty of the majority of the nation's population, that seek to reverse the injustice of the social, economic and political systems that are obstacles to

human dignity and the fulfillment of human potential, that seek to incarnate the Gospel invitation to a new life in Christ and among our fellows, are slandered, accused, arrested, tortured, imprisoned, exiled or killed.

And yet, as throughout history, the disciples of Jesus Christ in the land of "the Saviour", El Salvador, refuse to be silenced. The faith of the people remains strong. Their trust in God's promise may bend in the harsh winds but it does not break. And the Church of Jesus Christ, the community of faith, stands steadfast, as the people of God, with the people of God.

- by "A Christian woman
of El Salvador"

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Rev. Ivan Dambrowitz
at the
Chalmers Church,
London, Ont.
food cupboard.

Two *Growing* Churches



The daycare centre at Oakridge Church, London, Ont.

by Ivor Williams

It was the mid to late 1950s.

The city of London's population was about 100,000 and growing. Businesses and apartment buildings were spreading into the old centre-city residential areas.

New subdivisions were spreading out into the adjoining township areas. And church growth was exciting!

At that time one Presbyterian congregation was considering a move from its old in-city church to an almost rural site, into an area that was soon to become heavily residential, a blue-collar and multi-family district. It no longer enjoyed a viable community of membership.

On the other side of London, close to a golf course, parkland, and the

University, were the rapidly developing Oakridge subdivisions, a trendy area of ranch-style homes, big lots, gently curving streets, and wonderful trees. It was in this setting that 51 charter members of Oakridge Presbyterian Church took part in their first congregational Communion Service, in a Riverside Public School classroom. It was early summer, 1956.

But urban development by itself doesn't mean automatic church growth, says the present minister of Chalmers, the congregation that grew on the old farmland of Westminster Township, after it made its move of faith.

We must meet the needs of the

people, not try to funnel them into organizations that already exist, says the Rev. Terry Ingram, now minister of the Oakridge church.

Chalmers came close to failure in 1967. Now it is about to embark on its second addition, a \$900,000 expansion, which will see a larger new sanctuary, and conversion of the present structure to further meet the recreational and service needs of its growing congregation. Oakridge received aid for only its first two years, built a combined manse and education centre which is now operated outside the church as a day-care centre, constructed its present sanct-

continued

Two Growing Churches

continued

"Excited . . . about their church and its work."

uary in 1962, enlarged and added to it five years ago, and now is proposing a new sanctuary to be added to the present building.

Both facilities are heavily used, and Chalmers in particular shows it! It is deeply involved in the life of community around it, an area where new Canadians live in harmony with long-established families. The area includes subsidized and occasionally poorly maintained housing along with small single family homes. It attracts young families frequently without previous church affiliation or even interest. The average age of the congregation is 28.

Its growth, it now has 300 families, has often come from non-church people, says the Rev. Ivan Dambrowitz. Chalmers provides a warm welcome and people who care about each other, who can help neighbours and newcomers see the reality of God, and support the church's outreach in the Glencairn community. Fourteen hundred visits by the minister or his volunteer helpers were made last year, many in connection with the congregation's Care and Share food distribution system. In 1988 it served 311 families, delivering food from its two basement freezers and the nearby E.M.A. grocery store to feed 1,244 people. A tub at the rear of the church is refilled at every service; its contents sent to replace those given out from the shelves of the lower-level store-room.

"Our focus is on outreach," says Ingram, who describes his church as a regional one, with invisible boundaries on the north between it and Trinity Presbyterian, and on the south where Dr. Robert Robinson's Westmount congregation draws its own members.

Oakridge, too, is younger than that of the average church, about one third of its members being under 30

years of age; a third between 30 and 60; and the remainder . . . well, like we are told the average Presbyterian tends to be.

So just what are the evident causes of substantial and sustained growth in the Oakridge and Chalmers congregations, serving vastly different communities, yet only about 12 kilometres apart in a city long-known for its affluent, white, Anglo-Saxon Protestant residents.

Two young ministers: Dambrowitz from a large Northern Ontario farm family, with a background in teaching before ordination; Ingram from an urban family, experience in Anglican and United churches and a full-time Youth for Christ career before his ordination and a previous ministry in a rural congregation.

Their styles: vastly different. The facilities: similar, and highly-used. Their areas: generally the homes of industrial workers compared to the professional or entrepreneurial. Homes, cars and lifestyles often quite different between the two congregations.

But it is the similarities of clergymen, volunteers, church staffs, congregations and community missions that gave the impetus to growth, and give both vital, living roles in their communities.

So just what are they?

Oakridge people are "excited" about their church and its work, says Ingram. "We determine the needs of people and try to meet them." He says newcomers may not want to be involved in what is already there, so new programmes are started. The aim is to provide entry to the congregation's fellowship by activities in addition to the Sunday worship. "There can be dozens of different ministries by individuals."

The minister cites an infectious enthusiasm among the members of the congregation and its 100 member

Sunday school, where growth is now evident among younger children.

And effective communication.

First-time visitors likely will receive a colourful folder with inserts describing the church and its activities, from nursery to the Life Oaks (those of 50 years or over). There is information about Bible study, a lending library, prayer chain or the seven choir groups, which involve children, men, adults and even bell ringers, in addition to the chancel choristers.

Information about the church and its activities are important in each community, and effective displays entice visitors to learn more about the scouts, the men's groups, the choirs, social activities and community and congregational concerns and commitment.

The potential to attract some of the 18,000 uncommitted people in its immediate vicinity depends on the Christian witness and integrity as people of God, says one of the Chalmers documents.

Thomas Chalmers was friendly, outgoing, biblically aware, cared for the destitute, sick and dispossessed. He was a strong, committed Christ-like man, the pamphlet states. The congregation, one of many in Canada bearing his name, seems certain to keep and preserve that influence.

Denominationalism is dead, suggests Dambrowitz. People often come to the church propelled by a sense of personal crisis. "They may have exhausted their social satisfactions," he says, "and come seeking a sense of peace, and joy."

"Together," he says, "we seek to deliver a sense of the reality of God." □



Mr. Williams is a former editor of *The Regina Leader-Post*. He is a member of Westmount Presbyterian Church in London, Ontario.

MUSIC

Stuart Macdonald

Diversity and Talent



To move from soft jazz, to Celtic passion, to the utterly romantic in three consecutive albums, and do each convincingly, demonstrates both the diversity and talent of Van Morrison. *Poetic Champions Compose* was filled with powerful instrumentals, great saxophone work from Van himself, and a pervasive jazz feel. With assistance from the Chieftains, *Celtic Heartbeat* virtually re-defined how traditional Celtic music can be performed. Now on *Avalon Sunset*, Morrison heads off in another direction entirely and uses — strings.

This is not to suggest that Van Morrison has never used strings previously. In his early days he toured with the Caledonia Soul Orchestra, complete with a small string section. Then he used the appreciable talents of violinist Toni Marcus on albums such as *Wavelength*, and *Into the Music*. But, never strings like this! The string arrangements on some songs on this album may be almost too much for many faithful fans of Morrison's work. Yet, Morrison has managed to skilfully avoid the pitfall of allowing his songs to wallow in the sappy and the sentimental. Songs like *Have I told you lately* and *I'm tired Joey boy* are soft and melodic, but always avoid being syrupy. Instead, they remain truly romantic (in the best sense of the term).

The album gets off to a good, 'boppy' start with *Whenever God shines His Light on me*, featuring guest vocals from England's perennial pop star Cliff Richards. *I'd love to write another song* has a good bluesy feel to it. *Coney Island*, which Morrison reads as a poem, is light and humorous. But, these all seem to serve as a prelude to the second half of the album.

Van Morrison has always had an almost uncanny ability to put together a string of songs which build upon one another until the total is far greater than the sum of the parts.

Side one of his 1969 album *Moon-dance* remains one of the finest combinations of songs ever recorded. *Avalon Sunset* ignites with the first bars of *When will I ever learn to live in God* and builds to a powerful climax in *These are the Days*. The songs are at once intensely spiritual, reflective and joyful.

In *When will I ever learn*, Morrison proclaims his faith that "everything is made in God," while at the same time acknowledging the difficulty of living "in God."

Orangefield is a love song but both musically and lyrically it seems to build upon the spiritual theme of its predecessor, until both human love and Divinity meet in the *Daring Night*: "In the daring night when all the stars are shining bright/ squeeze me don't leave me/ in the daring night/ Galactic swirl in the firmament tonight/ Oh with the Lord of

the dance/ with the Lord of the Dance/ in the Daring night."

This theme is again enunciated in *These are the days*: "These are the days by the sparkling river/ His timely grace and our treasured find/ This is the love of the one Magician/ Turned the water into wine/ These are the days of the endless dancing and the long walks on the summer night."

While the lyrics in *Whenever God shines His Light* are the most explicitly "Christian," somehow it is these four songs at the conclusion of the album which seem to haunt one's memory both musically and in terms of the images they evoke. Morrison's vision is not dualistic, dividing pure spirit from tarnished flesh. Instead it is in our lives, in our humanity, in our loving, that we most need to experience the divine.

Avalon Sunset is a powerful album from an artist whose career spans more than two decades but who seems intent on continually exploring new avenues, both musically and lyrically. One awaits, impatiently, his next album. □ (Polydon Records)

Mr. Macdonald is the minister of St. Andrew's Church, Cobourg, Ontario.

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Cat's Eye

by Margaret Atwood. Seal Books, 1989. \$6.95

My wife, Margaret, presented her credit card recently at a department store, and the clerk looked at it and said, "Oh, Mrs. Atwood, I enjoyed your novel, *The Handmaid's Tale* so much!"

It's happened before, but my "M.A." is American and the novelist "M.A." is Canadian. Her latest, and I think best, story is called *Cat's Eye*.

Atwood assures us it's not an autobiographical novel, but it is not atypical of what each of us might have experienced in growing up and seeking maturity. *The Handmaid's Tale* created a futuristic world; in *Cat's Eye*, she depicts the very real one. "The whole idea had been kicking around in my mind for 24 years," she said in an interview (*New York Times*, Feb. 5, 1989), "because when I looked back to 1964, I found that I had some notes for a book with some of the same material in it . . . and [growing up in the '40s and '50s], there emerged from the details a very puritanical, button-down, rigid society; and the school system was a relic of the Empire."

There are aspects of the story that seek to find life's deeper dimensions; but it can be read as a retrospective of the jumble of images and tensions that push us to try to make some sense of the process itself.

At the age of 50, Elaine Risley, a Canadian painter, tells her story after a retrospective showing of her paintings in Toronto. She recently went to help her mother clean out her attic and close up the home where Elaine had grown up; and in an old trunk, in a wrinkled, red leather purse, she found her favourite cat's eye.

If you played marbles as a child, you'll remember that a cat's eye was a special clear-glass marble with a mix of colour and brilliance deep within. "They're not really the eyes of cats; they're eyes of something not known, alien, to be treasured," for they make the past more palpable.

So there come forth remembrances

of a little-girl brand of cruelty, imposed by Elaine's best friend, Cordelia — until later Elaine reversed roles and became persecutor.

Having moved from Toronto to Vancouver, Elaine went back to hear her brother, an astronomer-mathematician, lecture to fellow scientists:

We are limited by our own sensory equipment . . . I've dissected many flies' eyes through microscopes; but theirs is not a four-dimensional world as for us. Time is a dimension, and it can't be separated from space. If we can or could go faster than light, if time can be stretched and shrunk, then we could take a high-speed rocket for a week and come back to find a brother or sister 10 years older than before.

It's a wonderfully crafted book, with pertinent asides — and the shuffling of memories and ideas keep our attention begging for more. Our 5-

year-old grandson Matthew was visiting us during the time I was reading *Cat's Eye*, and he enjoyed the riddles Atwood spells out, such as:

What did the chickens say when they saw the hen had laid an orange? ("Look at the orange marmalade!")

The book is not really for 5-year-olds or for easy readers. It sets one to recalling what it is in the past that we have reshaped or hidden or are grateful for — and how do we by some unexpected grace come to know that the future aborning is to some extent also in the eye of the beholder?

For the Christian there are haunting aspects of a culture that has lost its marbles — and has buried its cat's eyes in a gothic past.

Bertram DeH Atwood

Mr. Atwood is a contributing editor of *The Presbyterian Outlook*. Reprinted from and with permission of *The Presbyterian Outlook*, 3711 Saunders Avenue, Richmond, VA. 23227, U.S.A.

Answering God — *The Psalms as Tools for Prayer* by Eugene H. Peterson, Harper & Row, 1989. \$18.95.

When Peterson indicates on his opening page that "I wrote much of this . . . in a home on the Flathead Lake," he is somehow pointing to the centrality of his book. Flathead

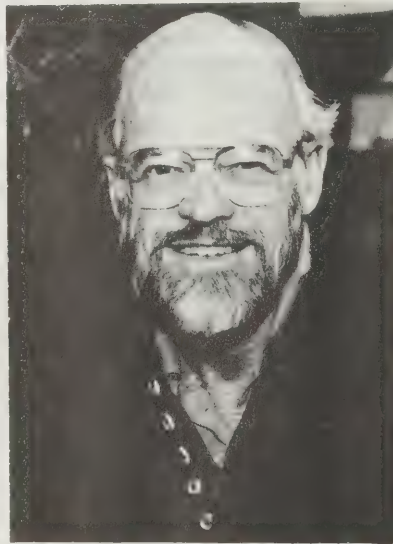
Lake is in Montana; Montana is "Big Sky" country. What, then, is the geography of our "answering God"? How big are the horizons of our prayers?

The conviction that Peterson holds — and holds passionately and eloquently — is that the psalms radically engage us in the shifting outward of those horizons:

"We are in a world of salvation in which God is speaking to us. How do we answer? We are not good at this language. The psalms instruct, train, immerse us in the answering speech."

From Psalm I and its reference to a tree, Peterson extracts the first instruction:

"Praying to God begins by looking at a tree. The deepest relationship of which we are capable has its origin in the everyday experience of taking a good look at what is in everybody's backyard. We are not launched into the life of prayer by making ourselves more heavenly, but by immersing ourselves in the earthy: not by formulating abstractions such as goodness, beauty, or even God, but by attending to trees and tree toads,



Eugene H. Peterson, author of *Answering God*, is founding pastor of Christ our King Presbyterian Church in Bel Air, Maryland.

mountains and mosquitoes.”

The plea here is for the use of metaphor in the language of faith. Such a use is not an indulgence of our imaginative energies; it is simply the recognition that we live sacramentally in a world of things that mediate the presence of the Living God. Jesus himself was “the master sacramentalist. He used anything at hand to bring us into an awareness of God and then into a response to God. The moment Jesus picked up something it was clear that it was not alien but belonging, a piece of God’s creation that was a means for meeting God. Jugs of water at Cana, the sound of the wind in Jerusalem, Galilean sea waves. A paralytic’s pallet . . . the corpse of Lazarus. Things.”

Beyond metaphor, Peterson sees further “instructions”: the need for liturgical prayer that prevents us from praying just when we feel like it; the need for communal prayer that deflects us from the subjective and the sentimental; the need to expose our unloving and unlovely emotions, our dark rages, jealousies, hatreds; the need to pray all of the psalms so that we may discern our ultimate oneness with both the oppressed and the blessed at every place and in every time.

Peterson has given us a very wide horizon to think on, to pray on, to act on. His own prayer is that we see the psalms as a vehicle by which we may explore and expand that horizon.

Douglas Miles

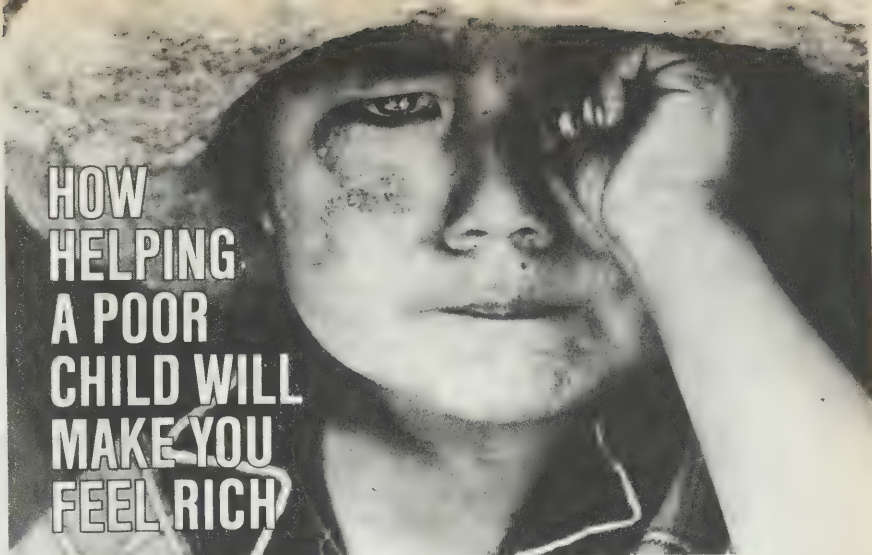
Mr. Miles is a minister of The Presbyterian Church in Canada, and a teacher.

Miz Lil and the Chronicles of Grace by Walter Wangerin, Jr.

Harper and Row, New York, 1988.
\$19.95

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Books

continued from previous page

evil. In this book he draws his material from the parish that he has been a part of for so long. As he himself observes in the introduction, "Half of the stories . . . recount that hidden journey of the spirit of a child . . . Half of the stories . . . observe that other journey — of the spirit of a young man bound to a particular people, a spirit bound to Grace."

Among others we meet Miz Lil herself who, although old and wise (she could remember the Depression) did not have "... a compulsion to talk. She watched and kept her own counsel, and her words were weightier, therefore." Sometimes after church she reported to the pastor that he taught. On other occasions that he preached. When asked the difference she replied, "When you teach . . . I learn something for the day. I can take it home and God willing, I can do it. But when you preach . . . God is here. And sometimes he's smiling . . . and sometimes He's frowning surely."

This book can be enjoyed on two levels, as first-rate storytelling, and as spiritual reflections for our own spiritual journey.

John Congram

**A Survival Guide for Ecumenically
Minded Christians** by Thomas
Ryan. Novalis/Wood Lake Books,
1989, 163 p.p., \$11.95.

Wood Lake Books, founded a few years ago by two United Church laymen, recently entered into an agreement with the Roman Catholic publishing house, Novalis, to distribute each other's material and occasionally to engage in joint publishing ventures. This book is a worthy example of the latter.

Fr. Ryan heads the Montreal-based Canadian Centre for Ecumenism. Prior to assuming his duties, he spent an intriguing year first at Canterbury, there to learn more about Anglicanism, then at Bossey, Switzerland, there to learn more of the Reformed tradition, and then in Greece, to learn about Orthodoxy. His writings reveal an obviously

open, bright, and compassionate Christian personality. Of course, he does not expect church union in one great church tomorrow. Rather, he discusses various models of unity all the while insisting that we have much to learn from one another. Perhaps the best part of the book consists in these comments and insights gained from other traditions and from his own.

He quotes our own James Ross Dickey, former editor of this illustrious magazine, who once ventured the opinion that the logo of the World Council of Churches is a ship bearing the name *oikoumene* on its sail, but that the denominations live on that ship as if each were confined to its stateroom! They view the world outside through a porthole, and fellow passengers are for the most part a rumour! There can be little doubt that interest in ecumenicity is at a very low ebb, to put it gently.

Yet the biblical texts urging us to live in love and harmony abound: "Is it possible to consider ourselves followers of the Lord without a certain heartfelt unrest over our divisions?" Fr. Ryan informs us that there are 214 denominations in the United States, 81 in Canada, and 22,190 in the world! But there are some signs of hope. The document known as *BEM — Baptism, Eucharist, Ministry* has received, he claims, an astonishing reception, one that even surprised the Faith and Order Commission of the World Council of Churches. Apparently, all entering students at McCormick Theological Seminary in the United States (a Presbyterian seminary) are required now to take a course on "Appropriating Christian Tradition," including a careful look at *BEM*. However, I recall our own Committee on Church Doctrine's study of this admittedly important document and our reaction was far from being free of criticism.

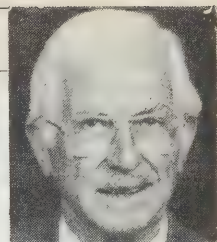
This book, too, is a sign of hope in its very openness. For instance, he challenges the model at the back of many a Roman Catholic mind, that unity simply means a "return to

continued on page 34

GROWING PAINS

Burdett McNeel

How does God "speak"?



I have heard T.V. evangelists and others begin a statement with "God has told me . . ." What do you think of such a statement?

Several different meanings are possible. People could hear an audible voice which they attribute to God, or they could have a strong mental impression which they believe is a message from God, or they may read something or hear someone say something which they take to heart as a message to them from God.

Voices which have no apparent external source are known as "auditory hallucinations." One aspect of this experience is that no one hears it except the person who reports it. If someone else hears a simultaneous sound but interprets it differently the reporter's experience may be called an illusion.

Hallucinations arise from changes in brain function which may be due to brain disease, brain damage, toxic states due to drugs, etc., or simply due to intense emotion, or to twilight states such as hypnosis or the half-conscious stage between sleeping and waking. Sometimes hallucinations are associated with "fixed ideas" as in certain forms of severe mental illness. Consequently one cannot jump to conclusions regarding the significance of an unusual auditory experience without knowing a good deal about the conditions associated with it.

Some religious rites seem to have been designed to elicit specific hallucinatory experiences. Sometimes this is done by working up intense emotion in a group, even to the point of frenzy; and sometimes by administering drugs. Some religious initiation ceremonies subject the new person to prolonged periods of exposure to the elements and deprivation of food and drink, to induce a hallucinatory encounter with their guardian spirit.

In the Old Testament there are

many references to God speaking, always to one person who conveys the message to others: "Thus saith the Lord . . ." No detail is given as to how He spoke to that person; if it was in an audible voice apparently no one else heard it. Was it a hallucination, or simply a vivid mental impression without any sensory component?

In the New Testament (John 12:27-29) Jesus's prayer is answered by a voice from heaven. Some of the bystanders said it was thunder and others said that an angel spoke to him. There seems to have been some difference in spiritual perception.

At Paul's conversion when the ascended Lord spoke to him, he alone

saw the Lord and heard his voice, but those that were with him saw "a great light" and fell to the ground.

Most of the messages from God, however, came in visions - to Peter, Cornelius, and others. The *Book of Acts* is full of references to people being led, or directed by "the spirit" in specific decisions and actions. Again, there is no detail as to how this happens.

However, it seems to me that it is sensible to believe that if we make a practice of putting our lives in God's hands, he will give us the judgment to make good decisions in the circumstances in which he has placed us. The "inner voice" then is simply the influence of His spirit on our thinking, feeling and decisions.

However, we may have difficulty deciding what is His agenda and what is our agenda. As I have mentioned before, we tend to rationalize what we want to do to look like what we ought to do. Consequently it is healthy to be a little sceptical about statements like "God told me . . ." We do not need to be too impressed by this claim, nor by the qualifications of the speaker. We might be wise to listen to what the speaker has to say to determine whether the message is for us. If the content of the message is not compatible with our understanding of the Gospel of Jesus Christ, either the message or our understanding of the gospel requires revision.

Finally, I think that it would be presumptuous to say that God never speaks to a human being in an audible human voice (and language), even if it is through what we could technically call a hallucination. We may consider it statistically improbable, but we should never conclude it is therefore impossible. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the *Presbyterian Record*, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."



Books

continued from page 32

Rome." He correctly notes that the Orthodox never left Rome: it was a division of one flock (in the year 1054). "The goal is the conversion of all churches to the apostolic faith."

The title of the book indicates Fr. Ryan's realism about the ecumenical task. He has written a strong and sensitive guide for those who wish to persist in this important journey, one that reflects, I think, the will of God for the Church today.

Stephen Hayes

Mr. Hayes is minister of Calvin Presbyterian Church in North Bay, Ontario.

The Cantatas of J.S. Bach: an Analytical Guide.

by W. Murray Young. McFarland & Company, Jefferson, N.C. 1989.

Available for \$67.50 from International Music Sales, 210 Bloor St. W., Toronto M5S 1T8

Since this is a book to consult as needed rather than to read straight through, only a person mad keen on Bach could justify adding it to a private collection. It deserves a place, though, in the college or public library of any city whose church or concert choirs perform even a few Bach cantatas per year.

For each of the 200 surviving cantatas, sacred or secular, Young provides information about its genesis, a literal English translation of each chorus and aria, and suggestions (based on the work of previous scholars) about which of the ideas in the text account for the kind of musical setting Bach gave it. Treating the cantatas in supposed order of their composition allows him to trace Bach's artistic development, but complicates readers' access to specific information.

If you have your hand on a vocal score or recording of a cantata, the cover will give you the number assigned to it by the German scholars who prepared it for publication long after Bach's death; but, lacking this number, you cannot easily locate Young's discussion of that cantata. And if you just want some background on "Jesu, joy of man's desiring" or "My heart ever faithful,"

you need a hunting licence. The material is all there, but needs far more thorough indexing.

Welcome also would be an explanation of the place and function of the cantata in the kind of Lutheran worship familiar to Bach, which Young patently has the knowledge to supply, but doesn't — although, as a veteran teacher of languages, he must be aware that people are seldom as knowledgeable as they wish to be considered.

Hugh D. McKellar

Mr. McKellar is an hymnologist, teacher and free-lance writer.

SERVANT OR TYRANT?

The Task and Limits of Government by The Christian Labour Association of Canada and Work Research Foundation. \$9.95 from 5920 Atlantic Drive, Mississauga, Ont. L4W 1N6.

This valuable book is the printed version of a series of papers first given at a conference held at Ancaster, Ontario in 1987. The eight papers on aspects of the above theme were given by various contributors, all professing Christians from some part of the universal Church, and all knowledgeable in the areas surveyed.

I think this symposium provides a needed, thought provoking introduction to a pressing and neglected subject. "The modern state has become

a pervasive institution. Yet thoughtful analysis of the task of governments is scarce." (from the Preface)

What should be the relationship between Church and State? Recent events in Eastern Europe raise the question yet again. The answer shouldn't be taken for granted in these irreligious times, when some falsely assume that all our problems can be solved, if only we can get the right legislators and legislation.

In some ways I liked best the paper entitled "Alliances and Polarization" (Thomas Langan). Here is part of the conclusion: "There are plenty of ideologues out there working day and night to undermine what is left of Christian civilization . . . It is high time therefore, for all Christians who recognize and deplore ideological pathologies to begin working together . . ."

Guess to which denomination that author belongs?

The literary style of these papers is not particularly elegant or relaxed, and their quality is a little uneven; but the thought is clear in this slim volume, packed as it is with contemporary commentary on some of the illusions and confusions of our time.

David Marshall

Mr. Marshall is minister of St. Enoch Presbyterian Church, Hamilton, Ontario.



Actually, Daniel didn't mind being in the "Lions' Den."

Meditation On The Seven Words From The Cross

by Sheldon MacKenzie.

C.S.S.

Publishing Company,

Lima, Ohio, 1990.

\$5.55.



The content of this series of meditations prepared by Professor Sheldon MacKenzie was originally presented as Good Friday addresses for a Liturgy in the Cathedral Church of St. John the Baptist, St. John's, Newfoundland, in 1979. To the original addresses, Professor MacKenzie has added appropriate prayers and a suggested Liturgy in which the addresses and prayers might be used. The Liturgy itself is heavily weighted in favour of scriptural readings and the seven meditations, to which have been added suggested hymns by which the entire congregation might become active participants in the worship of

God. However, unless the readings were shared amongst a significant number of lay persons, this Liturgy would be highly dominated by the presiding minister. The prayers themselves, as presented, are rather archaic in their form and language and would not likely appeal to a growing number of congregations.

The meditations on the "seven words from the cross" are very helpful. The concluding comments on the final two "words" are very well done, and indeed are worth the price of the publication itself.

In terms of the first meditation, it would have been helpful to readers not acquainted with Greek to have had a footnote reference to the significance of the Greek imperfect tense in reference to his comment. "The first statement, according to the language of the New Testament,

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

was repeated over and over again during the early stages of the crucifixion." This would be especially helpful when it is recognized that none of the other Gospels even refers to this first "word" ("Father, forgive them . . .")

The points raised in the meditation on the cry of dereliction are very interesting, but they rest on a somewhat questionable interpretation of the text.

Unfortunately, part of my difficulty in reviewing this material was the fact that I had only galley proofs with hand-written editorial comments and suggested alterations. The book itself may well have the changes I am suggesting.

For a congregation looking for an alternative approach to worship on Good Friday, or for one that is only now thinking of offering such a service, Professor MacKenzie's work will be suggestive and helpful.

James A. Thomson

Dr. Thomson is minister of the pastoral charge of Knox, Bracebridge, and Knox, Gravenhurst, in Ontario.

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Lord, may we treat our possessions not as trophies to be displayed, nor as levers of power to be wielded, nor as evidences of achievement to be flaunted; rather, may we regard them as sacred trusts to be kept, as evidences of love to be appreciated, and as means by which love can be shared. Accept our gifts and our dedication that they represent. Amen.

C. William Nichols, *The Gifts We Bring*, Vol. 2
Published by Christian Church (Disciples of Christ). Used with permission

YOU WERE ASKING?

Tony Plomp

Elders and Communion



In the past Communion Services have been conducted solely by the minister. Are there any guidelines pertaining to the participation of elders during Communion, such as, reciting prayers and/or reading scripture?

One of the refreshing breezes blowing through much of the Church these days is the active participation of the laity in worship. Public worship used to be a "one-person" show, but no longer. In many of our congregations both young and old are regularly involved. They read scripture, lead calls to worship, make the announcements, provide special music, and lead in prayer. Such participation is not only meaningful to those involved but also to the rest of the congregation. It makes for a feeling of community because it makes a public statement that we believe we are not an audience watching a "professional performance" but that we are truly a "family in Christ" in which even the halting prayers and contributions of the untrained are valued. I might add, however, that sometimes those prayers may well be more eloquent and such contributions more moving than those of the pastor. Indeed, there is a gentleman in my congregation whose public prayers are of such quality and spiritual sensitivity that I am frequently asked why we do not use him more often! Rather than being offended by such a request, I rejoice that we have such high quality lay leadership and regret that his busy schedule limits the frequency of his participation in public worship.

When it comes to the involvement of elders in the Communion Service, I know of no guidelines or regulations which address that issue. I do not see, however, why elders should not read scripture and lead in prayer. Indeed, I would encourage it for the reasons as already stated. It is good for our congregations to see our elders doing more at Communion than



simply distributing the elements which unfortunately far too many of our people perceive to be the only task assigned to the eldership! Even some of our elders seem to think so!

By the way, one need not be an elder in order to distribute the elements. Any member of the church is allowed to do so. As a matter of fact, all members of the church pass the bread and cup through the pews, giving to each other. In my opinion the elders' task in this instance is simply to facilitate that process.

What is your interpretation of Section 183 of *The Book of Forms*? Technically, it seems that representative elders are not necessary to convene a meeting of presbytery.

I am puzzled by your conclusion. Section 183 reads, "Three members (of Presbytery), two of whom are ministers, form a quorum." You would hold, I gather, that three ministers could constitute a quorum.

My interpretation would be that what is intended is that *two ministers and one elder* constitute a quorum. The reason is that in matters of interpretation one has to go back to first principles. One of the principles to which we subscribe with some zeal is

the importance of "parity" in the higher courts of the church, such as presbyteries, synods and General Assemblies. Parity means that the court is balanced in membership. It has an equal number of elders and ministers. My interpretation of Section 183 therefore safeguards this principle. It does so because since we have not yet opened the office of Moderator to the laity, one of the ministers would have to act as Moderator. The Moderator has no vote, except to break a tie. This would leave one minister and one elder, thus ensuring that even in this unusual circumstance all things are done "decently and in order"!

In all the years of my ministry I have never yet faced a situation in which Section 183 had to be invoked. What would I suggest if only three ministers show up? I would not want to proceed with the business of the court unless at least one elder were present. What if two elders and one minister show up? Then Section 183 is clear. The court cannot be constituted. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Audio

Through the Valley of Shadows (Meditations for Grief)

by Ted Creen. A 90-minute Audio Tape available from the author, 510 - 26th Street West, Owen Sound, Ontario, N4K 4J5, or in the W.M.S. Book Room. \$10.00

The contents of this tape were presented at The Palliative Care Conference at King's College, University of Western Ontario, London, in May, 1989.

Mr. Creen uses the metaphor of the 23rd Psalm as a device to guide and sustain the traveller on that very difficult journey through the stages of grieving.

He cautions us to be gentle with ourselves as we grieve; he constantly reminds us of the love and caring of the shepherd (God) and our great need to reach out to Him, even to express anger with Him for having allowed our loved one to die.

Our journey "Through the Valley of Shadows" is divided into five stages. The first one being on entering the valley; the shock phase in grieving when one may suffer fear of abandonment, cry excessively or be unable to cry, have symptoms such as tightness of the chest or throat, suffer insomnia or loss of appetite.

In the second stage, the pathway seems blocked at intervals by piles of rocks. The first such pile is labelled "anger," which arises from the bereaved person's hurt and vulnerability. A recent loss may cause unresolved anger from a previous loss to resurface. With these piles of rocks, Creen judiciously advises us to deal with each rock in the pile in turn, then set it at the side of the pathway. He strongly advises the traveller against not dealing adequately with a rock and storing it in one's back pack. The second pile of rocks is labelled "guilt" which he suggests can be divided into two piles: "unrealistic" and "realistic" guilt. The third pile is labelled "despair" which is when one generalizes the pain from one's loss to all of life.

The third stage in our journey takes the traveller to a bend in the road, a turning point. In this stage others will begin to have expectations of the bereaved person. Such issues

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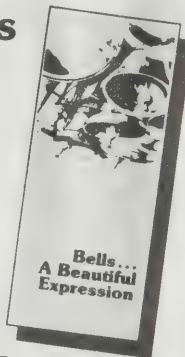
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arise, "Am I ready for new relation-
ships?" "Am I ready to risk loving
(and losing) again?"

In the fourth stage of the journey
the roadway ahead takes on the ap-
pearance of a road under construction
with a number of detours. The "de-
tours" refer to the occasional diffi-
cult day a person may have even in
this stage of grieving — such as the
anniversary date of the death of a
loved one, or such family celebration
as Thanksgiving and Christmas.
However, our traveller is essentially
still going forward in the grieving
process for the detour, as all detours,
is but temporary.

In the final stage of the journey,
the main pathway gives way to many
different pathways, and is the time of
new beginnings — and a time to feed
at the banquet or feast the shepherd
has laid out for your life.

While I am aware that this tape
grew out of Mr. Creen's work with
bereaved persons, as a clinical psy-
chiatrist I have found this tape to be
very useful with a wider population
than those suffering bereavement and
have found it relevant to persons un-
dergoing the grieving that takes place
in separation and divorce. A parent
who loses custody of a child (or chil-
dren) may suffer from just as agoniz-
ing a sense of loss as a parent whose
child dies.

As I reflect more about the con-
tents of this tape, I believe it can
touch anyone suffering a significant
loss. For example, a vital young per-
son who dives into shallow water hit-
ting a submerged rock with resulting
severe spinal cord injury and spends
the remainder of his life in a wheel
chair. What of the person in his mid-
fifties, employed for thirty or more
years with the same company, in a
one-industry town, who is perma-
nently laid off when the company
closes its operation? Surely in these
situations one must suffer much an-
ger, guilt, and despair.

In my opinion there is a great deal
of wisdom in this tape. It can certain-
ly stand many listenings. I have
played it over many times, and every
time I listen to it I gain something
further from it. □

Gilbert E. Howey

Dr. Howey is a Clinical Psychiatrist in private
practice in Toronto.

Letters

continued from page 7

Private Baptisms

I was upset when I read Tony Plomp's views on "private baptisms" in the *Record* (December, 1989).

My father, a retired minister, was crippled when his first grandchild was born. We had a private baptism in the home so that he could be present. It was a happy occasion for everyone.

The first great-grandchild was welcomed with great joy. By this time my mother was a cripple unable to climb the steps to the church even with help. We planned the private baptism in her home. The minister refused. We were so upset we decided to forget about having the child baptized. A devout Christian, she persuaded us to go ahead with it. The family had just moved to Toronto so the child was baptized in front of a group of strangers. It was a most unhappy service as we thought of her sitting alone in another part of the country, deprived of the happiness of seeing her great-grandchild baptized. Read Luke, Chapter 6. Those rules would not have been Jesus's.

Our church is in trouble if the rules are so rigid.

Marion Given,
Waterloo, Ontario.

Jesus of Montreal

The *Record* is my favourite publication among the dozen plus periodicals I receive every month . . . Having said that, I wish to protest against the trend towards loose and mushy theology. A case in point is the film review in the January, 1990, issue.

Without dwelling on the irreverence and blasphemy blandished by the film *Jesus of Montreal* (which certainly offends my sensitivity as a Bible Christian), the film reviewer's thesis — that the film's ability to move the audience is evidence of its Christian message — is wrong.

This film may very well be touching to viewers, as many films are. But to say that it exemplifies Christian aspects is to stretch the truth in

order to raise the film's worth with Christian value.

Can a popular film on a Bible theme witness? Maybe — to the extent that any unintentional human act can be used by God to witness. The viewer that turns to Christ is witnessed to. The viewer that is touched only in emotion is not. By this criteria it is doubtful that *Jesus of Montreal* is much of a witness, in spite of its artistic merits.

I would expect to read this type of film review in *The Toronto Star*. But why does the *Record* feel so obliged to give a forum to liberal theology?

Gordon Chen,
Welland, Ontario.



Vacancies and "men" to fill them

I read with interest the recent list of vacancies (*Presbyterian Record* - January, 1990) and counted 66 churches without pastors. At the same time, I have been told that our Church refuses to ordain men to the ministry who oppose, on biblical grounds, the ordination of women to the pastoral office. It appears ironic to me that the Church is rejecting a source of ministers to supply its own need, and thus losing the benefit of their ministry.

Raymond Watrous,
Toronto, Ontario.

Suggestion for the 90s

When I was a teenager I read a book called *The Fool Hath Said* by Beverly Nichols. That book changed my thinking and consequently my life. What we read, watch and hear affects our thinking and our thinking can change us for good or ill.

My suggestion for the 90s: "We are what we think." Let us dust off our Bible and study it with the aid of a good commentary; preferably a good one volume one such as William Neil's. Find out about the meaning and purpose of life, about God, ourselves and the world we live in.

Action comes out of our reading and thinking. If we would take seriously the command to love our fellow man — and give a tenth of our

income or some significant amount to the homeless here and everywhere, think what a difference that would make in the world. By choosing a simpler lifestyle we could do it. "Tears are not enough!" Sir Alexander King, founder of the Club of Rome, when speaking at Guelph University in October said — "We are losing our spirituality in quest for newer and more advanced technology."

Catherine Thomson,
Dundas, Ontario.

Justice and Ministry

Dwight Nelson, in his article *Bringing it all back home* (January *Record*) has "pungently and pertinently" called our church to appreciate that ministry to-day in Canada and in the world is justice. It is the absence of justice in the church which occasions its demise. Jesus Christ, the source of justice, is denied when a member of the Board of World Mission understands that organization's calling other than one of justice.

Robert Morris,
Toronto, Ontario.

Christ and pluralism

In the November, 1989, issue of the *Presbyterian Record* the readers have been invited to submit their opinion with regard to the question, if in our approach to other religions we should be exclusivist, inclusivist or pluralist (*Confessing Christ in a Pluralistic World* by Ron Wallace).

Throughout its history the Church has been on guard against the influence of Stoic philosophy and its theses that man carries within himself a germ or nucleus of truth and a divine revelation.

When considering our position with regard to the plurality of religions it is therefore important to turn away from man-centred philosophies and to maintain that only the Christian religion, or rather that only Christ, responds to man's deepest needs of forgiveness, acceptance, love, hope, and grace, the same Jesus Christ who heals our broken lives and still reaches out to all people who walk in darkness.

David Valstar,
Calgary, Alberta.

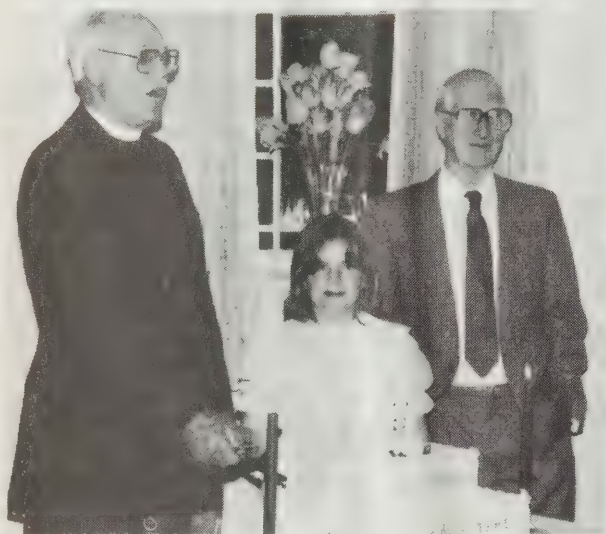
PEOPLE AND PLACES



THE PRESBYTERY OF PICKERING, Ont., held its inaugural meeting on Jan. 7 at St. Andrew's-Chalmers Church, Uxbridge, Ont. Pictured, the Rev. Harry Waite, moderator pro tem of the new presbytery, receives a gavel from the Rev. Charlotte Stuart, Moderator of the Presbytery of East Toronto. The Rev. Wendell MacNeill is clerk pro tem of the presbytery. Also participating in the service were Dr. James Thomson, Moderator of the Synod of Toronto/Kingston, Dr. Roy Gellatly, convener of the synod committee on boundaries, the Rev. Roger Millar, Moderator of the Presbytery of Lindsay/Peterborough and elders from Leaskdale, Port Perry/Ashburn, and Uxbridge.



THE PRESBYTERY OF WESTMINSTER held its annual advent service at Kerrisdale Church, Vancouver, Dec. 3. A massed choir of 65 voices composed from several choirs within the presbytery, met for a workshop on the weekend leading up to the service. Mrs. Winnifred Sim, director of CBC Television's "Hymn Sing" and organist/choir director at Elim Chapel, Winnipeg, was on hand to conduct the workshop. She is pictured (right) with Dr. Nancy Cocks, minister of St. Andrew's-Newton Church, Surrey (left). Dr. Cocks played a key role in the organization of the event, which also received valuable support from Dr. Brian Fraser and St. Andrew's Hall, University of B.C. Mrs. Barbara Hallam-Price, organist at Kerrisdale, accompanied the choir and Bob Schaeffer provided the trumpet obligato.



CHALMERS CHURCH, Whitechurch, Ont., celebrated its 125th Anniversary in 1989 with three special services. On March 12 the Rev. Horace Braden, former minister, was guest speaker at a service commemorating the date "Chalmers" was given to the congregation. On May 21 the congregation's beginning 125 years ago was celebrated, with the Rev. Lloyd Murdoch, a former student minister of the church, the guest speaker. The third service on Nov. 12 marked the exact date the present church was opened 94 years ago. Pictured are the Rev. John Neilson, chairman of the anniversary committee, Shannon Cranston, representing the Sunday school and Bill Purdon, a senior member of the congregation.



LAST OCTOBER the congregation of Knox Crescent Kensington and First Church, Montreal, celebrated 40 years of worship in the present sanctuary. In 1946 Knox Crescent Church was destroyed by fire and after careful consideration it was decided that the congregation would amalgamate with that of Kensington Church. To accommodate the increased congregation a new sanctuary was completed in 1949. Pictured cutting the anniversary cake at a banquet attended by some 210 members, adherents and friends, are Dr. Clifton J. MacKay (left), minister of the congregation from 1949-75, and Dr. Don G. Neil, minister since 1975.



A SERVICE OF REDEDICATION on Jan. 5 concluded a year of celebration marking the 100th Anniversary of St. Andrew's Church, Welland, Ont. Pictured, left to right, are: Dr. William McElwain, Clerk of the Niagara Presbytery; the Rev. James Goldsmith, minister of St. Andrew's; Dr. Harold Morris, Moderator of the 115th General Assembly; the Rev. Donald Donaghey, Moderator of the Niagara Presbytery.



A INTERNATIONAL HUMAN RIGHTS DAY SERVICE was held at St. Andrew's Church, Toronto, on Dec. 10. Guest speaker was Gordon Fairweather, O.C., chairman of the Immigration and Refugee Board. Pictured, left to right, are: Conrad Dutchin, member of the Immigration and Refugee Board and an elder at St. Andrew's; Eric Reynolds, clerk of session; Mr. Fairweather; and Dr. Douglas Herron, interim minister.



A "CELEBRATION OF PRESBYTERIANS SHARING" took place at Knox Church, Watertown, Ont., on Sunday, Jan. 21, in recognition of the congregation's achievement in surpassing their Presbyterians Sharing allocation for 1989 by almost \$2,000. Rev. Dr. Ted Siverns, Executive Director of the Board of Congregational Life, was the guest preacher at the celebratory service. To mark the occasion, cards and letters written by children in the congregation were sent to the children of our missionaries in Mauritius and Taiwan. A party followed the worship service. Pictured with several of the children of Knox, are (from left to right at the back) Dr. Siverns and Mrs. Betty Siverns, and Chris Vais, the minister of Knox Church.



THE JOINT CHARGES of Zion Church, Sunnidale Corners, and Jubilee Church, Stayner, Ont., held a retirement service for the Rev. Adam Houston, who ministered to the charge for 23 years. Mr. Houston, who was forced to retire due to illness, and Mrs. Houston were presented with an envelope of money and a corsage of roses for Mrs. Houston.

The Presbyterian Men's Chorus and Convenanters of Metropolitan Toronto joined with Jubilee Presbyterian Church Choir of Stayner, Ont., to present Joe E. Parks' Christmas Cantata "Gloria in Excelsis Deo" to a packed sanctuary on Dec. 10. The choirs and directors Ian Woods of Toronto and Catharine Walker of Stayner, along with accompanist Carolyn Jardene hope that this will be the beginning of many more joint ventures.



THE CONGREGATION of Memorial Church, Rocky Mountain House, Alta., honoured newlyweds Jean Davidson and the Rev. Allen Aicken with a surprise party, Nov. 26. The couple received a quilt to which members had sewn and contributed squares. The Afternoon Bible Study Group delighted everyone with a skit in which the "dashing" Allen rescued the "lovely" Jean from a villainous suitor.

continued

People and Places

continued from previous page



THE CONGREGATION OF Iona Church, Dartmouth, N.S., celebrated its 25th Anniversary the weekend of Dec. 1. Pictured are two charter members, Mrs. Isabel McCuish (now living in Scotland) and Dr. Ron Trites, displaying the anniversary cake. Looking on are the Rev. Jane Johnson, minister of Iona, and some of the Sunday school children. Guest speaker was the Rev. Lawrence Mawhinney, Moderator of the Presbytery of Halifax-Lunenburg.



AFTER 32 YEARS of dedicated service as minister of Knox Church, Dundas, Ont., Dr. Walter R. Allum retired from active duty on Dec. 31. A capacity gathering heard his farewell sermon and attended a reception following the service. Frank Tester, representative elder, paid tribute to Dr. Allum's leadership and expressed the affection and best wishes of the congregation. He presented Dr. Allum with a Frank Panabaker painting, which accompanied a gift of money.



A PAIR OF CANDLEBRA were dedicated to the Glory of God and presented by the Beattie family in memory of R.I. (Wyn) Beattie, long-time elder, at York Memorial Church, Toronto, Dec. 17. Pictured with Mrs. June Beattie is the Rev. Winston Newman.



FRAMED PHOTOGRAPHS of the ministers of St. Andrew's Church, Saskatoon, from 1925 to the present were dedicated on Dec. 17. A generous gift from Mrs. Jean (Brown) Montgomery of Peterborough, Ont., who heard about the session's plans to gather the photos, helped make the framing and dedication possible. Her gift was in memory of her parents, the Rev. W.G. Brown (first minister of the congregation from 1925-40) and Martha Brown; her sisters, Helen Brown and Mrs. Rhoda Grace; and her brother, Jack Brown. Pictured with the portrait of the Rev. W.G. Brown are George Brent, clerk of session, and the Rev. James A. MacKay, present minister of the congregation.



A "SERVICE OF THANKSGIVING" was held in Knox Church, Walkerton, Ont., Nov. 15, to recognize nine couples who had celebrated their 50th wedding anniversaries during the past 18 months and one couple who had celebrated their 56th anniversary. At the conclusion of worship, the honoured guests were piped into the church hall by David Wilson. Following dinner, a variety programme was held, in which some of the guests participated. Sam Smith sang "The Mull of Kintyre" and Annie McKinless (fiddle) and her husband, George (drums), with some friends, provided 'toe-tapping' music. There was a display of Scottish Country Dancing and the Rev. Roy Taylor, accompanied on piano by his wife, Dorothy, led in the singing of well-known songs from 50 years ago. Pictured, from left to right, are: Carden and Peggy Vickers; Andrew McTavish, whose wife, Grace, was unable to attend due to illness; Isabell and Herb Wright; Laurene and Garnet Taylor; Janet and Samuel Smith; Annie and George McKinless; Florence and John Aitken; Margaret and John Kerr, Velma and Duncan MacArthur; and (seated) Dora and Stewart Henry.



A MOTHER AND DAUGHTER were among seven new elders ordained at Elmvale Church, Elmvale, Ont., last November. Pictured are Catherine MacDonald and her mother, Mary Anderson.

The congregation of *St. Andrew's Church, Richmond, Ont.*, recently voted to become a single point charge as of Jan. 1, with its own full-time minister. This ends an amicable relationship with *St. Andrew's Church, Stittsville*, which began about 1925. The change was necessitated by growth in both areas where it was felt a full-time minister in each church would best serve the needs of the congregations.

Camp Kannawin Sylvan Lake, Alberta

The Synod of Alberta's Camp Committee has an exciting program planned for the upcoming season. We are looking for qualified personnel to serve in a number of volunteer and paid positions that will help us fulfil our mission statement to develop in every camper and staff person a deeper commitment to Christ as Lord and to develop their Christian Faith and Character. Deadline for applications: Full-time (all summer) — March 16, 1990. Volunteer (1 week term) — April 13, 1990.

For application or further information, please contact:

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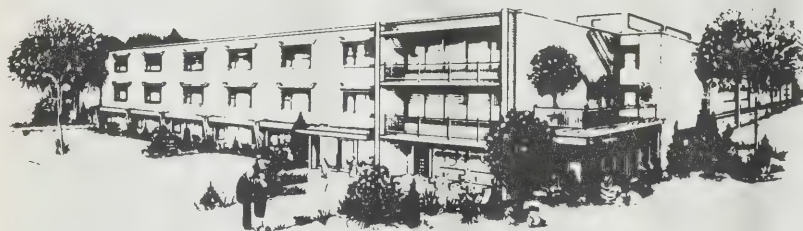
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NEWS

Proposed ecumenical news network discussed

Representatives of more than a dozen potential partners in a global network of ecumenical news services met in Geneva toward the end of 1989 to discuss possible next steps in the project. It would group independent agencies and organizations around the world. According to a proposal from the group, one partner in the network would be a separate news service jointly sponsored by the World Council of Churches, Lutheran World Federation, World Alliance of Reformed Churches (all based at the Ecumenical Centre in Geneva) and other interested world church bodies. Other potential network partners are regional or national news services and/or ecumenical organizations. A further meeting on the network is projected for October, 1990. Meanwhile, potential partners are to decide whether they wish to be involved further in the proposal. (EPS)

Five nominated for next Moderator

Five ministers have been nominated to succeed the Reverend Harold Morris, when the next General Assembly convenes in Vancouver on Thursday June 7th. They are John F. Allan (Victoria, B.C.), Eric A. Beggs (Orillia, Ont.), John R. Cameron (Charlottetown, P.E.I.), Wallace I. Little (Cambridge, Ont.), and William I. McElwain (St. Catharines, Ont.).

In a recent article in the *Calvinist Contact*, Robert Bernhardt makes some interesting comments about the profile of our next Moderator. In terms of education, he notes that between them they have 17 degrees, four of which are honorary Doctor of Divinity degrees. Three graduated from Presbyterian College in Montreal and two from Knox College in Toronto. He further notes that all have spent their whole ministerial career in pastoral ministry and four of the five have had at least one pastorate of 15 years or more.

On a more personal level, he notes

that all the candidates are married and have children, 13 in total.

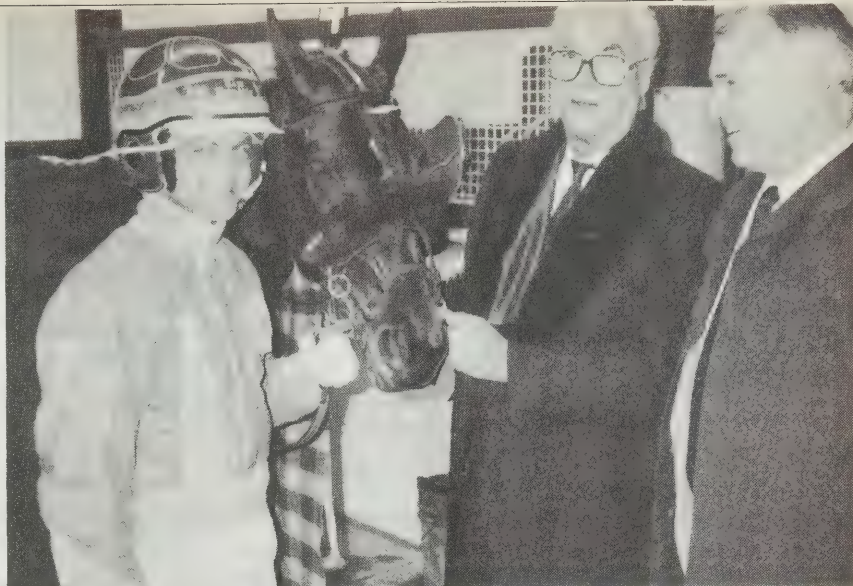
Bernhardt concludes that the next Moderator of the Presbyterian Church "... will be a person with extensive experience in pastoral ministry, he will be married with at least one child, and will have at least three academic degrees."

The vote will be counted and the official nominee announced sometime in April.

Shesapresbyterian

Why would someone call their race horse Shesapresbyterian? The question intrigued me from the time a friend brought me in a race result from Mohawk Raceway (near Guelph, Ontario), that showed Shesapresbyterian had come in first in a race that Infinite Grace had ended up out of the money.

The answer proved interesting. One of the owners is Harold Shipp, a member of the United Church in Mississauga, who owns a large stable of standardbreds. Mr. Shipp spends



Pictured with Shesapresbyterian are Tim Twaddle, driver, Harold Shipp, owner, and the Rev. Zander Dunn, minister of Knox Church, Guelph, Ont.

considerable time in Fort Lauderdale, Florida, where he attends First Presbyterian Church. It was through his friendship with the minister of First Presbyterian, Dr. Richard Cromie, that a decision was made to name one

of his horses Shesapresbyterian, and give his share of the net winnings to First Presbyterian Church.

By the way, Shesapresbyterian is doing quite well — even winning two of her races in blinding snowstorms.

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April 15

May 6

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The **Presbyterian Record** welcomes the newest member to its
Every Home Plan family — Knox Church, Goderich, Ontario.

WARC sends letter to imprisoned Korean pastor

General Secretary Milan Opocensky of the World Alliance of Reformed Churches has sent greetings to South Korean Presbyterian minister Moon Ik-hwan, who is serving a ten-year prison sentence for violating South Korean rules against visits to North Korea. Opocensky called Moon a "person of great courage" who has "set an example for us all. Each of us should undertake concrete steps in the efforts towards peace and reconciliation in this world . . . The Reformed family salutes you as its witness and brother." (EPS)

New Zealand Presbyterians mark 150 years

This year the Presbyterian Church of New Zealand is celebrating the 150th anniversary of the arrival, February 23, 1840, of the first Presbyterian minister in New Zealand, and the establishment of the first Presbyterian congregation in the country. (EPS) □

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out of memory's caverns

out of the swelling heart

sanctus

from coiled passion

from the tipped scales

from the slithering night

spirit per ignem

sword aflame

eyes aflame

mane aflame

sanctus

like a ship out of darkness

like lightning in the sky

like the risen clay

sanctus

mind clears again,

clear as Caribbean water

sanctus sanctus

E. L. Riden

From the past RECORD

March 1965

We Canadian Presbyterians name our churches in the strangest ways. For instance, we have churches named after rivers, creeks, waterfalls, lakes, springs, valleys, islands, towns, villages, roads and streets. We even have one church named after a post office.

The twelve apostles, plus a myriad of saints unknown to me make up the names of congregations across Canada.

Yet there is one strange omission of a great saint . . . what has happened to St. Patrick? Without doubt, he is our forgotten saint. As far as I can tell there is not one Presbyterian church in Canada named after this great saint.

David Murphy

March 1940

The Right Honourable Lord Tweedsmuir

All Canada mourns, for by the death of our Governor General we

have lost a devoted servant and a faithful friend. It was apparent to all throughout his little better than four years stay with us that he "was among us as one that serveth".

"The Presbyterian Church was proud of him as one of its most faithful sons and distinguished elders, a son of the Manse, who showed all his life the marks of his godly upbringing. The Church mourns with his family and prays for their comfort."

March 1915

The New Book of Praise

And what of the completed book? Even when it has passed all the Presbyteries and the Assembly none will deem it perfect. Nearly everyone will think that he could improve it by omitting, or admitting, or substituting one or more; yet on the whole this may be fairly said that — when completed — it will be one of the best Books of Praise in the world, probably the best; and it may be safely said that, much as the present

Book is prized, none — having tasted for a time the new — will say — "The old is better".



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INSPECTION INVITED.

March 1890

Edwin Arnold has done his utmost to glorify Buddhism at the expense of Christianity. His "Light of Asia" is virtually a plea for the religion of the "Buddha." It seems that while in Boston last year, Arnold in an address to the *elite* of that city, told them that he "preferred the dark shadows of Hinduism to the sunlight of Christianity."

By the way, it is curious to see with what unanimity the votaries of scepticism and of ritualistic superstition unite in hating and denouncing "Calvinism."

During 1989, a number of friends of the *Presbyterian Record*, gave financial gifts to the support of our magazine. The Record Committee and staff deeply appreciate their interest and support.

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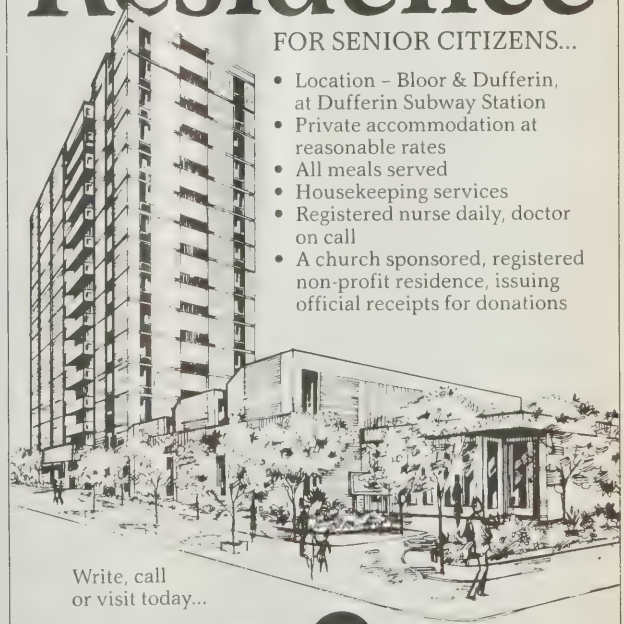
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GLEANINGS

I live next door to a rabbi; though he does not profess our faith, he understands it better than I do. We were talking politics the other day. I was patiently trying to explain the intricacies of Reinhold Niebuhr's Christian realism. The rabbi was wondering how we justified participation in either a "just war" or a violent revolution in light of some of Jesus' teachings. I explained what I understood of liberation theology, but it did not convince him. "Love and justice are not the same," I said. "The teachings of Jesus, as noble as they may be, must be interpreted with some political sophistication. We need to be practical about social concerns."

"I agree," said my friend, with a sly grin. "But then, unlike you, I don't have a *cross* on the top of my building."

William H. Willimon.

The military parable has been used . . . because it is considered decisive to know that we are at war — not a cold war between rival political economies, nor a hot war involving nations good and bad, but the war being waged by Jesus Christ against sin, against the strongholds of evil in our world. Only such a drastic image will help us to see what the Apostle Paul meant by "to live is Christ, to die is gain." Sir Winston Churchill's memorable words concerning the Battle of Britain illustrate the point: "This was a time when it was equally good to live or die." That is what it means to be a Christian: to be given such freedom over life and death that one may choose either, according as Christ wills. For if to live is Christ, to die must indeed be gain. God grant us, like Paul to live a good life — and to die a good death.

Joseph C. McLelland in *Living for Christ*.

"The cross of Christ was either a tragic incident which meant that his kind of life was tragic and impotent; or it was the supreme symbol of God's conquering presence in the world that he made, a mercy and justice and peace so closely akin to the Eternal that they could be nailed down and still win!"

— Paul Scherer.

DEATHS

BOMHOWER, ALLAN URQUHART, 33, elder and active Sunday School worker of Renfrew Presbyterian Church, Renfrew, Ont., Nov. 30, 1989.

CLARKE, ALICE THERESA, 90, longtime member of Burn's Presbyterian Church, Milverton, Ont., Sunday School teacher for many years, July 8, 1989.

DAVIDSON, ELSPETH (ELSIE), member of Burn's Presbyterian Church, Milverton, Ont., and for ten years served in the mission fields of British Guyana, life member of W.M.S., July 23, 1989.

DUNCAN, MISS MURIEL, 99, daughter of the late Rev. George P. Duncan of St. Andrew's Church, Stratford, Ont., member of Rosedale Presbyterian Church, Toronto, Ont., and formerly an elder in Bonar Parkdale Church in Toronto, Dec. 29, 1989.

FLETCHER, ANDREW, member of Knox Preston Presbyterian Church, Cambridge, Ont., Jan. 1st.

FRASER, ROBERT (BOB), 92, longtime member of First Presbyterian Church, Port Colborne, Ont., Dec. 25, 1989.

GILES, DENNIS, 77, elder and church school secretary for many years of St. John's Church, Wardsville, Ont., Jan. 9.

HARKER, THOMAS, elder for 35 years and superintendent of church school for 20 years of Trinity Presbyterian Church, Victoria, B.C., Dec. 2, 1989.

HUTCHISON, MURRAY R., 73, elder for 35 years and session clerk for 25 years of Westminster Presbyterian Church, Toronto, Ont., choir soloist for 40 years and church member for 50 years, and representative elder for a great many years, Dec. 14, 1989.

KIRKWOOD, WALLACE (KIRK), elder of St. Andrew's Church, Tillsonburg, Ont., Dec. 24, 1989.

LOCKERBY, RUSSELL ERNEST, 93, lifelong member of Alberton Presbyterian Church, Alberton, P.E.I., former member of the board of managers and a member of the board of trustees at the time of his death, Jan. 18.

MacPHERSON, MRS. M. A. (IOWA), 94, member of First Presbyterian Church, Regina, Sask., Dec. 27, 1989.

MARTIN, MARTHA LILLIAN (MATTIE), 101, organist for church services wherever she resided, including Memorial Presbyterian Church, Sylvan Lake, Alberta on her 100th birthday and at the Sylvan Lake Lodge four days before her death on Dec. 28, 1989.

McCORMICK, JACK, a senior elder at Gale Presbyterian Church, Elmira, Ont., and former clerk of session for a number of years, Dec. 10, 1989.

McDOWELL, MRS. CORA, 90, longtime member of St. Andrew's Church, Aurora, Ont., Jan. 1st.

McKERCHER, WINNIE I. (nee Greer), lifelong member of St. Paul's Presbyterian Church, Winchester, Ont., and life member of W.M.S., Jan. 2.

McLEOD, MRS. GERTRUDE, 78, longtime member of Mackay Presbyterian Church, Timmins, Ont., president of W.A. for many years, died in Pickering, Ont., Oct. 20, 1989.

MILLER, ERNEST GEORGE (ERNIE), 89, senior elder and longtime member of St. Andrew's Church, Coldwater, Ont., former Reeve of Coldwater and former warden of Simcoe County, Nov. 21, 1989.

MOFFATT, MRS. MARGARET McALPIN, longtime member of St. Andrew's Church, Saskatoon, Sask., Jan. 17.

NISBET, STUART, 93, longtime elder, clerk of session and representative elder of St. John's Presbyterian Church, Wardsville, Ont., Nov. 13, 1989.

POLLOCK, MRS. NANCY CLAIRE, elder of Trinity-York Mills Presbyterian Church, Willowdale, Ont., founding member of Canadians for Decency, and active in care and concern for young and old in the community, Dec. 6, 1989.

SCOTT, DORIS M., 55, elder since 1975 and session clerk of Bethel Presbyterian Church, Ilderton, Ont., Record Secretary for a great many years, Jan. 14.

SHACKLETON, FINLAY, 84, elder for 25 years of Claude Presbyterian Church, Inglewood, Ont., Dec. 4, 1989.

STEPHENSON, MRS. PETER (CATRIONA), 44, daughter of Catechists Hamish and Margaret Harvey, died in Whitby, Ont., Jan. 24.

STOKES, MRS. RUBY, 88, member of Knox Church, Windsor, Ont., past president of the Women's Guild, Nov. 30, 1989.

THOMS, MRS. DAVINA, longtime member of St. Timothy's Presbyterian Church, Ottawa, Ont., Dec. 25, 1989.

THOMSON, JOHN, elder of Knox Church, Guelph, Ont., Jan. 13.

WILSON, MRS. ROBERT (ELMA), longtime member of Parkview Presbyterian Church, Saskatoon, Sask., former envelope secretary and active supporter of women's groups; mother of the Rev. Robert D. Wilson of Saskatoon; died on Jan. 8.



THE CROCUS

*Set within the leaves and snow,
I found a precious thing:
Hints of gold and purple glow,
The first small sparks of Spring.*

Laura Baldwin

TRANSITION

INDUCTIONS

Blue, Rev. John, Timmins, Mackay Presbyterian Church, Ont., Jan. 21.
St. Louis, Rev. Nan, Cannington, Knox Church, Ont., Jan. 5.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Elmsdale, St. Matthew's Church and Hardwoodlands Church (joint charge with The United Church of Canada) (effective June 30). Direct enquiries to Presbytery Clerk, Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
Glace Bay, St. Paul's Church, N.S., Rev. Dr. E. H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.
Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
Thorburn, Union Church, Sutherland's River Presbyterian Church, N.S., Rev. H. Kenneth Stright, P.O. Box 254, Pictou, N.S., B0K 1H0.

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.
Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.
Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.
Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).
Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.
Montreal, Maplewood Presbyterian Church, Chateauguay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.
Ormsdown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.
Richmond, St. Andrew's Church, Ont., Dr. Arthur W. Currie, 2330 Whitehaven Crescent, Ottawa, Ont., K2B 5H4.
Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake

Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont. Rev. Nicholas Vanderney, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Brighton, St. Andrew's Church, and Colborne, Old St. Andrew's Church, and Lakeport, St. Paul's Church, Ont., Rev. Wayne Chatterton, 70 Division Street, Bowmanville, Ont., L1G 2Z7.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.
Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.
Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.
Nobleton, St. Paul's Church, Ont., Rev. John Allison, 3819 Bloor St. West, Islington, Ont., M9B 1K7.
Norval and Union pastoral charge, Ont., Rev. Ed. Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.
Scarborough, Bridlewood Presbyterian Church, Ont., Rev. Dr. George C. Vais, c/o Leaside Presbyterian Church, 670 Eglington Ave. East, Toronto, Ont., M4G 2K4.
Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merklely Square, Scarborough, Ont., M1G 2Y5.
South Monaghan, Centreville Church, and Millbrook, Grace Church, Ont., Rev. J. Wyllie, General Delivery, Sutton West, Ont., L0E 1R0.
Stayner, Jubilee Presbyterian Church, Ont., Rev. Barry Luxon, Box 135, Creemore, Ont., L0M 1G0.
Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbate Blvd., Scarborough, Ont., M1S 2W8.
Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Visser, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.
Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.
Toronto, North Park Presbyterian Church, Ont., Rev. John Taylor, 233 Thistledown Blvd., Etobicoke, Ont., M9V 1K6.
Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.
Toronto, St. James Presbyterian Church, Long Branch, Ont., Dr. Dennis Oliver, 4 Morningside Avenue, Toronto, Ont., M6S 1C2.

Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.
Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Synod of Hamilton and London

Chatsworth, St. Andrew's and Dornoch, Lato-na, Ont., Rev. Ted Creen, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.
Criman, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.
Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.
Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0.
Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
Komoka, Knox Church, North Caradoc Presbyterian Church, Mount Brydges, St. Andrew's, Ont., Rev. Donald McInnis, 760 Wellington St., London, Ont., N6A 3S3.
Ingersoll, St. Paul's Church, Ont., Rev. George Dobie, 162 Light Street, Woodstock, Ont., N4S 6H4.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.
Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.
Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.
Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.
Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vanderney, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.
Woodstock, Knox Church, Ont., Rev. Pieter van Harten, Paris Presbyterian Church, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.
Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.
Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.
Winnipeg, First Presbyterian Church, Man., Rev. Beth McCutcheon, 1911 Portage Ave., Winnipeg, Man., R3J 0J3.
Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

continued

Transition continued

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Avenue, Edmonton, Alta., T6J 2H9 (or contact Board of World Mission).

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1V2.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Lay Missionary is needed for Leggett's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

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MEDITATION

Katharine Michie

Change that counts

Read Colossians 3:12-17



In most regions of Canada, this month will bring the first signs of the coming spring and all except the most avid skiers are eagerly awaiting the change of weather. The more severe the winter in your own part of the country, the more eagerly you will look for the first crocus, the first robin, the first leaf bud. Why are we so eager to see newness of life in nature, but so resistant to change in other circumstances, and in particular, fearful of change in our own inner selves?

We cling to familiar habits because they are comfortable. Some habits we call "traditions" when they take a hallowed place in our lives. We think of traditions as the vested interest of people over forty; but its roots take hold in our lives very early. Just recently, I chuckled to hear my five year old say, "But we always have Smarties in our Christmas stockings."

Perhaps as we age we notice the pace of change more. I empathized with a man in his early forties who, like me, could just barely remember horse-drawn milk delivery. Now, he observed wistfully, not only the horses are gone, but home delivery and even the glass bottles. Mostly we are carried along by such changes, scarcely noticing them. Occasionally, we wonder, as this man did, if we are losing something valuable, unnoticed, along the way. But only occasionally, for our society has taught us to minimize the meaning of change by calling it, "progress."

How different is the spiritual realm! Jesus Christ came for the expressed purpose of bringing change. The prophets of the Old Testament promised a Messiah who would change the unjust structures of society. They spoke of one who would change the selfish disposition of human hearts. Jesus Christ preached such personal change as a necessary condition for change in society. Jesus promised great blessings that would come from inner renewal. Still, we resist, fiercely.

How often we look to the Church as one place where we can find security in familiar things. We forget that the Church is the gathering of people called to a life of sanctification or personal progressive change. We forget that it is not the Church, but Jesus Christ who is, "the same yesterday,

today and forever." (Hebrews 13:8).

In this season of Lent, Church tradition challenges us to consider the question, "What difference does Jesus' teaching make to me, as an individual?" Moreover, as Lent comes around year after year, the key question becomes, "In what way have I grown in understanding of His teaching this year?" Christians are called to worship and study in the fellowship of the Church, and to serve the world together. Yet, it is as individuals that we must hear God's word, and act upon it to become more like Jesus. It is our individual progress in sanctification which will one day be judged.

St. Paul suggests to the Colossians that there are two kinds of change which take place in the lives of growing Christians. There is moral change. The ordinary standards are

not enough for Christians. The marketplace may accept shady dealing, greed, lies, gossip and selfishness. Jesus will not. He demands increasing perfection in graciousness, compassion and truth.

Moral change is not sufficient, however. St. Paul admonishes the Colossians to "let the word of Christ dwell in you richly." He is calling for a change of focus in our lives. No more are we to be anxious about our ability to control our lives. We will have confidence that God is in control. With deeper knowledge of His word, our future is secure amidst every change.

Prayer

Almighty God, you alone can bring into order the unruly wills and affection of sinners: Grant your people grace to love what you command and desire what you promise, that among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. AMEN ☐

Ms. Michie is a minister of The Presbyterian Church in Canada who lives in Sackville, New Brunswick.





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PRESBYTERIAN Record

APRIL, 1990





Peace and Justice



**4.2 God's justice is seen
when we deal fairly with each other
and strive to change customs and practices
that oppress and enslave others —**



by Karen Timbers

Our twin sons are now nine years old. I recall when they began to talk. One of their first words was “top,” their attempt at saying “stop.” I came to realize how often I had said that word to them in the course of a day. Another phrase they learned early was “It’s not fair.” Is this a familiar phrase in your household? “He got three cookies and I only got one.” “It’s my turn in the front seat.”

Peace and justice are terms widely used but often misunderstood in our Reformed and Presbyterian tradition. Too often peace is equated with passivity and the absence of conflict. Too often justice is seen as a matter of rights and equality.

The concept of shalom (peace and justice) is a major theme in the Old Testament. The word appears more than 350 times. God plans that we experience well-being even in the midst of our human struggles. Ours is not to be an existence driven by anxious self-seeking and self-actualization. Instead, shalom is a gift from God, given to us as we engage in a relationship with our Creator and creation.

Personal and corporate

Although shalom is personal, scripture also deliberately presents it as corporate. It is security and prosperity granted to a whole community (Ezekiel 34:25-29a). In the Old Testament, a community blessed with God’s peace would know

well-being in very tangible ways. Health, prosperity and safety would be broadly shared. God’s shalom could not be experienced if some people in the community were not experiencing justice. Isaiah 58:9 identifies that righteousness and justice are essential if shalom is to be experienced. While we can work for peace and justice, these are not commodities to be programmed or packaged. They are blessings experienced as we treat all of God’s creation with dignity and worth.

The New Testament concept of peace reflects the Old Testament concept of peace as wholeness, unity and completeness in relationships with God and our neighbours. The apostle Paul emphasizes that peace is the fruit of our acceptance of God’s free and unmerited love already given to us in Christ. Paul affirms in Philippians 4:7 that one side of the coin is the peace one can know in mind and heart through an individual’s reconciliation with God. The other is harmony with people in general through the work of the Holy Spirit (Romans 14:17).

Another important aspect of peace and justice presented in the New Testament is the dynamic action to which the faith community is called. Peace and justice are not passive concepts. They are, rather, the motivators, the source of our reaching out to make disciples. In his great commission Jesus offers his peace not to those who withdraw and sit inactive, but to those who go out as agents of peace, carrying on

Christ's ministry of reconciliation and liberation from oppression.

Consider discipline

Living Faith challenges us to consider our own spiritual life and the disciplines that lead to the experience of peace in our inner-being. Discipline is a dirty word in our contemporary society. Better to be colourful, spontaneous and to adopt a consumer approach to the faith, taking from it what suits us. But the witness of scripture and Christian history is that the experience of God's peace and the ability to recognize God's justice comes from a faith that is disciplined. Why are we surprised that we do not feel close to God or at peace with God when we fail to pray to God, expressing our fears and longings. When we fail to study the Word of God in any systematic or meaningful way, our worship is often more a matter of attendance at a service than of heartfelt participation and awareness of God's presence and direction.

Prayer, Bible study, worship — these are some of the avenues God uses to bring us to shalom and to convict us of the sins and prejudices that impede our relationship with God and with other people.

Sometimes the home is the hardest place in which to be an agent of peace and justice. As spouses and parents we assume that certain individuals will do certain things simply because of their age or gender. I was impressed by the visual impact of a poster I saw recently. It portrayed a teenager running out the door of a house and the accompanying caption said, "When home is no longer a safe place to be." The place where people are most likely to be truly themselves is often the place where oppression, injustice and self-centredness can run rampant.

Can become pawn

We allow the most important relationships in our lives to be put on hold for the sake of urgent matters elsewhere. Children can become pawns while we adults work out our own needs through them. Children can be emotionally smothered because of our need for intimacy. They can be pushed to achieve a level of success we feel lacking in our own lives. We exclude them as decision-makers and fully participating members of the family.

Our churches also need to discover how we can be liberated from beliefs and practices that deny peace and justice to all. Who do we intentionally or unintentionally exclude from full participation in the life and work of the church? What messages does your church communicate about who is able to share their gifts in worship and service? Do young people have a place in the congregational decision-making process? Who does all the work in the kitchen? Does your congregation reflect the ethnic mix of your community?

As Christians, most of us recognize that a call from Christ means to work for peace and justice in the world at large. We cannot experience peace and wholeness when brothers and sisters are being slaughtered or dying of hunger. If there is to be justice and peace at all there must be justice and peace for all. We are appointed God's stewards for the well-being of all of life, whether it be in our hometown or in some town in South Africa or El Salvador.

God's abnormalities

Walter Brueggemann suggests that the Christian should question what is accepted as normal and then promote God's abnormalities, many of which are presented in Isaiah 11:6-8. The first-century Christians were willing to question the culture around them and to live with a different model of reality. For us to experience God's Shalom as a Christian community we need to be abnormal by the world's standards.

Peace and justice can be at least partially realized as we recognize the oneness we share with all of humanity and with Creation itself, and as we begin to model in our personal and corporate lives the conviction that our only hope for well-being and security comes from Christ, the Prince of Peace.

The child's observation that much of life is not fair is correct. Christ calls us to be his agents in the world so that one day Isaiah's vision will be realized. What is presently considered abnormal will become normal. As scripture says: "wolves and sheep will live together in peace, and leopards will lie down with young goats . . . The land will be as full of knowledge of the Lord as the seas are full of water."

Questions to Consider:

1. Attempt to describe peace and justice. Discuss how your congregational life reflects these concepts as you have described them and as outlined in the biblical images given in this article.
2. How do peace and justice permeate every aspect of your life in Christ?
3. Establish a couple of personal goals that will enable you to have some positive effect upon some injustice you perceive either in your own life or elsewhere. Share your new resolve for action with at least one other person.
4. Study Isaiah 11:6-9 and identify in it what is abnormal by the world's standards. Describe what you think the world might be like if Isaiah's vision were the norm. Make reference to specific situations of hatred, prejudice, racial and cultural conflict. Do you agree that our life in Christ is working toward a realization of Isaiah's prophetic vision?

Further reading:

Walter Brueggemann, *Living Toward a Vision — Biblical Reflections on Shalom*. Philadelphia: United Church Press, 1976.

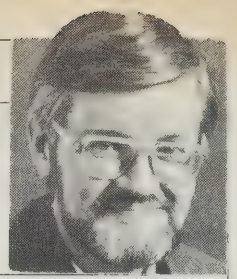
Thomas D. Parker and Brian J. Fraser, eds. *Peace, War and God's Justice*. Toronto: The United Church Publishing House, 1989.

Dale Aukerman, *Darkening Valley — A Biblical Perspective on Nuclear War*. Toronto: Anglican Book Centre, 1982. □



Mrs. Timbers is the minister at Elmwood Avenue Presbyterian Church in London, Ontario.

John Congram



The Strange Silence of the Church

Easter came early for many this year. Especially the people living in Eastern Europe, but as well, with the recent release of Nelson Mandela, the people of South Africa. Many of these events came upon us with the same kind of surprise and shock with which the resurrection broke on the first disciples. Feelings of elation and joy mixed with fear and uncertainty marked both events.

But having said that, the events in South Africa and a country like Romania display sharp contrasts in the way the church dealt with them. The church kept South Africa constantly before us. In terms of education and action the church remained in the forefront of the struggle. In contrast, before the revolution in Romania, we heard little about the abuses and struggles there. There were exceptions. The Reverend Peter Szabo, our Hungarian minister in Montreal, along with other Hungarian ministers and people spoke passionately and often about the terrible abuse of power in Romania, abuses we now know rivalled anything we have witnessed in South Africa.

Although given a polite hearing, for the most part both the government and the church ignored their pleas. Why?

Because of the independent position their leader Nicolae Ceausescu espoused in the communist world, we saw Romania as a kind of buffer between the West and the Soviet Union. He at least was prepared to

stand up to Soviet might, and for that we gave him our grudging admiration.

Our government imposed sanctions against South Africa, but it continued to trade freely with Romania, including help to build a Candu reactor.

The deep desire within us all to back a winner no doubt played a part here as well. In South Africa we saw hope and felt certain that in the end people like Nelson Mandela would prevail. In Romania there seemed no hope.

But none of these reasons justified our silence and inaction, nor can they remove the appropriate guilt that as Christians we should feel for our neglect over the long history of repression in Romania. Christians have not

been called to back winners. Yes, in retrospect Easter puts us on the winning side. But before Easter the real test of our discipleship comes in our willingness to stand with those who look like losers and for whom there appears no immediate hope or release. All of the post-resurrection stories and pictures of the heroic struggle of the Reformed minister László Tökés in both the secular and religious press, will not atone for the failures of our past.

An old saying states to the effect "that only he who bears the cross has the right to wear the crown." In this instance we should not too easily slip on the crown nor bask in victories in which we did not participate.

If nothing else these events should call us to a new awareness of others in our world who suffer in obscurity, without hope. We are called to identify with them, to make their cause our cause, even when prospects for Easter seem dim and the only future visible remains a continuing procession to Golgotha.

A Good Friday in December

When the Reverend Jean Porret, editor of *La Vie Chrétienne* and chaplain at the University of Montreal, responded to our request for an article on the tragic events of December, 1989 on his campus, we did not realize the questions it would pose for us. Should we publish his article only in French, Porret's mother tongue and the language he wrote it in? Many of our readers would receive little or no benefit from his insights. Should we print it only in English? Translations always lose impact and precision. It might also convey the

message that The Presbyterian Church in Canada is not serious about francophone ministry.

Though cumbersome and space consuming, in the end we opted for a good Canadian/Presbyterian compromise, by printing the article in French and providing an English translation. We hope that those, who like the editor have only high school French, and historically have only understood the French of the late John Diefenbaker, will not too quickly turn to the English version.

If you think that all of this is our

comment on the present language problems in Canada, you are wrong. On the other hand if it causes you, as it did us, to consider the depth of our seriousness about ministry in the French language, this article will have served a useful purpose beyond its original intention. The Board of World Mission posed the question to the last Assembly: "Does The Presbyterian Church in Canada have the will to be in francophone ministry which is recognized as being on par with anglophone ministry?" □

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OUR COVER

The photograph, with its traditional Easter symbols, was taken by Bill Ivy, a photographer who lives in Don Mills, Ontario.

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P7B 1B7

DIRECTOR

Canada China Programme (CCP)

The CCP, a national ecumenical programme affiliated with the Canadian Council of Churches to help Canadian Churches work in partnership with the Churches in China seeks a director to begin no later than January, 1991.

Information re CCP mandate, qualifications and responsibilities of the director are available from the CCP, 40 St. Clair Ave. E., #201, Toronto, ON. M4T 1M9. Tel: (416) 921-4152. Salary according to Canadian church ecumenical coalition scale. Deadline for receiving application is May 15, 1990.

Not quite free but for \$1.00 the Board of Congregational Life (50 Wynford Dr., Don Mills, ON, M3C 1J7) will send you a copy of the evangelism issue of the Practice of Ministry in Canada. Just give us your name and your dollar and we will send you this worthwhile issue.

CHRISTIAN EDUCATION WORKER

full-time, required for Tweedsmuir Presbyterian Church, Orangeville, Ontario. Duties will involve youth work, pastoral care and church school. Contact the Rev. S. Chang, Box 276, 6 John Street, Orangeville, Ontario L9W 2Z7. (519) 941-1334.

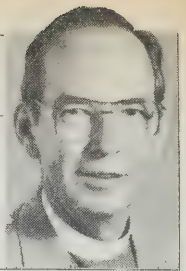
ORGANIST REQUIRED

St. Enoch Presbyterian Church seeks an Organist and Senior Choir Director. We are looking for a Christian musician who is equally interested in correlating the music for worship and in achieving good choral standards. Two-manual Keates pipe organ. Two services per Sunday and weekly choir practice. Please send resume to: Music Committee, St. Enoch Presbyterian Church, 1209 Main St. E., Hamilton, Ontario L8K 1A3. (416) 545-0593 or (416) 385-4767.

FROM THE MODERATOR

Harrold Morris

Epiphany, With A Difference!



In our Presbyterian churches we usually celebrate two major festivals of the Christian Year: Christmas and Easter. While "Epiphany" appears on most of our calendars twelve days after Christmas, if we mark it at all it is with reference to the visit of the Wise Men, as a further portion of the Nativity story.

What a difference it was to share in the Epiphany celebrations of the Ethiopian Orthodox Church in Addis Ababa during my visit there in January. In their tradition, Epiphany is the celebration of the Baptism of Jesus, and his manifestation as the Son of God. The ceremony began the afternoon before, when the ark (or "tabot") from each of the churches was taken to a central outdoor stadium, and a service of thanksgiving was conducted by the Patriarch of the Ethiopian Orthodox Church, assisted by several of the Archbishops. The tabots — there were twelve of them — remained at the outdoor locations overnight, in readiness for the next day's events.

On the day of Epiphany, the ceremonial service began at seven in the morning, and centred around a large pool, almost like a swimming pool, which was surmounted at one end by a statue depicting the Baptism of our Lord. There was a lengthy liturgy, which included scriptures, prayers spoken and sung, and liturgical processions almost like dancing by groups of priests. The large crowd continued to gather. When the spoken and sung liturgical portions were concluded (after about two and a half hours), the Patriarch and three Archbishops processed around the pool, said lengthy blessings at each corner of it, then dipped their long ceremonial crosses into the water, and splashed water onto the people near the pool.

At this, people crowded near the pool with cups, jars, and all sorts of containers to obtain some of the "Holy Water," all the time cheering jubilantly, and splashing the water on those nearby. At the same time, a procession was formed, led by the priests bearing the tabots, followed by the Patriarch and other church leaders, all the priests, and the crowd of people — which by this time numbered tens of thousands. This was not a parade which people watched; it



was a procession in which everyone joined, to follow the holy articles back to the several churches.

These written words of mine are totally inadequate to describe the feeling of exultant jubilation of the huge crowd; the shouts and cries of the Ethiopian equivalent of "Hallelujah!" as the procession wound through the streets of the city. Tens of thousands of Christians, possibly as many as a hundred thousand, celebrating the manifestation of their Lord and Saviour, processing through the streets of the capital of a communist country, past the government buildings guarded by glum-looking armed soldiers, until each of the tabots was returned to the church from which it had come and was placed back on the altar.

For me, and for the rest of us Canadians who were there representing the Canadian Council of Churches, Epiphany will always be a reminder of that public witness to the Lord Jesus Christ by an oppressed Church in a communist country. It was an Epiphany with a difference, truly an unforgettable experience. □

Harrold Morris

LETTERS

True vision!

Enclosed you will find a cheque for \$105.00 for subscriptions to the *Record* under the Every Home Plan. This represents 100 per cent of the homes in the Cariboo Presbyterian Church, a group of House Churches in the rural Cariboo Region of British Columbia. Please accept our encouragement in your ministry of communication.

David Webber,
Lac La Hache, B.C.

Rejoice

The blurb on the dust jacket of Malcolm Muggeridge's book, *Confessions of a Twentieth-Century Pilgrim* ends with these words:

"This moving testimony is not about the mechanics of becoming a Catholic; it is a profound statement of belief and an important spiritual message for our turbulent world."

I wonder if Evelyn Fraser (letter, January *Record*) read even the dust jacket, let alone the book, before writing to you. Surely we can rejoice that Muggeridge has journeyed from unbelief to faith, and has chosen to share his account of his journey, rather than voicing such a narrow "sour-grapes" defensiveness that brings no honour to anyone.

Andrew D. Reid,
Burlington, Ontario.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

In defense of process

I read with great interest the article by Helen Goggin in the October issue of the *Record* in which she asks the question of the ultimate control and power of God. I also read Gunar Kravalis's letter of response in the January issue.

It is unfortunate that Kravalis dismisses process theology so glibly. It is a theology designed to answer questions that arise out of the Second World War in which six million Jewish people died horrible deaths, and that tries to take seriously the love of God in our lives and the existence of evil in the world.

Kravalis suggests that the biblical doctrine of God is one in which God is transcendent over creation but still active within it. He says process the-

ology teaches that God is more involved in everyday life than God really is. If Kravalis is right, why did Jesus invite us to call God "abba" or "daddy"? When I read and study the Bible, I discover a God who is intensely involved in the affairs of human life, a God who has a special place in his heart for those who are in need, a God who celebrates victory with us, a God who cries with us, and a God who is angered at injustice.

We are a reformed and a reforming church constantly open to the interpretation of scripture by the guidance of the Holy Spirit. Sometimes a reforming of our beliefs is necessary. That should not be new to us.

Marty Molengraaf,
Kitchener, Ontario.

Ageing issue

Your February, 1990 issue on ageing was excellent! May I reprint most of it?

Esther Barnes, editor,
The Link and Visitor.

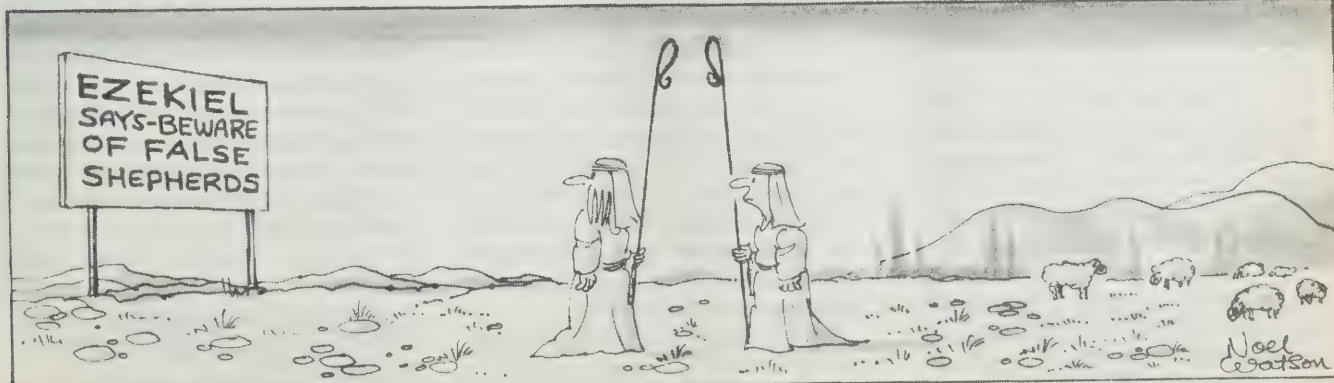
French language rights

I live in Outremont, part of Montreal. According to people outside of Quebec, I am a member of an oppressed minority. My language rights have been stripped away. But if I find myself in a hardware store looking for a screwdriver somebody will help me out. If I asked for a *tournevis* in

continued on page 39

WATSON'S WORLD

Noel Watson



Lloyd Robertson

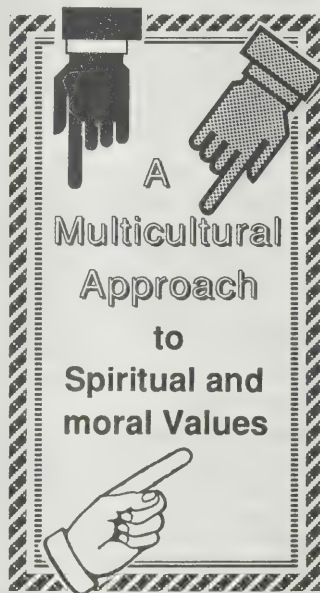


Hard Choices in Religious Education

The continuing debate over religious instruction in schools has flared anew in the Province of Ontario with implications for the entire country. A year ago courts in Ontario and British Columbia ruled against mandatory prayer and politicians at the provincial level were quick to dump the problem in the hands of local school boards. Ontario also established a one-man commission to deal with, among other things, the question of the primacy of the Lord's Prayer.

While this requisite sweeping under the rug by the politicians worked for a while, a recent ruling by the Ontario Court of Appeal draws the lines pretty clearly and may have set the course for the establishment of new guidelines in the debate. It was the unanimous judgment of the court that the current Education Act allows religious instruction to indoctrinate students in the Christian faith, and therefore violates the Charter of Rights and Freedoms. To quote the authors of the decision. "State-authorized religious indoctrination amounts to the imposition of majoritarian religious beliefs on minorities." In a further paragraph they continued. "Teaching students Christian doctrine as if it were the exclusive means through which to develop moral thinking and behaviour amounts to religious coercion in the classroom."

The case in question dealt with the daughter of the Millington family from the Niagara area. The Millingtons are of the Baha'i faith and when their daughter Andrea was seven-years old she experienced several nightmares of burning in hell. According to Mr. Millington the severity of the girl's nightmares really shocked her parents. "We were rocked out of bed by the screams," he said. Religious education at their county school in a largely rural district of Ontario was taught by volunteers from a local Bible club, a grave error in the first place. Millington said the volunteer in Andrea's class felt a mission to bring the message of Jesus to the children. That was not the concern since Baha'is acknowledge Jesus. The parents were disturbed about what the girl was being told of the devil and hell. They could have removed her from the classroom but that would have meant ostraciz-



ing her and Andrea had already noted how children who didn't receive the instruction were singled out by the other students.

In the court case, Canada and the Province of Ontario argued that the right to opt out of the class should have been sufficient to satisfy the parents. But the court ruled this was not good enough. It said merely offering exemptions to non-Christians only renders them more conspicuous and is a denial of their right to equal protection and equal benefit.

The judgment presents some tough choices for the politicians who can

expect to have more religious groups clamouring after them for separate funding.

It also raises a host of questions for society at large. In an age of one-parent families and two-income households with both parents working there is worry about the need for some kind of guidance that gives children a basic value system.

If we accept the view that schools are designed to do more than train people for the workplace we must also be concerned that children learn about the broader spiritual and philosophical dimensions of life.

The options, following the landmark court decision, are not unlimited. Schools could ignore moral values for the study of comparative religions which presents a dry academic approach or they could try to blend everything together in a multi-faith programme, sometimes referred to as the Hallmark-card style, that is now in place in some schools in Metropolitan Toronto.

One innovative way of dealing with the new environment could see Canada's Christian denominations call for a meeting with other faith groups including Jews, Baha'is, Muslims, Hindus and others to reach common ground on some basic course that could be presented to school boards for consideration. Is there not more that unites than divides the world's great religions? Each has the right to retain its own exclusivity but each must also realize that old-fashioned proselytizing is neither appreciated nor tolerated at a time when personal choice and individual rights are paramount in advanced societies. To understand the true aura of different religions would be an extraordinary benefit to young people. If taught by someone learned and sensitive the long search by so many for the soul of our existence could be a fascinating and compelling education journey. □

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT

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PUNGENT AND PERTINENT

Alan H. Cowle

How to get along with your organist



I found a blessing when I least expected it; namely, when the organist was playing a voluntary." (John Wesley)

"Some to church repair, not for the doctrine but the music there." (Alexander Pope)

"Whereas the music will woo the people, it is The Word that will win them." (attrib. to Rev. Dr. Martin E. Marty)

In what is always a supportive role, the musician in church has the task of enabling, encouraging and executing, using the available resources, such music as will be "the handmaid of the liturgy." (Terminology: the term "church musician" is belittling; the adjectival use of "church" qualifies the noun "musician" unnecessarily and inappropriately. Having settled that, I shall continue with the word "organist" in the usually accepted sense).

If this function is to be carried out satisfactorily, then the organist and the clergy must consent on just what is to be supported. Without the realization that theirs is a transactional relationship, within which mutual respect is of the essence, music and liturgy will pursue separate paths, only touching at seasonal high-points, and by accident. It must be added that I have known some wonderful accidents!

Ministers and congregations can expect of their organist the ability to extract the best that is feasible from volunteer choirs and rarely-fine organs — as well as the ability dexterously to mask the shortcomings of both. The organist must also have mastered, as early in his career as possible, a veritable cornucopia of skills, musical, social and inter-personal, not even hinted at in the curriculae of academic institutions anywhere — but that's fuel for another fire!

Whenever I am asked whether I prefer to work with a minister who knows a great deal about music (I never have), or just a little (dangerous ground here), not to mention

nothing at all (lethal terrain), my answer is that it does not matter — provided he knows to which camp, or where on the spectrum between, he belongs.



The Rev. H. Douglas Stewart tells a story of the beginnings of the splendid working relationship he enjoyed at Knox Church, Ottawa during his tenure as minister there with the late Lilian Forsyth, the director of music. Dr. Stewart noticed that Mrs. Forsyth would demur now and then at a hymn selection with that infinitely courteous but steelily persuasive manner which endeared her to all who knew her. "Now, Dr. Stewart, are you quite sure you want to use that hymn?" she would ask, hinting firmly that he re-read it carefully and critically. The choices were invariably re-thought. Then came the day

when Dr. Stewart finally said, "Mrs. Forsyth, what is a good hymn?" — and thus began, in that act of recognition, many years of fruitful and mutually respectful ministry to which both of the participants bore ready, glad and thankful witness.

Given that kind of relationship, things can happen both in worship and in parish musical life.

I find in general that ministers ask much too little of their organists. (I have a friend who thinks they ask too little of their congregations theologically too; I agree!) This may be simply because they do not know what to ask or in what areas it is reasonable to expect input from their organist. One colleague was recently asked by a minister — they were both substitutes on the Sunday in question — "Now will you set the pace of the hymns, or will I?"

It may be that a minister feels threatened by a musical colleague who is at least as experienced, if not equally well-qualified academically in the musician's field as the minister is in his. I knew a Ph.D. who was incapable almost to the point of broken communication, of accepting input from his Mus.D. organist, by whose reputation he was intimidated. Although it is sad to say it, difficulties in minister/organist relationships can also arise when, for the first time in what may have been a ministry of many years, a minister finds himself with the opportunity to work with an experienced, professional organist who will take from his shoulders the responsibility of generating musical activity.

Presbyterianism's debt to Martin Luther is outside my competence to assess, but of the veracity and relevance of these words of his to the present day, I am strongly convinced. The quotation comes from *Table Talk* 1569.

"I always loved music; who so has skill in this art is of good tempera-

ment, fitted for all things. We must teach music in schools; a schoolmaster ought to have skill in music or I would not regard him; neither should we ordain young men as preachers unless they have been well exercised in music."

If, during their academic study years, ministers are to receive any guidance — not to mention training, as Luther would have it — I would suggest that the insight to identify, followed by the humility to embrace, the potential for a strong musical contribution to worship and work from a musician are qualities well worth the acquiring.

Just what, in the way of liturgy, is music in church to support? No minister or organist can make anything happen in a worship service or in a more general parish music programme unless they know each other's minds. They cannot achieve this without meeting together regularly as

a team and also with the worship committee. There has to be awareness, consideration and openness on both sides as targets are set, ways and means of enriching worship are discussed and talents are offered for using. I rejoice in my own current good fortune at Trinity Presbyterian Church, York Mills in Toronto where a music sheet is included in the calendar each week (September to May). I have regular interaction with the worship committee and the ministers, the Rev. Gordon A. Beaton and the Rev. Ronald C. Archer, and I have constructive collaboration in the choice of music and regular meetings to air and share.

Perhaps you, the minister, have taken the trouble to say a word of appreciation to the organist when something musical has contributed meaningfully to a service of worship. But have you, the organist, ever thought to congratulate the minister on a significant utterance or pay him the

compliment of discussing one of his ideas with him?

The late Dr. Charles Peaker, organist for many years of St. Paul's Anglican Church in Toronto, having successfully negotiated a job interview early in his career, on being offered the position, politely replied, "Thank you, but before I accept, may I read the last 20 sermons preached in this church?" How right he was!

Ministers and organists do well to remember that they sit at each other's feet more regularly than do most of their hearers in the congregation. Thus they have a unique, if humbling, opportunity to acquire insight into and understanding of each other — a winning formula for their teamwork in worship leadership. □

Alan H. Cowle, a member of the Committee which revised The Book of Praise (1972), was Director of Music at Knox Presbyterian Church, Oakville for 22 years and is currently Director of Music at Trinity Presbyterian Church, York Mills, Ontario.

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PRO490

Joseph C. McLelland

View from the ivory tower



AGEING AND YOUTHENING

Which way to the forest? It's my time of life, you see, what we call the Golden Years — l'Age d'Or in Canadienese. For the cynical Shakespeare there are seven ages, from mewling infant to "second childishness . . . sans teeth, sans eyes, etc." But other cultures see things differently. Take India for instance. The Hindu tradition distinguishes four stages (ashrams) of life, each with its special goal and style.

First is the student, second the householder burdened with responsibilities and cares. Then come two stages with time to consider life's meaning and ultimate goal — one of contemplation, seeking solitude in the forest. Since couples share the experience, it's more like a vacation with serious intent — a kind of practice session for the Last Resort. This period of calm introspection is followed by *samnyasa*, the fourth and final stage of renunciation. A *samnyasi* is an ascetic who has yielded everything up, dying to self. Here is the Indian insight into the cause of suffering and sin, namely the self-centred seeking that thinks possessions are the meaning of life. Jesus agreed: "beware of covetousness, for your life does not consist in the abundance of your possessions" (Mk 12:15).

If I were in India I'd be somewhere in the forest, living a hermit-like existence in a makeshift structure. It recalls the Jewish festival of Succoth (booths), when temporary shelters are built in memory of the time the Israelites wandered in the wilderness. In modern India this stage is largely symbolic, with parents retiring to apartments rather than woods. But what of the last stage, the ashram of disengagement? The idea of elderly wanderers finding their selves by losing self contrasts with our Western worry about "the problem of ageing," measured by RRSPs and protected investments: retirement arrangements, gradual or sometimes too abrupt to be healthy. All for the middleclass, since for the millions below the line of luxury "work" is a bittersweet term; if they'd ever had a good and steady job they'd be happy to "retire."

Ponce de Leon thought there must be a fountain of youth in Florida; the oldsters in the movie *Cocoon* found it in a swimming pool. For them it meant renewal of youthful strength and desires, and they pursued it to a land of eternal youth. It's the American Dream. But the dream of India looks inward, to a fuller life of spirit. This seems more akin to the Hebrew desire for fullness in contemplating

God and the mystery of his ways. At first the Hebrews did not believe in life after death: it's blessing enough to live long and happily, surrounded by family and friends — "Do you work wonders for the dead? . . . the dead do not praise the Lord" (Pss 88:10, 115:17). Even when the idea of afterlife took hold it struggled against the sense that it's better to have health and time enough to enjoy the simple work and pleasures of everyday life.

The effects of ageing are notorious. Besides threat of major disease there is the lesser dis-ease of pain and limitation, signs of our mortality. Perhaps a symptom of this is failing eyesight, humorously named "presbyopia," as if it afflicts only members of Kirk Session. Now presbyopia means "farsightedness": seniors have trouble with close reading but are better with horizons. If wisdom comes with age, this ability to see more than what's at hand signifies the gift of perspective, that distance which ensures a sense of proportion — and a sense of humour.

"Mortality" of course means we're going to die. That's not so bad as it sounds. I regard my grandchildren, and see them as from afar, in perspective, the march of generations before and after. I think: *if there were no death, there would be no birth*. Their coming sounds my deathknell; but I am the happier for it. Death is one of the blessings which God grants his creatures: a limit that is also a threshold (gates of the forest). And I am content to make way for their curious and eager spirit. Think of the Joy waiting to surprise them! Even — especially — the love and the loss, the caring and suffering. It's their turn. Maybe they'll find their way into and out of the forest better than my generation.

Is rebirth possible? asked Nicodemus.



The oldsters in the movie *Cocoon* found the fountain of youth in a swimming pool. From left, Don Ameche and Hume Cronyn.

mus. Can one renew one's youth, exchanging ageing for "youthening"? That was Merlin of Camelot's term; we call it Baptism, plunged into Christ's own baptism of death and resurrection. A renewal of youth, putting death behind us instead of in front. Without this action of grace and its hope we can only go raging into that Goodnight, for nothing can lighten our darkness.

I like Philip Larkin's poem "Church Going." It begins "A serious house on serious earth it is"; for we surprise in ourselves a hunger to be more serious, drawing us to this ground

*Which, he once heard, was
proper to grow wise in,
If only that so many dead lie
round.*

Today's churches are often noisy and rather unserious — "divine service" may even begin with Hello rather than Let us worship God. No ghosts show their awe-full presence here, no communion of the saints who went before (that is, ahead). It's supposed to suit the young, though I'm not convinced of what should "suit" whom. But it doesn't suit withdrawal, meditation, pondering the weight of sin and grace, ready for glory. It's far from the forest. Not like medieval cathedrals, where overhead the tracery of fan vaulting formed a make-believe forest. Bidding us leave the chaos of this world for a moment's respite and order; a sort of flight from urbanity back to "nature."

Churchgoing means entering the forest in search of the still centre of the world's turning. And in the stillness a voice addresses us in consolation and command. Faith comes by hearing, that's why we need the quiet breathing of these woodlands of the spirit. The Voice belongs to age-old Wisdom, the eternal Youth who lures all creation towards his reckoning. O to be young again, now that April's here! Why not? He offers youthening in the midst of ageing. That's his twist of fate (see the cruciform body on Golgotha!), his wrinkle in time (hear the weirdsong of the Easter witnesses!). Can't you see the gates of the forest? They enter into Life. ☐

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

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Tanzania



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Prayers for God's People (HOLY WEEK)

by James A. Thomson

Maundy Thursday



Almighty God, you confront us with a new commandment

in the midst of a world filled with broken promises:

- bottled fun whose joy is short-lived,
- cars whose command of the road becomes crowded frustration,
- wonder creams whose mask cannot hide our mortality.

In the confused silence of an Upper Room

Jesus takes a towel and becomes a household servant to force us to see what life in God is all about.

God of the Covenant, open our eyes to see what Jesus does and by your Spirit guide us to find life at its fullest in the humble service of others in his name.

Good Friday



In many events, darkness overwhelms us:

in the death of a child, or the loss of a parent;
in the numbing fear of a terminal illness, or the threat of an enemy;
in the end of an industry and nowhere to work.

O Lord, you have dwelt among us in the midst of all fear in the form of One who was hung upon a cross between two criminals listening to the harsh voices hurled in abuse at his face.

Good Lord, you stand amongst us in the hour of our trial, and open us to see that pain and fear are not the final words.

Holy Saturday



In the stillness of a darkened room we wait for dawn!

God of gods, the darkness seems to overwhelm us, but the new fire of life enkindled by Christ pushes the darkness aside.

God of power and might, we praise you for the Light who is Christ, whose breaking asunder of the bands of death brings life and hope and expectation to flower in a world that once only knew how to die and not to live. All praise be to you, our Redeemer and Deliverer.

Easter Day



Gracious Father, praise breaks forth from our lips.

Christ is risen from the dead; having suffered, death is gone! The old news that daily wounded us has now been challenged.

In the power of his resurrection, good Lord, send us into that old world rejoicing that all things have become new.

By your Spirit, fill our lives with new-found purpose to bear good news to those who still do not believe, to become purposeful in our own lives, to be the agents of your Kingdom in every part of daily life, through Christ, our Redeemer and Deliverer.

Mr. Thomson is the minister of the Bracebridge, Gravenhurst pastoral charge in Ontario.

GROWING PAINS

Burdett McNeel



What is "punishment"?

I heard someone say that the recent earthquake in California was a judgment against homosexual lifestyles of some of the residents of that state. How would you respond to that interpretation?

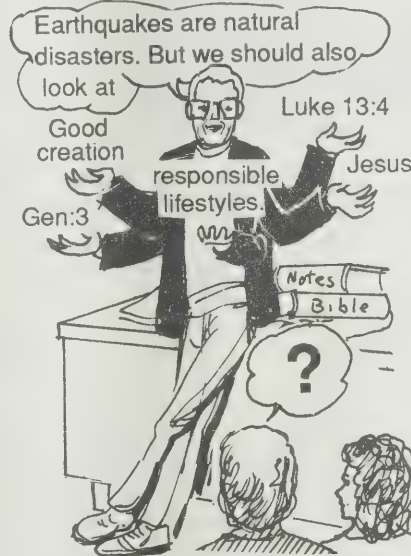
The statement raises the question "Is there a connection between human lifestyles and "natural" disasters?" The Genesis stories of Sodom and Gomorrah and of the Flood link these disasters with punishment for sin and it appears that Jesus and the New Testament writers who mention either of these stories accepted that interpretation. On the other hand Jesus rejected the idea that the victims of the collapse of the tower of Siloam were picked out for punishment. He told those he was addressing that if they did not clean up their act they would also perish. He may have been implying that we are all sinners (which is a common teaching in both testaments) and that "punishment" of this sort is somewhat random. He certainly was indicating that the victims in this case were not selected specifically because of their sin.

There is an old theological theory that the Fall (see Gen. 3) resulted in a disruption of the natural order (the "good" creation) which made it subject to deterioration, of which one result would be the recurrence of natural disasters. Modern day geologists and palaeontologists would point out that there is evidence that such events were occurring long before the appearance of human "sinners." Anyone who still wanted to argue in favour of the theory might have recourse to the legendary fall of Lucifer "star of the morning" as a cause of cosmic disorder.

Jesus' comment regarding the tower of Siloam recorded in Luke 13:4 follows a comment on the slaughter of some Galileans on Pilate's orders, which obviously was a man-made, not a natural, disaster. This sequence suggests that the collapse of the tower may also have been man-made,

i.e., caused by inferior workmanship, as too many of such accidents are to-day. If so the cause is not the sin of the victim but of someone else, just as in a death caused by a drunk driver.

The fact is that we are all caught up in such a network of conditions, events, and behaviours that it is often difficult if not impossible to identify the villain of the piece as we are always so anxious to do. The theological term for this state is "sin" which is so much a part of our life that we ignore it though we are quite aware of the "sins" that spring from it, in the lives of other people.



Because we prefer certain lifestyles we even reject the evidence of the destructive effects they have or are likely to have on our own life and/or on the lives of others. This is very evident in the field of preventive medicine; people take chances with their health and frequently suffer the consequences, or someone else suffers. Are these punishments for sin or simply natural consequences? Is there a difference?

This discussion would be incomplete if we did not refer to a related statement, namely, that AIDS is a punishment from God on homosex-

uals. Possibly so in some instances, but it should be pointed out that AIDS is a possible, not invariable, result of unprotected sexual contact with a person with AIDS, or is the result of infection through transfusion with infected blood, the use of infected needles, or by infection by the virus, of accidental wounds. The people most "at risk" i.e., those most likely to become infected are (a) drug users who share needles and (b) "gays" i.e., people who follow the "gay" lifestyle. This does not include all homosexuals.

What is "punishment"? If a person jumps from the top of a building and is killed or severely injured is that "punishment" or simply a natural consequence of his action? There is no doubt that he has "broken" (or disregarded) a law — the law of gravity. The result is a *consequence* of his action. Where is God in all this? (He certainly is there if the person isn't injured!) If you believe that Nature is His creation and that He is still alive and active it is reasonable to believe that He has something to do with its operation. St. Paul said that one of the results of the Fall and our separation from God (i.e., the state of sin) is that our thinking has become "futile" and our hearts are "darkened." I take that to mean that we don't or won't recognize the consequences of destructive lifestyles, or make the effort to correct them. This applies, not only to sexual behaviour but also to our habits of eating, drinking, use of the environment, exploitation of people, etc. Can we infer that if all people were in a right relationship to God and in harmony with the divine will (the order of creation as it was intended to be) we would not only instinctively know how to live but would be happy to do so? ☐

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

Searching for Spirituality

Hans Kouwenberg



"Is there any strength to be gained from weakness?"

It is one thing to read and to learn from others of the strength they found in weakness — even from St. Paul in his magnificent epistle of II Corinthians. It is quite another thing to learn of it for yourself. And that's the way it ought to be with the truth of the gospel, isn't it? It's not enough, reading and learning about it from others. Somewhere along the way we ought to be able to understand and experience it for ourselves.

For me this understanding and experiencing of "strength in weakness" has been happening in a new and deeper way this past year. Allow me to be personal.

On January 2, 1989 I was cross-country skiing with my wife and children. At about 3:30 that afternoon we were coming to the end of our course for the day. A gently sloping, slightly curved hill awaited us as we were to make our way to the exit at the parking lot. I was first and as I was ploughing to a stop, somewhat awkwardly I guess, in lovely powder snow, I turned to my left to call out to my son that the coast was clear. Well it wasn't! I was in the way. My left hip bone had enough of twisting and contorting. It exploded and I fell face down in the snow.

I will not soon forget the uncertainty and concern of my family, the offers of help from generous strangers, the half-hour wait, the care of the eight attendants who rolled me over onto the stretcher and the ambulance ride to the hospital. Waiting in emergency was no fun either. But surgery mercifully came at about eight that evening.

It was a bad break and painful, healing slowly, if at all. The future prognosis is still uncertain and may lead to further surgery to bring the hip into alignment. Ultimately, if that

doesn't produce the desired results, or if the head of the femur dies, a total hip replacement will become necessary.

"What have you learned from your accident and injury?" a number of folk asked. My initial response was one of uncertainty and scepticism. I wasn't sure I was supposed to be learning anything — except to be more careful. And maybe not to go cross-country skiing while trying to twist and turn at the same time. But that's a little late.

Am I learning patience?

I noticed their questions were incremental, working their way up my leg in severity! Several others, more recently in California where I attended a course, asked me if the crutches were "temporary" or "permanent." That wasn't terribly encouraging. Some have asked me if I'm "learning patience." I don't know if I'm learning it but I'm certainly enduring it. I'm finding out that there is no such thing as a quick cure or fix with such an injury. I have a better appreciation for the apostle Paul's frustration with his impairment. When I was asked these questions initially about what I was learning or experiencing I couldn't help but reply: "No I'm not learning much, except that maybe a broken hip hurts." It wasn't a theological reply, I agree, but it was all I could say.

But now, over a year down the road, I have a more reflective answer: "I think I'm learning what weakness feels like." I'd considered myself pretty strong physically, emo-

tionally, and spiritually. I worked out fairly regularly at the gym and felt that I could take most anything. I had a devotional life, of sorts — I found time, fitfully, to have "a quiet time." But now I'm beginning to know what the inside of weakness feels like. I'm not really that strong physically or emotionally; I'm not really that well spiritually. At times I have a nagging, fragile, frustrating feeling. I wonder if I will ever walk properly again. I find I compare myself with those who are well, or strong. Seeing people walk is a wonder to me. And seeing people jump or run is wonderfully wonderful. I know what pitying faces and averted glances look like. At times I have this vulnerable, exposed, uncertain, tenuous feeling. I'm beginning to learn what the inside of weakness feels like.

Not self-evident

Now when I read a text like II Corinthians 12:9a(TEV), "my grace is all you need, for my power is strongest when you are weak," I find myself thinking that the truth of that statement is not self-evident. Quite frankly, initially, it really doesn't feel that way. I'd rather not be weak; I'd rather be strong.

What about Paul's phrase, "in weakness, strength?" Where does that come from? What is that like? Is there any strength to be gained from weakness? Certainly, there seems to be no benefit in being weak just for weakriess sake. I am sure that I have not undergone this injury, with its resulting disability, because it was "good" for me. But I have experienced things now that I didn't experience before and I "see" things now that I didn't "see" before. For exam-

"The love of God is evident to me in a new way."

ple, the continued love and affection of my wife and children are evident to me in a number of touching, personal ways in which they weren't before. Soon after I came home from the hospital they wanted to make things easy for me. How they worked at making sure I wouldn't hurt myself more! And this love continues still.

Also the love of my congregation is evident to me in new ways. The hundreds of cards, notes, letters, fruits, flowers, and gifts amazed me. I am the recipient of ministry as well as being the giver of ministry. Strangers wrote cards that began, "You don't know me, but I know you. I heard of your accident . . ."

And the love of God is evident to me in new ways. I saw Him at work in others. But more, I learned to seek Him in fresh ways of conversation. From mid-January to March I began a dialogue with Him through the reading and praying of the *Devotions* of the 17th-century passionate poet and metaphysical preacher, John Donne, written when he too was seriously ill. It continued with working my way through an excellent guide to developing spirituality, Don Postema's *Space for God* — a collection of brief reflections, passages of Scripture, poems, pictures and hymns with good questions. It moved forward with praying a couple of Psalms a day, and a stimulating course in California for two weeks on "Ministry and Spirituality", with Eugene Peterson. And it continues. I'm beginning again to ask some of the questions and to be pushed to some of the reflections I had when I first got serious about my walk with God. I'm returning to my first "love", a love I have never abandoned, but which needs to be stretched and deepened. I'm beginning again to move to a lively, ongoing, personal fellowship with God. I love to build the Church and I'll continue to do all that I can to contribute to Jesus Christ's work, but I have been reminded of the priority

of my own walk with God. I have been reminded of how good God is to me.

Allowing the experience

There it is! God has been allowing me to experience "weakness," not because he wants me to be weak, but so that I may know my weakness before I lean too heavily on myself, or take too exalted a view of myself. God wants me — and I think he wants you — to discover continually the true source of our strength — his Spirit and his power. "Weakness" is not the opposite of "strength", spiritually speaking, it is the continuing precondition for it.

Wherever I have been conscious of my own sin, of my own complicity and duplicity, of my own brokenness, I have felt my weakness. Initially that is what brought me to a more intentional walk with God. But now I am experiencing weakness in a new and different way, a more physical way, one that ties me more into my humanity and mortality. It places me more in solidarity with those who are weak in other ways. This summer for example, I felt a strong sense of kinship with those who are still hostages in Lebanon. What must be their sense of frustration, uncertainty, and fear, their loneliness, their awful, awkward sense of vulnerability and abandonment! This new and different weakness also means that others are more open to me in their weakness. Often I am amazed at those who will talk and share with me.

It's no fun being weak. I don't think I want to stay there. But there are many things for which I can be grateful in the midst of my weakness. God is with me and you in this, in weakness there is strength: God's strength, supporting and sustaining. I remember a snippet from a hymn, "... and held in your keeping my weakness is strong."

The Dutch have a saying they fre-

quently use instead of saying "good-bye" or "have a good day." Often when they know the day's been rough, or going to be tough, they say "Sterkte" or "Strength." It's a good saying. From a Christian viewpoint it's the best saying of all to offer one another in the midst of our weakness. "Strength. The strength of the Lord be with you today!"

This Christ-centred dynamic is at work in all of us who dare to follow Christ and be called Christians. It is the theme of the kingdom, the secret of the kingdom and the power of the kingdom.

This is what the Hitlers, the Stalins, the Noriegas and the other so-called strongmen of this world will not likely be able to plumb or fathom. This is what those who perpetrated the violence, mayhem, and murder in Tienamin Square will not likely be able to understand. This is what the bullies and pushers and shovers of the world will not likely learn. That the way of a certain kind of weakness — an honesty, openness, vulnerability and compassion — is the way of strength, of accomplishment, and of progress. It is the way of Christ. This is what the Jean Vaniers and the Mother Therasas and countless ordinary men and women have found and live out in their lives. They have sought to be faithful to this strength in weakness. They have found the kingdom and are living in it. □



Mr. Kouwenberg is minister of St. Giles Presbyterian Church in Prince George, British Columbia. Early in 1990 he underwent a successful hip replacement operation.

The Healing Cross

by David Marshall

We live in strange times. Some Christians are no more interested in Easter than they are in Christmas. Secret strength flows from the true celebration of Easter. The lenten weeks belong to church tradition rather than any Bible text; but tradition has its own stabilizing strength when it harmonizes with the Bible word.

Anything is good if it calls us to stop and think of Jesus Christ. Anything? — well many things. Convulsions in Europe, strife in our nation, pains of unhelped friends, weakness in our loved church; all these and others like them invite us to think of Jesus Christ, and so prepare for Easter.

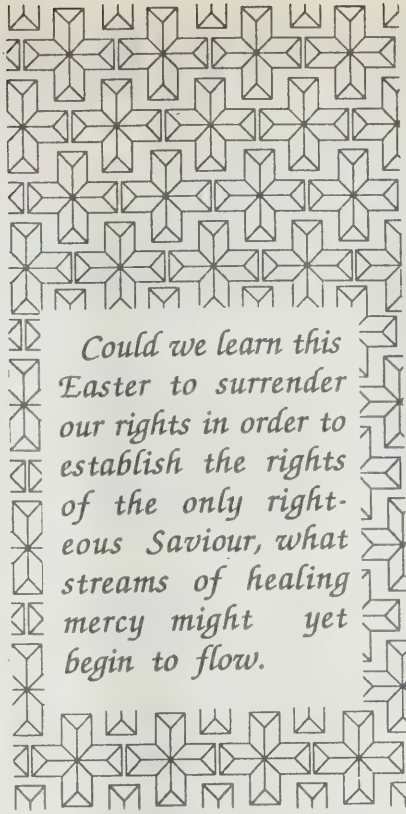
One of the banners used in a recent Moscow march had these words inscribed, "SEVENTY-TWO YEARS ON THE WAY TO NOWHERE." Some of us may feel invited to respond with a sneer, "I told you so," but such a response would be quite unsuitable. Many in our own land are on the way to nowhere.

Jesus Christ knew where he was going. "When the days drew near for him to be received up, he set his face to go to Jerusalem." From the Bible we know that the Cross was not the conclusion of the Crucified's effort to escape from his accusers, but the climax of a destiny long foreseen.

Themes for thought flow from the Gospel accounts of Christ's earthly life, marked as it is by the mood of dynamic direction. Here are some of them:

Wise Use of Time

Malcolm Muggeridge wrote his 20th century confession under the heading of *Chronicles of Wasted Time*. How many church and personal sins cry for forgiveness under this heading?



*Could we learn this
Easter to surrender
our rights in order to
establish the rights
of the only right-
eous Saviour, what
streams of healing
mercy might yet
begin to flow.*

Jesus Christ's attitude to time on the highway to the Cross is quite astonishing. Here was one whose years were young and whose time was short; yet he was never in a hurry. This was the Son of Man who always had too much to do, but was never impatient with genuine enquirers. He was often delayed, but never late.

Perhaps he pondered the prophetic words of Job, "He knows the way that I take; when he has tried me, I shall come forth as gold." At the first Easter the Saviour moved towards the Cross which awaited him, never deviating from the path appointed, and never needing repentance for misspent time.

Time spent thinking on these things is time well-spent.

Mysterious Collision of Forces

Many of us know the painful experience of visiting at a funeral home, and looking on the lifeless form of one who once was full of energy. How much more stress should we feel in considering Christ's crucifixion. We are all born to die. But our Lord was born to be King, the Prince of Life, for whom sickness and death

were strangers. Yet he died, obedient unto death, "even the death of the Cross."

The language of hymns comes to our aid:

*" 'Tis mystery all, the immortal dies,
Who can explore this strange
design?"*

Who can? Yet here is the witness of the Gospels, Epistles, Church and the Holy Spirit who presides over the Bible and the Church. In other words, he who stills life's storms, multiplied the bread, and raised the dead — died. There is still mystery and wonder to think about, in spite of much television.

Timeless Meaning and Mercy

You don't have to be a clever student to see that we live in a world in many ways different from that in which Jesus Christ, "suffered under Pontius Pilate."

But the Gospel which the apostles preached and which Paul called "the Word of the Cross," is still heard by those not deafened by the loud clangour of a dying age.

The Good News is that this lonely, unique sufferer, distinct from all the other suffering millions of our poor race, died, the only innocent for the uncountable guilty. We can use the language of an apostle, "Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God."

Surrender Rights

"Come healing Cross, O joy to share it," runs a moving passage from Bach's St. Matthew Passion. If our church could recover such an attitude, there might yet be hope that we could find our life by losing it. Could we learn this Easter to surrender our rights in order to establish the rights of the only righteous Saviour, what streams of healing mercy might yet begin to flow.

Faith says that 2000 years have not exhausted the resources of him who gave his life a ransom for many. But his favours must be asked for; "Ask and it shall be given you." And of course only beggars do that; the rich already have all that they think they need. □

Mr. Marshall is minister of St. Enoch's Church in Hamilton, Ontario.

Beach breakfast

by Susan Conly

BUT WHEN that long-ago morning was come, Jesus stood on the shore. He said unto them, "Children have you any meat?"

They answered him, "No."

He said to them, "Cast . . . and ye shall find."

As soon as they had come to the land, they saw a fire of coals laid for breakfast, and fish, and bread. Jesus said unto them, "Come and dine."

And when they had finished their breakfast on the Tiberias beach, Jesus put the all-important question, not only to Peter standing before him, but to all of us centuries later, ". . . lovest thou Me?"

"You know, Lord, that I love thee."

"Feed my sheep."

And a second and even a third time, the question ". . . lovest thou Me?"

And each time, Peter, with growing impatience, "Lord, thou knowest that I love thee."

And each time, the rejoinder "Feed my sheep."



Each year since 1982, their two-week camping holiday had included the "evergreen stop." That July, six years ago, they had parked for a lunch stop in the shade of the evergreens just off the highway. The farmer had shut down his tractor in the nearby field to walk home for noon-lunch, and on the way by, had stopped to chat. After exchanging the usual amenities, he extended an invitation to stop, or stay over-night, any time they were passing through.

"Only park over on the yard side of the trees, away from traffic. And if you like fresh trout for breakfast, you're welcome to try your luck. The pond's close by. Use the fire pit and enjoy a beach breakfast on the farm!"

Delighted, they had thanked him and each year since, except for last year, had anticipated their "evergreen stop" with its peace and solitude broken only by the reassuring sounds of the farmyard. The highlight, of course, was the beach breakfast of fresh trout.

Last evening, darkness had already settled in as they drove in from the east. Disturbed by the unfamiliarity of the surroundings, and confused

when they couldn't locate their evergreens, they eventually pulled off the highway and camped, to wait apprehensively for dawn.

68 per cent of rural land converted to urban uses in the Prairie Provinces has been prime agricultural land.

Up early, uncomfortable with the strange silence, they looked about.

"It's incredible. It's absolutely incredible. It's as though they had never been."

All that remained of a thriving family farm was a stack of splintered scraps of boards and rubble. Gone were the pony paddocks, the modern buildings, the corrals, even the third-generation family home. The gardens, the lawns, the orchard, the bird houses, the evergreens, all gone. Nothing left but shadow-memories.

They walked back across the levelled ground, skirting the new survey installations, past the well-tramped area of the fire pit and beach breakfasts. Speechless, they looked down into the pond, its sparkling blue waters holding in their depths the menacing image of the earth-mover towering on the far bank, towering over the despoiled remains piled, waiting on the water's edge. Within a few hours, even this would be levelled into oblivion.

A rainbow trout leaped. The ripples spreading wider, wider, blurred the mirroring.

They turned abruptly and left. An ominous sadness weighted their hearts. At the moment, it was the shock of personal loss, rather than the presaging of global disaster that appalled them. The permanence, the security of a three-generation farm can't just evaporate like that.

But, of course, it can — and does. It is a scary, insidious transition that has accelerated from the occasional urbanization of farm land fifteen years ago to an alarming figure by the late '80s. Incredible as it may seem, 68 per cent of rural land converted to urban uses in the Prairie Provinces

has been prime agricultural land. Interpretation of tables in an 1987 publication by Environment Canada, suggests that in some areas it was the high capability agricultural land that was given preference for urban expansion over low capability land. And there is no reason to believe that a similar pattern is not evident in other areas of Canada. The finest soft fruit growing area in the world, the Niagara Peninsula, how many acres are already under concrete?

The percentage growth of conversion to urban uses across the Prairies ranges from eight to 21 per cent, well above the national average of 11 per cent.

World population in 1985 was approximately 4,500,000,000; in 1987, well over 5,000,000,000. One billion more babies had arrived by 1987; how many billion more by 1990? All here to share space and food on planet earth.

We get all frothed up about polluting the earth, the air, the water; we sharpen our claws over animal rights and preserving endangered species, as we should, but through it all we seem hellbent on extermination of our own species by starvation — the most sadistic of all forms of violence. And haven't we, in the western world, honed that one to a science?

And Jesus says "Children, have ye any meat?"

Here, the cities mushroom; rich fertile farm land disappears under pavement. There, millions of empty hands reach out to us. But there will be no more wheat or meat from many corners of God's vineyard ever again.

And Jesus asks, as insistently now as on that other morning centuries ago, "...lovest thou Me?"

Millions of accusing eyes, from the far-off corners of the vineyard, watch—and wait, and wait . . . □



Mrs. Conly is a free-lance writer from Macklin, Saskatchewan.

by Gael Matheson

One day at a time, for 99 years

Mrs. Margaret
MacVicar.



Long settled in Brooklyn, P.E.I., Mrs. Margaret MacVicar, ninety-nine years old, looks out on the world with all the keen interest of an alert mind and a remarkable memory. Surrounded by her daily newspaper, her weekly *Maclean's*, her monthly *Presbyterian Record*, and her Bible, she continues to chart the fortunes of a century whose major dynamic has been one of change. Still, of the current political order of things she can dryly observe, "It's time for a change!"

A life-long Presbyterian, she not only has lived through but also has been involved in some of our Church's more historic episodes and chapters. For example, she dared to play for the service of worship that Sunday in 1917, when an organ was brought into the Caledonia Church for the first time. Then she was among that courageous band of female choristers who broke the all-male ranks of the choir at the Valleyfield Presbyterian Church.

In 1920 she married the Rev. Daniel MacVicar, and together they weathered those disruptive years leading up to the 1925 Union. In actual fact, Mr. MacVicar, minister of the Cardigan Church, proved to be a guiding light to many of the storm-tossed congregations of Kings Coun-

ty at the east end of the Island. Of his contribution Mrs. MacVicar wistfully recalls, "He held his Church!"

Blessed with the language of the Garden she is also blessed with its wit. She tells the story of the young man who spoke only English. One Sunday afternoon she and her husband picked him up in their wagon on their way to hear a Gaelic preacher at St. John's, Belfast. On the way home they enquired if he had enjoyed the preacher, to which came the pawky reply that he liked his Gaelic better than his English!

Of that whole way of life of which only faint traces now remain, Mrs. MacVicar can recall quite vividly the days of the "Tent," a make-shift wooden structure set up in order to accommodate the over-flow crowds of Scots emigrants who would come from all over the Island to celebrate The Sacrament and to sing the Lord's Song in a strange land '*anns a' Gh-aidhlig*' (in Gaelic).

When asked how she who has lived so long views life, she replies, "I've learned to live one day at a time." □

Ms. Matheson is the minister at Murray Harbour North Presbyterian Church in Montague, P.E.I.

With Fear and Great Joy

***"The two Marys went
to the tomb
because
women then,
and now,
take care of such
things."***

by Kenneth L. Gible



The Bible contains many stories of the first Easter, not just one. Each of the four Gospels has its own account. There are similarities among them, but each is distinct. Yet every Gospel account of the resurrection has one feature in common: a feature so unexpected, so unlooked-for, that most people usually don't even see it, even though it's right there in front of them. To help you see it, let me ask you a question: who first knew that Jesus was resurrected? The answer is the same in each of the Gospel accounts . . . the women.

Now at first thought, that may not strike you as unusual at all. "Yes, yes," you say, "I know that. It was women who first learned of the resurrection. So what?" Think again. Doesn't it seem somewhat odd that such a momentous event was not revealed to the people who really

counted in that society — the Roman governor, let's say, or the high priest? Or at the very least, to the men who had been so prominent during the time of Jesus' ministry — Peter, James, John? Why the women?

The Gospel writers do not often mention or acknowledge the women's presence and their faithful support of Jesus in the early days of his ministry. Unlike the male disciples, the women are nearly anonymous. One small verse refers to the women rather casually. It's found in Mark's Gospel, chapter 15, verse 40. Several women are named as being present at the crucifixion, and Mark says of them: "when [Jesus] was in Galilee [they] followed him, and ministered to him; and also many other women who came up with him to Jerusalem."

These are the ones, mostly un-

named, who are with Jesus in his last hours, as he hangs in agony on the cross. The men have fled, leaving Jesus to get on as best he can in his final moments. We hear about the women now because they are the only ones present. They stand here at the terrible place called Skull Hill, where the one they have loved squeezes out his final breaths.

What then? Some of the women (the Gospels do not agree on which of them — Matthew tells us it was two Marys) decide to visit his tomb as soon as it is permitted, on the first day of the week, at dawn. While the men are huddled behind locked doors, immobilized by grief and fear, the women are up before daylight to go to the tomb. Mary Magdalene and the other Mary do not set out to do anything extraordinary. They simply go. Why is not known, nor that important. But surely their motives were mixed.

While I was working on this article, my 10-year-old daughter Katie came into the room and began bugging me, as she sometimes likes to do when she knows I'm trying to concentrate. We got to chatting about what I was writing, and I asked her the same question that appears in the first paragraph: "Who were the ones who first knew Jesus was resurrected?" Somewhat to my surprise, she said, "The women." So I asked my follow-up question: "Why the women?" And Katie said, "Because women take care of things."

Precisely! The two Marys went to the tomb because women then, and now, take care of such things. They went because of tradition and grief and duty and love-sickness and curiosity — a whole bagful of human virtues and frailties that might best be summarized by that word we so easily toss around but seldom can define: love. I think it was love that brought them to the tomb. Not love as we sometimes think of it when we are sitting in church or reading the Bible — as a pure, undefiled, wholly sacrificial thing. But love as that motley collection of emotional attachment, obligation, romance, possessiveness, caring, self-interest, and many other noble and not-so-noble things.

Loving, as you and I do it, as people of every time and place have done it, is always more, and less, than we think it to be. Our loving is never perfectly done, because we are not perfect people. Neither were the two Marys perfect, nor was their love. But it was good-enough love. Good enough for the God whose love is perfect to reveal and entrust to them the incredible news that the one whose body they thought was in the tomb was alive. He was risen. "Go quickly," said the angels, "and tell his disciples that he has risen from the dead."

And they went. Not comprehending what it all meant, of course. Scared half to death too. As Matthew reports it: "So they departed quickly from the tomb with fear . . ."

No wonder, I dare say. You don't talk to angels at sunrise on a Sunday morning, and you don't find an empty tomb where you expected a dead body to be without quaking in your boots, without wondering if you've lost your sanity. It's good there were two of them so they could keep telling each other they really had seen and heard what they had seen and heard. And even though it was all so unbelievable they scarce dared to believe it themselves, they believed. They believed for the same reason they had come to the tomb. They believed because of love. Love makes possible things that aren't ordinarily possible.

Again, it's not absolute, flawless, perfect love I'm talking about. It's good-enough love. Good enough, in this case, to help the women say "yes" to the wonderful news they had heard. And so they left the tomb not only with fear, but as the Gospel tells us, "with fear and great joy."

Elsewhere in the Bible there is an interesting statement: "Perfect love casts out fear" (1 John 4:18). If that is so, then it follows that the reason the women left the tomb in fear was that their love wasn't perfect. And that is a comfort to me. For if the women who were entrusted with the news of resurrection did not love perfectly, then there is hope for me who also cannot love perfectly. And for

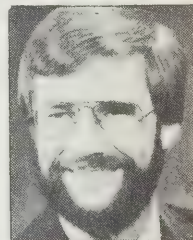
you too perhaps, if you cannot love perfectly.

Perfect love may cast out fear, but less-than-perfect love can enable us to carry on in spite of fear, in spite of doubt, in spite of disappointment and frustration. And that is cause for joy. It's the joy that comes with resurrection. It's not perfect, complete joy. After all, the resurrection of Jesus, momentous as it was, did not and has not eliminated all pain and suffering and death from the world.

For the women who found an empty tomb, the resurrection of their Lord meant that they could go on despite their fear. It meant that the forces of injustice and cruelty and death did not have the final word. Those forces were still present in the world, still capable of causing great hurt. But ultimate power belonged to God, not to them.

And this is true for us as well. We too know that God has the final say in everything. That doesn't mean we should ignore the world around us and live in some kind of mystical haze. It means rather that in our encounters with all the ills that plague us and our sisters and brothers in this world that we remember the power of the resurrection, that we not despair, that we go on, just as the women at the tomb went on despite their fear. They went with fear, but they went with great joy as well.

So do we. We go with joy. It's a joy that the world cannot give, neither can it take away. It's a joy that declares the possibility of new life for someone like you and someone like me, no matter what our past has been, no matter what tombs have held us prisoner. It's the joy of a new creation. The Lord is risen. And so are we. Thanks be to God! □



Mr. Gible is a free-lance writer, and co-pastor — with his wife, Ann — of the Arlington Church of the Brethren, Arlington, Virginia, U.S.A.

OF FREEDOM AND DISCIPLINE:

Diary of a New Day Dawning

by Stewart Gillan

SUNDAY, 11th FEBRUARY, 1990

5:00 p.m. Vilakazi St., Orlando West, Soweto

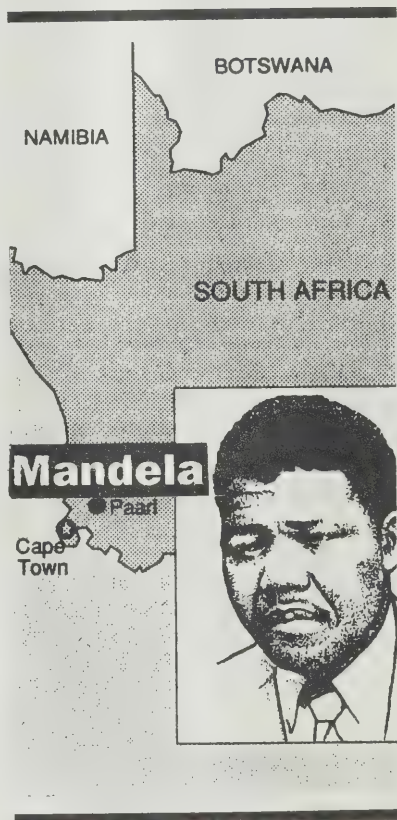
"HE'S FREE!" Abie has gone through the roof with the headline, jumping on the front seat of the car, up and down through the sun top, shaking the front page of the *Star* above the cheering crowds. His comrades are hanging out of the windows, higher than hope, shouting "Amandla! Power!" fist on fist as we go, fresh from the Jabulani Amphitheater. What a day it's been, starting this morning on the other side of Soweto with the ordination service of my good friend Nicholas Kheledi. He will be telling his grandchildren, "Yes, I was ordained on the day Nelson Mandela walked free!"

In Orlando West Vilakazi Street is a human Zambezi, jubilating with abandon. Overnight it has sprouted satellite dishes, lighting scaffolds, camera nests, TV caravans and helicopters. The crowd is drumming victory on the hood of the car. We get out and are swept away, chanting and charging through the streets, "Viva Mandela Viva!" "Long live Comrade Nelson Rolihlahla Mandela! Long live!" "Mayibuye iAfrika! Come back Africa!" It is toyi-toyi time — the jump-dance of liberation. We sing as we dance, dance as we run, banners flying. "Zabalaza uya-bizwa! Come join the struggle!" Up Vilakazi Street. Across Makhetha. Left on Kumalo. Left on Pela. Back down Vilakazi. It is pouring rain. We are breathless, and soaked to the skin. A joy immersion.

"Hela Moruti! (Pastor) Who taught you how to toyi-toyi?" shout the comrades!

"You did!" I shout back.

On Vilakazi Street the crowd has grown. Journalists, foreign and local, have surrounded the house, but banners, T-Shirts and faces are the essential media. Mandela's own face, so long hidden from us, is everywhere. So too T-shirts proclaiming, "ANC Lives! ANC Leads!" A legion of chanting COSATU workers



surges by. Two young lions of the South African Youth Congress hoist a white bedsheet: Mandela is coming! Join the ANC! Victory is Cer-

tain! There is writing on the walls: Nelson Mandela/Welcome Home/ You are a True Leader of the People/ Aluta Continua!

A reporter is talking to two old men. Trying to keep his camera dry he says, "It's too bad it had to rain on your parade." The two look at each other. Says the one, "For us Africans rain is God's blessing on the return of the chief. It is a very good sign. The heavens are open!" He smiles at his student. People's education.

Inside Mandela's home it is quieter, though no less electric. Xoliswa looks at me and says, "Aow Moruti, you are too wet! Let me get you a hot drink." We know each other from last week's march in Alexandra Township. Two women are cutting the letters A, N and C from black, green and gold construction paper. More writing for the walls. Flowers are arriving. A Japanese delegation comes and goes. In the lounge an old woman is telling stories. Madiba is coming home. "I knew him when he first came to Johannesburg," she says. The phone rings. A member of the National Reception Committee is saying that Mandela will not be coming home tonight. He will address the nation just now from Cape Town. We all turn and look at the television. . . .

"Friends, comrades and fellow South Africans, I greet you all in the name of peace, democracy and freedom for all. I stand before you not as a prophet, but as a humble servant of you, the people . . . Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands. . . . Apartheid has no future. . . . It must be ended by our own decisive mass action. . . . The factors which necessitated the armed struggle still exist today. We have no option but to continue . . . We have waited long enough. Now is the time to intensify the struggle on all fronts. . . . We call on our white compatriots to join us in the shaping of a new South Africa. The freedom movement is a political home for you too. . . . We call on the international community to continue the campaign to isolate the apartheid regime. . . . Mr. de Klerk

has gone further than any other Nationalist president in taking steps to normalize the situation. However, there are further steps as outlined in the Harare Declaration that have to be met before negotiation on the basic demands of our people can begin. I reiterate our call for the immediate ending of the State of Emergency and the freeing of all and not only some political prisoners. Only such a normalized situation, which allows for free political activity, can allow us to consult our people to obtain a mandate. . . . Universal suffrage on a common voters' roll in a united, democratic and non-racial South Africa is the only way to peace and racial harmony. . . . I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunity. It is an ideal which I hope to live for and to achieve . . . it is an ideal for which I am prepared to die."

With these words Nelson Mandela walked back into the struggle exactly where he had been taken from it 27 years ago. He spoke as a servant, revolutionary, organizer, team player, statesman, and father. People were quoting him immediately.

10:00 p.m. Greek Restaurant, Kensington, Johannesburg

There are eight of us around the table: Moruti, comrades and two Canadians visiting from Semongkong, Lesotho. We are raising a glass to Mandela and the future. It is my first champagne in South Africa, the comrades' first ever. We sing, tell stories of the day, and ask the house band if they know, "Nkosi Sikelel' iAfrika." A whitish-looking man objects to Mabuti's Mandela T-shirt. We are kind and understanding, and ask the band to play Mozart.

2:00 p.m. 4 Leander Street, Kensington

The phone rings. It is Belinda from the restaurant. "You must come back! Anthony's up on the tables

dancing! Scooter saw him and he's on the table dancing with him! You must come back!" I decline, saying the comrades have "The Jazz Pioneers" on at the house. I need not have worried about having enough sleeping places.

TUES., 13th FEBRUARY, 2:30 p.m. Soccer City, Soweto

The crowd, 150,000 strong, have been roaring for four hours, entertained and instructed by speeches, jazz, chants, the "Living Wage Choir," and people's poetry. There is a scramble on the field, journalists doing the 100-metre dash. Mandela has arrived! We are standing on the seats to see him, high with the history and potential of the moment. Mandela brings us all down to earth. His speech, in a word, is "Discipline!"

"Go back to school, and learn!" he tells the youth. "End the crime in our townships!" he tells the Lsotsis. "Unite to end this mindless violence in Natal!" he tells the UDF and Inkatha. He tells employers to agree to the demand of workers for a living wage, security forces to be absolutely impartial, and the police to join the people's march to freedom! Concerning whites: "The fears of whites must be understood and addressed. The ANC has always been as opposed to black domination as to white domination. We must convince our white compatriots by our words and actions that an apartheid-free society will be better for all South Africans." Concerning the economy: "Much has been said about our statements on nationalization and redistribution of wealth. We believe that apartheid has made a very few rich and the masses of black people poor. Black people have built South Africa's wealth. The roads. The cities. The ANC is just as committed to wealth creation as is (management), but it is committed also to the just distribution of that wealth, to right the imbalances and injustices of the past."

And then the marching orders: "Discipline! It is discipline that will win our struggle! Give the enemies of peace and liberation no excuse to

take us back to the dark ages. Go back to your schools, mines, factories and offices and build structures for the new South Africa. We are going forward! The march to freedom and justice is irreversible!"

We watch the helicopter take him off, and leave the stadium. ANC flags, banners and T-shirts are everywhere. In the dust on the windows of one bus is written, "Viva Comrade de Klerk!" We see it and laugh. He has come a long way out of his laager, with many of his own plotting against him. I am reminded of Ezekiel in the valley of dry bones. He found it all hard to believe too.

WED., 14th FEBRUARY, KENSINGTON 10:00 a.m. Darras Shopping Centre

"Your Mr. Mandela is not helping things, is he?" It is one of the local businessmen, putting up his Valentine's Day decorations. "You stirrers must be happy. Nationalize! Look at them (he points to his black workers)! I am not going to just let them take over and run my life! And I'm just the man to stop them! Face it! They're not even civilized yet!" I walk away. It is hard to hear. I know he voted, for the first time in his life, for the Democratic Party last September.

THURS., 15th FEBRUARY, Johannesburg 10:00 a.m. South African Council of Churches

"Hello Moruti, how are you?" It is Frank Chikane, looking unbelievably bright and fresh, given the pace of the past week.

"Tired! One wakes up and the euphoria is over."

"Yes," he says laughing. "The euphoria is over and there is a lot of work to be done!" □

Rev. D.S. Gillan, a minister of The Presbyterian Church in Canada is presently serving with the Paris Evangelical Church in South Africa in the parishes of Alexandra/Tembisa/Katlehong/Atteridgeville/Johannesburg.

Resurrection and Heaven

Alan P.F. Sell

“When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.”

Those words from the ancient Christian hymn, “Te Deum Laudamus,” have echoed down the centuries. They clearly link the fact of Christ’s victory at the first Easter with the idea of the believer’s access to heaven. Wisely, they do no more than this. This is a hymn of praise, not a theological treatise; jubilant affirmation, not rational speculation, is in view here.

But we do not spend all our time singing hymns of praise. Sometimes Christians are overtaken by doubt. This has been the experience even of those who are regarded as giants of the faith. Thus Martin Luther once declared that “for more than a week Christ was wholly lost to me” — a statement I find strangely reassuring, coming as it does from the author of “A safe stronghold our God is still . . .” Periods of doubt are often characterized by mental wrestling: people feel that they have to struggle through to positive affirmation.

But if Christians are not always singing hymns, they are not always doubting either. At all times, however, they are challenged to love God with all their mind. Not surprisingly, many have made the attempt in connection with Easter and heaven. What are we to make of these?

As usual, the apostle Paul knew where he stood. To him the resurrection of Jesus on the first Easter Day meant that God’s love had triumphed over sin, the grave — indeed, over all that could keep us from him. Even death, the “last enemy” had been vanquished.

This same conviction fired the sev-





seventeenth-century John Bunyan's piece of godly defiance concerning the Christian pilgrim:

*"Hobgoblin nor foul field
Can daunt his spirit;
He knows he at the end
Shall life inherit."*

Some Christians have not been content to rest in this general assurance. They have wished to know more — about the furniture of heaven or the temperature of hell! The Bible has been ransacked for clues and hints, and imagination has worked overtime on the findings.

I must confess that I find it hard to work up much enthusiasm for all of this. There are many questions to which we do not have answers. We

should not pretend that we know when clearly we do not.

For very many Christians Paul's conviction is sufficient. They would say that all the anti-God forces had their day on the first Good Friday, and they failed. God's love overcame then; and if we are held by that love now, we shall be held by it eternally.

***It is the Christian
belief that the
reality of heaven
is now; the glory
of heaven is to come.***

I do not think we need say much more than this. But note that God's love holds us *now*; and to be in his presence in heaven. Heaven, then, is not a prize for which we qualify by dying. It is a relationship with God which begins now and, so Christians believe, becomes more wonderful hereafter. Not surprisingly, Christian poets and writers have stretched language to the limit in their attempts to articulate their conviction and communicate their vision.

In the eighteenth century William Romaine declared that "To live in the Lord is heaven upon earth; to die in the Lord is heaven of heavens!" This idea comes out clearly in one of Charles Wesley's hymns:

*"Happy the souls to Jesus joined
And saved by grace alone;
Walking in all His ways, they find
Their heaven on earth begun."*

It is the Christian belief that the reality of heaven is now; the glory of heaven is to come. Even now there is life eternal; but now it is flawed, then it will be perfect: "We shall rest, and we shall see; we shall see, and we shall love; we shall love, and we shall praise" (Augustine).

Clearly, Christians do not hope in themselves; their hope is in God's saving, victorious love. The evangelical preacher Joseph Irons was quite blunt about it: "Do not tell me the ridiculous nonsense about your being as good as other people, and your not having done anybody any harm, and your being honest, and civil, and sober, and industrious; these are all very good things in their place, but

they will not do for a hope."

The Christian hope is grounded in Christ. As the Puritan Thomas Brooks wrote, it is a hope which "can see heaven through the thickest clouds; hope can see light through darkness, life through death, smiles through frowns, and glory through misery."

And, to repeat, not even death can take this hope away, for death's sting has been drawn. Such is the Christian conviction.

We hear much in these days about euthanasia, and by euthanasia we generally seem to mean "mercy-killing." Literally, euthanasia means dying well. The Anglican parson A.M. Toplady used to speak of "The euthanasia — the happy death of faith and hope." His contemporary John Wesley said of his Methodist followers, "Our people die well! The world may find fault with our opinions, but the world cannot deny that our people die well." To them, as to Christians of every age, death provided the last occasion of earthly praise and testimony.

Said Rowland Hill the elderly (and somewhat eccentric) pastor of the Surrey Chapel to one of his equally elderly church members, "If you and I don't march off soon, our friends yonder will think we have lost our way!" That is the matter of fact attitude which comes by faith and is grounded in hope.

Hence the calm and hopeful confidence, traditionally expressed in another ancient hymn, the "Nunc Dimittis:"

*"Lord now lettest thou thy servant
depart in peace:
according to thy word
For mine eyes have seen thy salvation
Which thou hast prepared: before the
face of all people."* □



Alan P.F. Sell is Chair of Christian Thought at the University of Calgary, Alberta.

An abbreviated version of this article first appeared in the *Calgary Herald*.

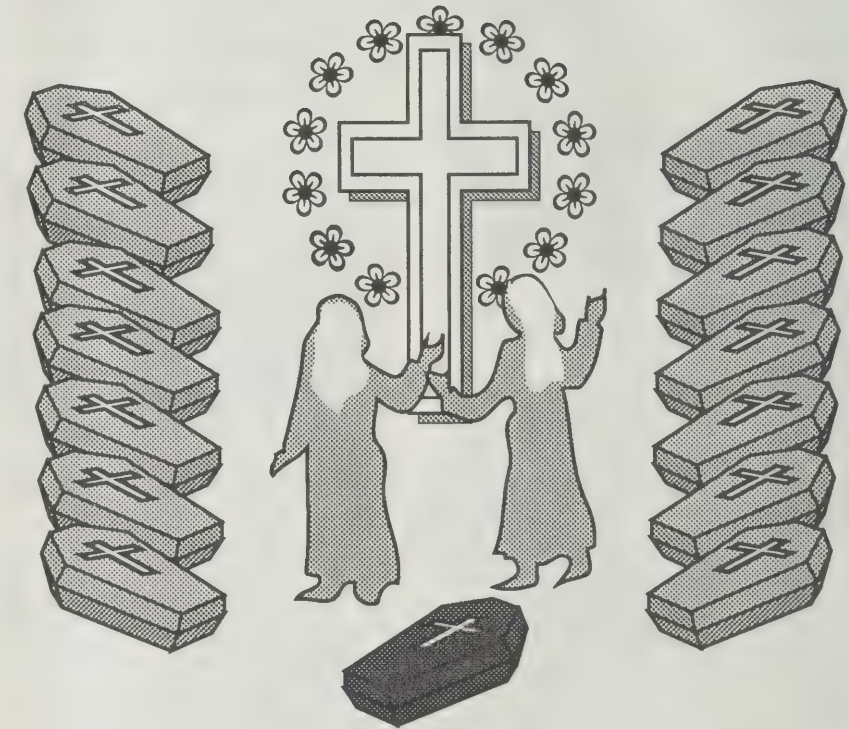
Un Vendredi-Saint de décembre

Tragédie à l'École Polytechnique de Montréal

Jean Porret

Le lundi 8 janvier est publié le premier numéro du journal étudiant *Continuum*. Une grosse page blanche en couverture sans aucun texte, ni photos comme à l'habitude. Une seule phrase: *une page de silence 6 décembre 1989*. Ainsi pour les étudiants de Polytechnique et la Communauté universitaire de Montréal, une page n'est pas tournée avec l'avènement de la nouvelle décennie. En une soirée, la plus grosse université nord-américaine, située sur un même campus, aura attiré les regards du Canada entier avec une première dont elle ne pensait jamais faire la manchette. En effet, ce soir-là, alors que tous les étudiants s'apprétaient à entrer dans les examens finaux, l'épreuve du feu fera ses victimes dans une fusillade sans précédent dans la criminalité nord-américaine. Quatorze filles, dans la fleur de l'âge, comme diront leurs amis à l'enterrement, y mourront avec leur agresseur. L'ampleur de l'évènement sera telle que le gouvernement québécois hésite à en faire un jour de deuil national. La bombe, car c'en est une n'a pas encore fini de faire parler d'elle.

Encore au début de janvier, les journaux abondent de courriers de lecteurs ou de réflexions qui traduisent sans doute la profondeur du malheur. Un journaliste américain venu couvrir l'évènement dit que de mémoire il n'a pas connu un tel impact dans la population pour des situations identiques dans son pays. Même dans les hôpitaux, les jours suivants, les autorités prennent des mesures exceptionnelles pour protéger les nouveaux-nés. Nous avons reçu à l'aumônerie des dizaines de messages et de téléphones venant d'aussi loin que d'Halifax, North Bay mais aussi de la Californie.



L'évènement que personne n'attendait

Les journaux ont longuement diffusé l'information sur les événements et je n'y reviendrai pas. Chaque jour pendant une semaine, la une était réservée à la tuerie. Puis une semaine plus tard, l'information directe s'est tue. On tournait la page pour d'autres nouvelles. Pourtant la question demeure et la réflexion guère encore avancée pour une action nouvelle.

L'impact à l'intérieur du campus m'a semblé fort différent de ce que

certains médias à sensations ont voulu nous donner. Pendant quelques jours, l'université était comme un quartier bombardé, la stupeur de la surprise a pris tout le monde de court. Mais personne pour constater les dégâts de la bombe, sinon les médias qui nous inondent d'informations plus ou moins justifiées. C'est donc bien sous l'émotion que nous l'avons vécu et pendant bien des heures nous avons cherché les bonnes stratégies à utiliser. Une équipe d'intervention d'urgence sera mise sur pied dès la nuit même sous la responsabilité du directeur du Service de Psychologie et nous nous sommes impliqués

largement avec eux pour cet aspect de notre ministère. Mais il nous a fallu plusieurs jours pour vivre les étapes de ce deuil en collectivité. Nos célébrations du dimanche puis sur semaine ont attiré plus de personnes qu'à l'habitude. La chapelle ardente où défilait tout le Montréal des gens ordinaires était remarquable de dignité. Quant aux funérailles à l'Église Notre-Dame, il y avait tout le Québec et le Canada en pleurs. De tout horizon et partout afflueront des signes d'amitié. Montréal sait pleurer et rassembler les siens. Si la température avait été plus clémente, c'est par dizaines de milliers qu'ils seraient venus.

Mais l'impact dans le milieu universitaire a été très fort. Comment? Nos universités sont des lieux de savoir et d'enseignement. Mais la qualité de la vie n'y est pas toujours. Du moins pour les étudiants qui le ressentent de plus en plus. Une enquête menée à notre université, il y a 3 ans, révélait qu'un tiers de ceux qui la fréquentaient souffrent de solitude. Un problème identique dans d'autres universités de cette taille. La bombe a fait éclater les barrières. Dans les rencontres que nous avons faites avec les victimes, il n'était pas rare de voir pleurer des professeurs devant leurs étudiants. C'est comme si tout à coup cette petite ville se rendait compte que dans ses murs vivent des hommes et des femmes qui pouvaient être aussi bien un frère, une soeur, un père, une mère. D'ailleurs, il faut relever que plus nous nous éloignons de la zone sinistrée, plus les paroles en deviennent idéologiques. Hors parmi nous, ce sont les émotions et vivre le deuil qui ont été importants.

Une deuxième impression est l'impact de la violence dans les événements et les femmes visées. Montréal n'est pas une ville de haute violence. Pour l'instant, elle est cinq fois inférieure à celle des grandes villes américaines. Tous les groupes de sécurité de l'université sont sans arme et continuent à l'être. Faire acte de violence dans un tel milieu est donc aisé et rapide. D'ailleurs tous les témoins oculaires l'ont dit; ils croyaient à une farce de fin d'année jusqu'au moment où tout a tourné au tragique. Tout a été l'oeuvre d'un seul homme qui avait décidé d'en finir avec sa vie

par un règlement de compte avec les femmes. On savait déjà que la violence conjugale était forte et déclarée. Si ce sont des femmes qui ont été touchées par cette folie, il n'est pas encore possible de dire que c'est le début d'une escalade nouvelle de violence. Mais sa portée symbolique parle par elle-même. Si la violence entraîne la violence, il serait temps de se questionner sur les processus qui y conduisent. Car après tout, comme l'ont dit certains éducateurs, j'ai dans ma classe entre autre Lépine. Il y a une identification immédiate avec les victimes et pourtant nous n'avons jamais entendu des cris de violence. Notre façon de vivre, les rapports hommes-femmes sont à repenser profondément. Il convient d'abord de connaître notre propre violence et tous les facteurs d'environnement qui y contribuent aussi. Car ici ce sont des femmes qui sont touchées, qu'en sera-t-il demain d'autres groupes? Qui désamorcera la prochaine bombe?

Malheureux comme Job

Tout l'automne le livre de Job était mon sujet d'étude et voilà que maintenant le livre est ouvert à des milliers de frères et soeurs qui se retrouvent en lui sans le nommer forcément. Les jours après la tragédie, des centaines de bouquets de fleurs avec des messages sont déposés près de l'entrée de l'école. Près d'un quart nomme Dieu. Le lendemain de la tragédie, plusieurs milliers d'étudiants sont venus pour une longue marche silencieuse. Le trajet n'était pas connu d'avance et le premier ministre Mulroney était aussi là. Or ils se retrouveront par milliers à l'Oratoire St-Joseph pour prier. Parmi eux, la grande majorité ne devait pas fréquenter ces lieux, ni même l'Église. Les activités religieuses auront ce jour-là une grande importance pour tout le monde.

Quand un jeudi soir, cinq filles avaient animé notre liturgie du souvenir sur le campus, un silence immense nous consolait. Les étudiants voulaient la simplicité avec le moins de paroles possibles. Ils avaient vu juste. Cette même semaine, des musiciens de la Faculté de Musique avaient préparé spontanément un con-

cert religieux, le requiem de Mozart, deux cantates de Bach. L'Église était pleine, beaucoup de jeunes. Un silence profond de deux heures qui devait "guérir" une jeune étudiante de la fusillade. Ainsi la religion revient dans les moments tragiques. Une psychologue spécialisée dans la criminalité et la violence nous avait averti lors de la formation à l'intervention que les personnes connaîtraient des retours vers des archaïsmes. Ce fut vrai aussi pour nous. Mais l'archaïsme dont nos émotions font aussi partie n'est pas que le tragique. Lors de la chapelle ardente, j'y ai rencontré une connaissance juive et artiste fort apprécié. Il avait connu les massacres nazis. Frères dans le tragique, mais frères tout de même.

Où était Dieu alors? Comme pasteur et directeur de l'aumônerie je l'ai cherché longuement. Mais les paroles ne suffisaient à le trouver si ce n'est de la bouche et du Livre qui nous a précédés. Alors la communauté des croyants d'ici et d'ailleurs a porté ma foi. Avec Job je ne pense pas qu'il était absent. Mais sa manifestation était dans le souvenir du passé et la foi de ceux qui nous entouraient. Pourtant au milieu de la tempête, nous avons le dimanche soir confessé notre foi en dépit du malheur.

Concluons. Si le premier numéro de *Continuum* portait une page blanche, la page suivante proposait de la part des étudiants toute une série d'articles avec des plans d'action pour que cela n'arrive plus jamais. La violence n'est jamais gratuite contrairement à ce que certains veulent dire. Elle a des racines et des pousses. Il faut maintenant découvrir notre avenir. Car demain ne doit plus être hier. Peut-être bien que Job dans sa lutte farouche contre ses amis destructeurs n'avait pas qu'un faux pessimisme. Mais il ne pouvait croire à la Sagesse de l'homme. Et Dieu de lui répondre que la crainte de Dieu est la sagesse. Fuir le mal et rechercher le bien, voilà la sagesse. Pour beaucoup de nos contemporains, la crainte de Dieu ne veut rien dire du tout. Fuir le mal et rechercher le bien est une action possible pour tous. Il faut l'actualiser alors dans nos vies. □

Porret est Directeur, Aumônerie, Université de Montréal.

A Good Friday in December:

A Tragedy at L'Ecole Polytechnique, University of Montreal • by Jean Porret

(Translated from the French by Jacqueline Frioud and Roberta Clare).

The student newspaper at the University of Montreal, *Continuum*, published its first issue of the new year on January 8. The front page was blank. No text, no pictures appeared; only a single sentence: "A Page of Silence, December 6th, 1989." For students at L'ecole Polytechnique, and the larger University of Montreal community on the brink of a new decade, this page remains unturned.

On one evening, the largest North American university located on a single campus caught the attention of the entire country with a "first" that it could never have anticipated. That evening, when the university was getting ready for the final exams, students were gunned down in a tragedy unprecedented in North American criminal history. Fourteen women and their attacker died "in the prime of their lives" as friends would later say at their funerals. It was a tragedy so great that the Quebec Government would consider a national day of remembrance. The impact of this event will continue to raise important issues for some time to come.

At the beginning of January, newspapers were still publishing a substantial number of letters from readers expressing their profound grief. An American journalist covering the event said that he had never witnessed the impact of a tragedy to such an extent in his own country. Even the hospitals, days later, were taking exceptional measures to protect newborns. The Chaplaincy Service received dozens of messages and telephone calls as far away as Halifax, North Bay and even California.

The newspapers reported these

events at great length, so I won't repeat them. The tragedy remained the top headline for a week. And when other news pushed its way to the front pages, the issues remained unresolved.

It seemed to me that the impact on campus was quite different from what the sensational media coverage depicted. For several days, the university was like a war zone. It was as if a bomb had been dropped on the campus. Even the media couldn't really grasp the intensity of the tragedy, the shock was so great! Having witnessed the first few hours after the killings, it took us several more hours to decide how we as chaplains were going to handle the situation. We were part of an emergency team that was set up that very night by the Service de Psychologie (counselling services). Our work continued for many days as the university community collectively experienced the many stages of mourning.

Our Sunday and weekly worship services attracted more people than usual. With remarkable dignity people from all over Montreal filed into the university chapel to pay their last respects. All of Quebec and Canada were at the funeral in L'eglise Notre-Dame, at least in spirit, weeping. Montreal repends to crises. Had the weather not been so inclement, tens of thousands would have come out.

The university community was hit hard. How hard? Our universities are places of knowledge and teaching. But the quality of life is not always there and students are experiencing this more and more. A study undertaken at the University of Montreal three years ago revealed that one-

third of the students were suffering from loneliness: a problem not uncommon at large universities.

But this tragedy broke down the barriers. During the meetings we had with the victims of the shootings, it was not unusual to see professors crying in front of their students. It was as if suddenly this large university community discovered that within its walls lived men and women who could be a brother, a sister, a father, a mother. However, it's important to point out that the further one is from the tragedy itself, the more ideological one's words become. For those of us on the campus, our reality was coming to terms with our emotions and living out the mourning process.

A second observation concerns the violence of this act and the fact that women were singled out. Montreal's crime rate is five times lower than that of large American cities. Even after the killings in December, security guards at the University of Montreal were still unarmed. It is easy to get away with an act of violence on the campus. At first, eyewitnesses thought this was an end-of-the-year prank. And then it turned tragic. It was the act of a single man who decided to end his life by settling his accounts with women.

If women were the target of this tragedy, can we say that it marked the beginning of a new wave of violence? The extent of this symbolic act speaks for itself. If violence leads to violence, then it's time we take a long, hard look at it. As some educators have said, "I have several Mr. Lepines in my class." We immediately identify with the victims and yet we have never really heard their cries. The ways we relate as men and women need to be profoundly rethought. We must begin by understanding our own violence and all the environmental factors that contribute to it. In this case, women were singled out. What group will it be tomorrow?

"Malheureux comme Job"

Throughout the fall, our Bible Study focused on the Book of Job. Now thousands of brothers and sisters found themselves identifying with Job's situation without even realizing

it. For days after the tragedy, hundreds of bouquets were dropped off at the entrance to L'ecole Polytechnique. Nearly a quarter of the messages that were tucked into the flowers mentioned God. The day after the tragedy, several thousand students participated in a silent, impromptu vigil that led them to St. Joseph's Oratory for prayer. Prime Minister Brian Mulroney marched with the students. Most of the crowd had never been to the Oratory or even visited a church.

It seemed that religious activities were of primary importance to everyone that day. Five young women led a liturgy of remembrance for the campus community. A profound silence consoled us. The students wanted a simple service with as few words as possible. An appropriate choice. Also that week, musicians from the Faculty of Music spontaneously prepared a concert of religious music including Mozart's *Requiem* and two Bach Cantatas. The church was full of young people. A profound two-hour service of silence was intended to heal one of the young victims of the shootings. And so reli-

gion comes back into our lives in tragic moments!

A psychologist, a specialist in crime and violence, had warned the emergency team that we could expect people to experience a return to the archaic (i.e., a primeval, spiritual or religious instinct). This drive included all our emotions not just the tragic. During the chapel visitations, I met an old acquaintance — a well-known Jewish artist who had witnessed the Nazi massacres. In this moment, the two of us were united — brothers in tragedy.

So where was God in all this? As a pastor and Director of Chaplaincy, I searched long and hard for him. But our words alone were not enough. Only with the Bible and the faith testimonies of other people could we begin to find a real answer. The community of believers in all places and in all times supported my faith during this period. I don't believe God had deserted us, just as I don't believe God had deserted Job. God's presence could be found in remembering the past and in the faith of those who surround us. On the Sunday night following the killings, each of us

confessed our faith despite the tragedy.

Let us conclude: If the first issue of *Continuum* carried a blank front page, the following page was full of proposals for a series of articles calling for plans of action to ensure that this tragedy never be repeated. Contrary to what many people say — violence may be senseless, but it carries a heavy price. It has roots and it has sprouts.

And now we must look to our future to ensure such tragedies are never repeated. It is possible that in his determined struggle against his friends Job did more than espouse a false pessimism. He just could not believe in the wisdom of man. And God himself replied that the fear of God is the only Wisdom. To flee from evil and to search for the good — that is Wisdom. For many of our contemporaries, of course, the fear of God means nothing. But to flee from evil and look for the good is a possibility open to everyone. In other words, it's up to each of us to make it a reality in our lives. □

The author is Director of Chaplaincy, University of Montreal.

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C. William Nichols, *The Gifts We Bring*, Vol. 2
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BOOKS

**Kids, Drugs, and Booze —
Survival Strategies for Parents** by
Sheila Moynihan & Colleen Dragan.
MacMillan of Canada, 1990, \$16.95.

This is a book which should be available to Canadians who are or should be concerned about the use and abuse of drugs, particularly by children and adolescents. Sheila Moynihan is a counsellor in Alcohol and Drug Programmes, Ministry of Health, British Columbia, and Colleen Dragan is a journalist and writer. The competence of both is evident.

The extent of the drug problem is indicated by the statistics (for B.C.) in the foreword by Dr. Carl Stroh of the Ministry of Health. The nature of the problem and the suggestions for dealing with it are applicable anywhere. The 206 pages comprise 134 pages of text, two appendices and a brief bibliography. Appendix I contains some advice on finding help, followed by a comprehensive directory of counselling and treatment facilities, province by province. Appendix II (pp. 185-205) gives a good deal of information in lay language about 13 different families of drugs (including alcohol), and their effects.

The text develops a systematic and practical approach to the problem and its solution. It begins with recognition of the problem, using a detailed check-list of signs and symptoms. This is followed by a section on "Dealing with your feelings." One of the most useful features of the book is the attention given to the development of perspective on the interplay of emotions and attitudes between parent and child. One of the first tasks of parents is to recognize and deal with the emotions, assumptions, and attitudes, that aggravate the situation, or that prevent them from providing the help and counsel that is constructive and most likely to be effective. The sections on division of responsibility, on "enabling," and on "strategies" are particularly pertinent.

Seven of the nine chapters of the text contain one or more "Action Guides" which are exercises "to help you to . . . sit down and think

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DRAW ON OUR RESOURCES

about how you want to solve problems." Some readers will think them too elementary. Others will find them useful. Many affected parents will appreciate the chapter "Reclaiming your Life." The final chapter is on "Why Kids do Drugs." It may seem strange to leave this to the end; perhaps it is because parents tend to get bogged down in this question rather than starting the process that the book recommends.

This is a paperback that is worth having in your church library.

B. H. McNeel

Dr. McNeel is a psychiatrist and regular columnist in the *Record*.

Merchants of Misery by Victor Malarek
Macmillan of Canada,
1989. \$24.95.

The importance of this book is in its subtitle: *Inside Canada's Illegal Drug Scene*. For the average Canadian, content to locate the worst effects of drug abuse below the U.S. border, the book will be an eye-opener. Malarek divides his book by drug type,

describing the source, manufacture and physiological effect through often chilling understatement. What makes the work riveting to a Canadian are the streets in every major city where the drug trade thrives. Names and locations have not been changed to protect the innocent. I was astonished to see that a nightclub two blocks from my home was a major conduit for cocaine. The nearby "shooting-gallery" so recently closed was a few feet from the public school my daughter will attend. Please understand I live in a decent neighbourhood like most readers of the *Record* and this is precisely Malarek's point: "From crack houses and shooting galleries to posh nightclubs and middle-class homes, Canada has become, by some accounts, one of the most drug oriented countries in the Western world."

Malarek is a journalist by trade and so the writing is pithy and to the point. Not to be missed is his opposition to the common proposal to legalize the drug trade in order to remove

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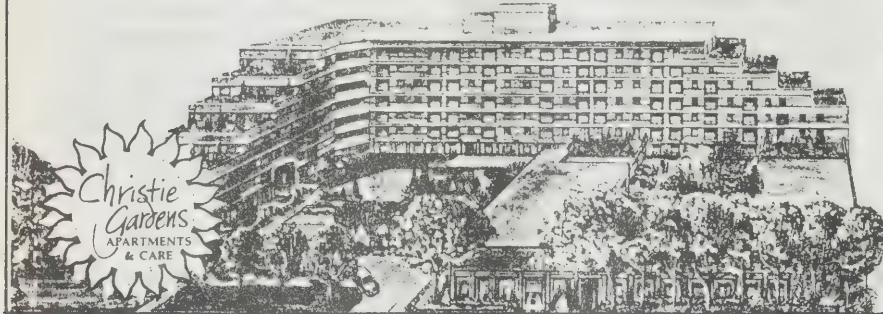
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Books

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it from the hands of organized crime. If my generation ever believed there was some romance to drugs or that a few joints were a victimless crime, this book will end the illusion. For this alone the book is recommended.

Merchants of Misery is more than a little short on solutions. There are almost no successful rehabilitations recorded here and many failures. Malarek thinks little of existing programmes to break the addictive cycle of dependency, greed and violence. The only victories come from public awareness. This is the goal of his book. But here is where the difference between reporter and reformer is so clear. The moral vacuum at the foundation of the whole scourge he competently reports, but the harder questions about solutions and rehabilitation will have to come from someone else.

Michael Farris

Michael Farris is interim-minister at Gateway Community Church in Toronto.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Dance on the Earth — A Memoir
by Margaret Laurence. McClelland & Stewart Inc., Toronto, 1989.
\$26.95.

This is the final work by Margaret Laurence, one of Canada's best known writers. She compiled it shortly before her death. An easily read story line unfolds a fascinating life lived in Manitoba, Africa, England and back to Canada where she lived her final years in Lakefield, Ontario.

It is a celebration of her life, influenced in a very positive way by her three mothers: her birth mother, her stepmother (who was also her aunt) and her mother-in-law. Her two children were also a great source of joy to her.

Writing, obviously the all-consuming interest in her life, seemed to

come before everything else, and in fact was the reason she found it necessary to separate from her husband. I had a little trouble following her rationale in that area! She drew much support and strength from other women writers.

Much of her writing reflects her deep concern for humanity and for all God's creatures. We would all do well to have her passionate hatred of war and desire to work for a safe and protected environment.

She considered herself to be a very religious person and she received much strength from her faith. However, I had difficulty with some of her rather liberal views of Christianity.

Whether a Margaret Laurence fan or not you'll enjoy reading this book by one of Canada's greatest writers.

Audrey Little

Mrs. Little is a teacher in Cambridge, Ontario.

The Parables of Judgment, by Robert Farrar Capon. William B. Eerdmans Publishing Company, Grand Rapids 1989.

The Parables of Judgment is the first book I have read by Capon, but it certainly won't be the last. His style and approach are lively and engaging, and his insights are often fresh and provocative. He sees the chief interpretive principle of Jesus' parables of judgment as "inclusion before exclusion," that is, "no one is kicked out who wasn't already in." The difference between the blessed and the cursed is that the blessed have accepted their acceptance, while the cursed have rejected it. God has already taken away the sin of the entire world, and one's moral goodness, spiritual stature, or any other accomplishment are simply irrelevant to God's acceptance. All that counts is the faith and the trust in the God who has already laid on the celebratory party. The kingdom is always offered to the little, the lost and the losers . . . and no one can say when the closing date comes. Even in the parables of judgment, Capon sees grace as primary.

Capon has no patience with the "fundamentally mischievous" distinction between the "Jesus of history" and the "Christ of faith." He re-

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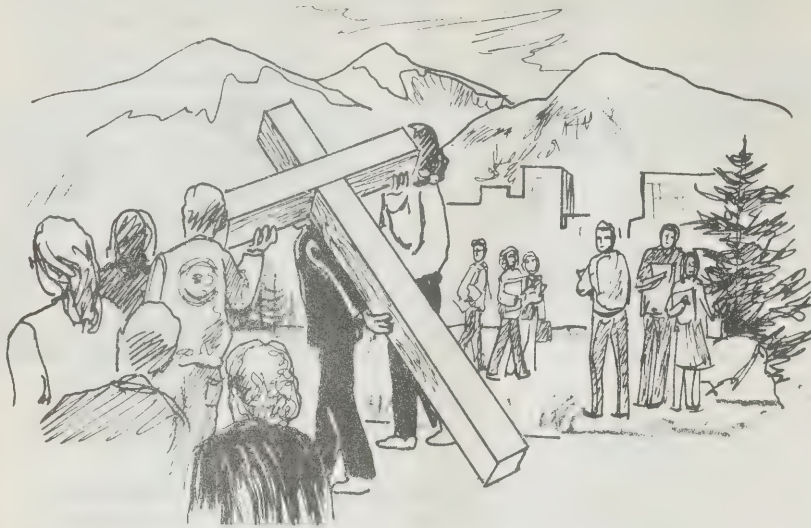
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If the Cross is made Public?



by Arthur Van Seters

It happened on Good Friday. The University of British Columbia campus was not in full swing but students, faculty and others still crisscrossed between buildings. What they did not expect to see was a small group of Christians from Vancouver School of Theology and some of the campus churches bearing a large wooden cross. The clergy were conspicuously robed. The procession stopped at five stations: Student Union Building, Health Sciences Centre, Main Library, Asian Centre, Museum of Anthropology and then back to VST's Epiphany Chapel. At each place there were bidding prayers (specific to each place), a period of silent prayer and a concluding prayer.

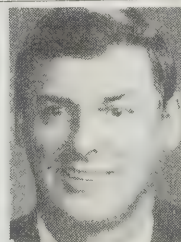
Reactions were varied. Some thought the action funny. Others seemed to feel appreciation; they stopped to watch or temporarily joined in. Some went out of their way to avoid the procession, deliberately crossing the street. Children out for an afternoon walk with their parents wanted to ask questions. "What are they doing?" "Why are they wearing those clothes?" "Why are they carrying that wood?" (Did their questions later produce a deeper conversation?)

But the overwhelming sense among the cross-bearing band was one of silence. It was a strange si-

lence, enigmatic perhaps. It was the silence of a secular society that doesn't know what to do when an unadorned cross travels into public places.

It makes you wonder also whether the cross of Jesus, as it was lugged by him or Simon of Cyrene, was part of a noisy, jostling parade as in the movies. Most likely not. Then too some laughed, others were concerned. Some avoided the whole thing and others heard the questions. Most went on with their business and the victims felt an awful silence.

Churches and seminaries who process with the cross are not protesting but interceding. As a royal priesthood, the church offers its prayers for the world in the name of the crucified. It is an uncomfortable act in a world that seeks to keep religion inside a sanctuary. It also feels conspicuous to a church accustomed to sharing its faith mostly within the same sanctuary. □



Dr. Van Seters is a Presbyterian minister presently serving as Principal of the Vancouver School of Theology.

Books

continued from previous page

pudiates the "narrow tunnel vision" of the biblical scholar, and insists on treating the whole of scripture with the theologian's "free-ranging regard." So the Johannine and Pauline evidence is treated alongside that of the Synoptics. Capon is excellent at setting the parables into context, and bringing out the relevance of their setting and timing in Jesus' ministry.

Preachers will enjoy this fresh commentary. Capon reminds us how frequently we pay lip-service to "amazing grace" while expecting to be rewarded for our works. The dying/rising Saviour reigns in the "midst of universal shipwreck." Jesus, he tells us, "saves the world in its death, not out of it." We give the world the message that it can be saved only if it gets its act together, when everyone knows that the world never has and never will get its act together. The world, as always, is going down the drain, and "only a Saviour who is working at the bottom of the drain can redeem it."

Capon is an Episcopalian priest, former professor of Greek and dogmatic theology at the Mercer School of Theology, and a freelance writer. Buy his book! It will stir your imagination when you come to preach or teach on one of the parables of judgment.

Patricia Kendall Shaver

Mrs. Shaver is minister of the Appin-Melbourne Pastoral Charge in Ontario.

The Future of the Church: Where are we headed? by Douglas John Hall. United Church Publishing House, Toronto, 1989. \$12.95

Doug Hall has spent a lifetime worrying about the future of the Church. As this book indicates, it has been a life well spent. With the possible exception of Gregory Baum, Hall is Canada's most prolific theologian. Currently a colleague of Baum's at McGill's Faculty of Religious Studies, he is the author of more than a dozen books and numerous articles. The photograph on the back cover of this book reveals one of the lasting influences on Hall's thought and life. He is reading *Reinhold Niebuhr and the Issues of our Time*. continued

From the days of his graduate studies at Union Seminary in New York until the publication of this book, Hall has attempted to follow the direction pointed to by Niebuhr in bringing the hope of the Christian Gospel into intimate conversation with the real needs of the world. He has taken pains to be contextual about his understanding of those needs. This book speaks out of Hall's experience as a Canadian Christian who belongs to the United Church of Canada. He deals with many of the issues currently under heated debate within that denomination. His views will not be shared by all. But he does push his discussion beyond the specifics of the issues to the level of foundational beliefs. "The note sounded here is the foundational one," Hall promises on the jacket of this book, "the great major chord of Christian hope: that God will be faithful, come what may; that the Church of Jesus Christ will be wherever, implicitly or explicitly, there is trust in that God."

Hall is convinced that the Church, especially as manifest in North America, is out of tune. She has shifted from her true foundation. She puts her trust in the culture and values of Christendom rather than in the Gospel of Jesus Christ. As Christendom dies, many see the Church dying. For Hall, however, it is from the ruins of Christendom that the true Church rises, a Church marked by her trust in Christ.

Hall is an entertaining writer. He blends story and reflection well. The various chapters were first delivered as lectures and the author wisely has kept much of the immediacy of the oral presentation in his text. I have some quarrels with his caricature of south-western Ontario Presbyterianism in the autobiographical sections (he grew up in the Methodist wing of the United Church). They do, however, provide a vivid setting for his critique of Christendom, Canadian-style, and for his passionate argument that the end of Christendom could be a new beginning for the Church.

Brian J. Fraser

Dr. Fraser is Dean of St. Andrew's Hall, Vancouver School of Theology.

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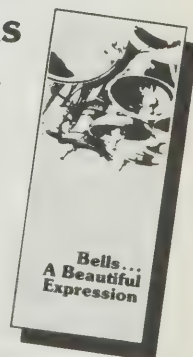
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YOU WERE ASKING?

Tony Plomp



Are ministers "members?"

Perhaps you could comment sometime on the "location of a minister's membership". I know of several clergy who still "have" their memberships in their home churches. To me that is a "non-possibility."

You are right. Ministers are members of the presbytery once they have been called and ordained to the ministry of Word and Sacraments. They are under their presbytery's pastoral care and discipline. They are no longer members of any congregation. In some sense, the presbytery is their "congregation" and they are responsible to it as a member of a congregation is responsible to the session. It is impossible, therefore, to continue membership in the church in which the minister grew up. One can appreciate the desire to attempt to do so for nostalgic or sentimental reasons, but it can only be a fiction.

Yet, as with so much else, there are always exceptions. One that comes to mind involves ministers on the appendix to the roll of presbytery. They may have retired or chosen to enter another occupation. Such persons are quite free to become members of a local congregation. Many of them are, and they give valuable service in the leadership of their churches. Some may even return to their "home churches," to support the people who at one time supported them.

Another exception is the case of ministers who are not called by or appointed to a congregation. They may be involved in "cognate" work, such as chaplaincy, teaching in Bible or theological colleges, special inner-city ministry and the like. The 113th Assembly noted that such individuals "should be associated with a congregation," even though such association should not detract from the fact that they are primarily under the care and discipline of the presbytery. Such ministers fall under the category of "ministers-in-association" with

local congregations. They share in all the rights and privileges exercised by all other members of the church, including being elected to the office of ruling elder. They are also encouraged to provide whatever service they can to the congregation. An agreement as to the nature of the service the minister-in-association will offer to the congregation and its pastor must be drawn up and submitted to presbytery for approval.

In short, then, with the exceptions noted, ministers called and serving in congregations cannot retain their memberships in their home congregations. It's impossible.



Will we be judged by God on the disposal of our estate? What I mean is, if one's children and grandchildren have rejected their Christian inheritance, will we be damned if we give them material wealth, knowing that it would not benefit the Kingdom?

You raise an issue that is obviously troubling your conscience and I have no easy answer. When it comes to the disposal of one's estate, I believe more church members should consider leaving parts of it for the work of Christ through the Church or some other institution. It has always disturbed me to see how many people of means, including some clergy, leave nothing in their wills (if they have made them out and that is not always

the case!) to be used in the advancement of Christ's cause. I would most certainly encourage you to leave a proportion of your estate for that purpose.

Your children are no longer part of the Church and, in your words, are living a "non-Christian life-style." Should they be excluded from your will? They are still your children, whether they are Christians or not. I am sure that you still love them and seek the best for them. If you are quite sure that they are going to use their inheritance frivolously and completely irresponsibly, then perhaps you should withhold it from them and seek out those who will use it to better purposes. But can you be so sure? Are your children drunkards? Are they using their resources as the Prodigal Son did in the parable? Or do they simply no longer attend church? Only you can answer that. At the same time, you should never use the threat of disinheritance over your children in order to force them into some sort of profession of faith. Faith is a gift and cannot be forced. To try to force that issue puts one in danger of making hypocrites out of one's children.

Is it not also possible that in the years to come your children will return to their Christian roots? You may never see this with earthly eyes, but who is to say that God's Spirit will not move them to repentance and new life in Christ?

Our God has revealed himself in Christ as a loving God. When you finally make out your will, do it prayerfully and commit your decision, whatever it may be, to the good will and purposes of a gracious God and have faith to believe that "there is now no condemnation for those who are in Christ Jesus" (Romans 8:1). □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Letters

continued from page 7.

Dunnville, Ontario, they would take my temperature. English-speaking people in Quebec are the most privileged minority in Canada, if not the western world.

The Quebec language law is a pussycat. After seven years in Montreal my sense is that English is more common, both in the private and public sectors than it was when I came.

People talk as if English were an endangered species, like the Pandas, and French an infectious disease, a plague against which we must all be vaccinated in childhood. The entirely reasonable claim of French Canadians that they be able to do business with their own government in their own language becomes a threat to the core of our being.

To say that francophones are just another linguistic minority is to admit one's slavery to the present. Whatever the legal niceties may indicate, this country was built on a series of compromises between French and English Canadians. There are two founding peoples, and only two. The people who came before have been ignored, and wrongly so. Those who came later, including my parents, came to a country that rested on the bargain of 1867. To argue otherwise is to forget who we were; worse, it is to articulate the arrogance of the strong.

In the New Testament Paul argued long and hard against those who held that one had to be a Jew before one could be a Christian. Not at all, he said. God accepts us, just as we are, Jew or Greek, slave or free, man or woman, we are all one in Christ Jesus. If God accepts us as we are, can we not accept each other in the same way? And if we accept each other as we are, do we not accept the bargain of 1867, as it was, consistently in my view, expanded in the acceptance of official bilingualism? Official bilingualism does not mean everyone must be bilingual, but that governments, within reason, should provide bilingual services. Such a minimal courtesy is a trifle to the strong but it could make or break this country.

*Geoffrey Johnston,
Montreal, Quebec.*

But not worth killing for!

When I read Elizabeth Achtemeier's article "Truth worth dying for," in the February *Record*, I felt a twinge of fear. And when I read, in previous months, angry letters denouncing missionaries for their less than pure doctrine I saw rise up before me the anguished souls of the millions who have been silenced, shunned, excommunicated, tortured, even killed because their doctrine was less than pure in the eyes of their neighbours. It may be that I was disproportionately frightened by these unbidden spirits. Or maybe not . . .

I agree with Dr. Achtemeier that Truth is probably not relative. What needs clarifying, is whether or not our grasp of that truth is equally certain and sure.

Therefore I caution Dr. Achtemeier, whose scholarship and faith I respect deeply, and I caution those whose heads might have nodded for the wrong reasons at her well-reasoned article, that ultimate Truth must never be confused with either the doctrines or systems, or Churches which attempt to pay service to Truth. Truth is God alone who is "higher than our thoughts, and greater than our ways." To the extent that I or anyone else will misperceive, mis-state that Truth, to that same extent we ought to be open to wondering whether others who serve different deities might not in fact be possibly serving Truth, just as we who



**"The real big job wasn't
SLAYING Goliath — it was
BURYING him!"**

claim to serve Truth often miss the mark by a country mile. Tolerance and careful listening do not mean that we are not taking God seriously; it means that we are taking ourselves somewhat less seriously.

*James Patterson,
Baie d'Urfe, Quebec.*

Down the wrong road

"Truth worth dying for" by Elizabeth Achtemeier (February *Record*) was excellent and inspirational.

In contrast, "Faith and Values in Senior Adulthood" by Creola Simpson was extremely disturbing. Why not references from the Bible instead of apparent humanist theorists' expressions desecrating the faith of our fathers?

I left (with thousands of others) another mainline church after 46 years association and active membership due to abandonment of biblical base for teachings. As an adherent supporter, I hope the Presbyterian Church is not headed in the same worldly direction.

*J. Alvin Speers,
Calgary, Alberta.*

Confused

Eastern Europe is experiencing change — political, social, and even religious.

The people are reported to be flocking to the churches. What churches? For decades we have been taught that church buildings, especially in atheistic Russia, had been converted into museums.

When we heard about a few congregations continuing to worship, we were informed that they were composed of some old women. So those scattered buildings — kept open by old women — are now available for people to flock to?

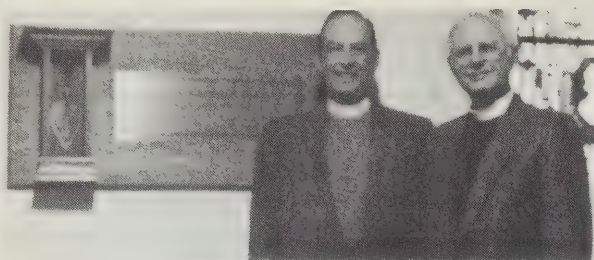
*D. A. MacLennan,
Mississauga, Ontario.*

Billy Graham razzmatazz

I read with interest the Lausanne II article in the October, 1989 *Record*. But it is unfair to connect the word "razzmatazz" with Billy Graham, as the author did in describing some aspects of the gathering.

*Alice Self,
Willowdale, Ontario.*

PEOPLE AND PLACES



100 YEARS OF WORSHIP in their present church building was celebrated by the congregation of St. Andrew's Church, Victoria, B.C., on Jan. 7. Dr. J.J. H. Morris, guest preacher, and Dr. John Allan, minister of St. Andrew's, are pictured next to a plaque which was unveiled during the celebrations. The plaque is in memory of the Hon. John Robson, an elder of St. Andrew's, who became Premier of British Columbia during the time the church was being constructed. He was chairman of the building committee 100 years ago and his work and financial assistance played a large part in the building of the church. The memorial includes the silver trowel that was used by Mr. Robson in the laying of the cornerstone.



THE TITLE OF "Minister Emeritus" was conferred upon the Rev. Ian P. MacSween on Jan. 14 by the congregation of Strathcona Church, Edmonton, who also presented him with a plaque. Mr. MacSween is pictured with Mrs. M. Scott, clerk of session, and the Rev. G. Haynes, minister of Strathcona Church.



MRS. JESSIE GIBSON celebrated her 98th birthday and the 55th anniversary of her membership in the W.M.S. at a special party in her honour on Nov. 14. Mrs. Gibson is a member of St. Andrew's Church, Stratford, Ont.



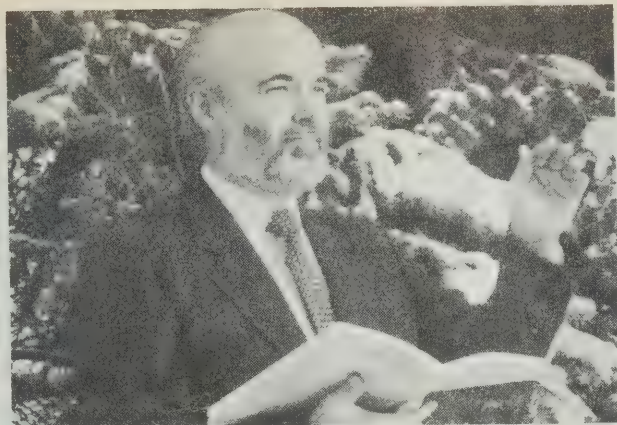
THE CONGREGATION OF St. Andrew's Church, Windsor, Ont., presented Miss Gertrude Robertson with flowers in honour of her 100th birthday, Jan., 26. Miss Robertson, a long-time member of the congregation and W.M.S., is pictured (centre) with Mrs. Edith Milne and Mrs. Dorothy Carberry. All three women belonged to the former Alexander Bartlet W.M.S. Auxiliary at St. Andrew's.



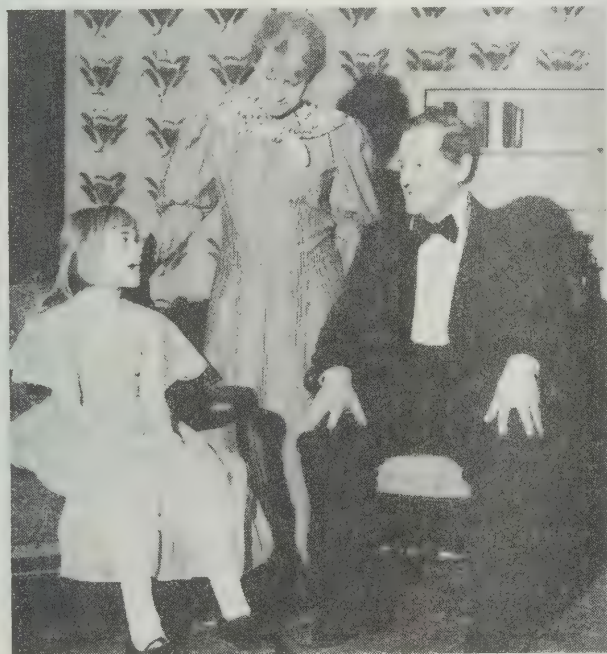
NEW CHOIR GOWNS were purchased for Christmas, 1989 by Knox Church, Meaford, Ont. The Rev. Ian Raeburn Gibson is pictured with choir members Greta Jong Kind, Peggy Macdonald, Pat Murray, Eleanor Smith, Rose Perks, Isabel Cramp, Elva Clarke, and (front, centre) organist/choir director, Eleanor McDougall.



PICTURED ARE the junior choir of St. Andrew's Church, Ottawa, and their directors and accompanists who presented a production of "Oh, Jonah" by Alan Pote during a regular service of worship last fall. The choir was directed by Julie Reid-Chin and Douglas Gibson, and accompanied by pianist Richard Leblanc, assisted by Margo Brearley.



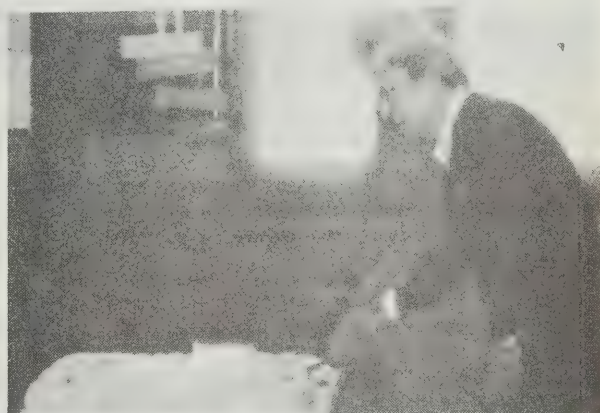
PICTURED IS the Rev. Ronald Schroeder, minister of Knox Church, Lloydminster, B.C., who realized a long-time dream when he conducted a 65-voice choir in selections from Messiah by George Frideric Handel last December. Mr. Schroeder, who first sang parts of Messiah during his college days, realized that the voices needed to perform the oratorio were available in the Lloydminster area after he conducted a local choir at a carol festival in 1988. His rehearsal call met with enthusiastic response and by October, 1989 over 60 people, of various ages and backgrounds, had answered his call. More than 600 people braved icy conditions to attend the performance at First Lutheran Church, Lloydminster. The obvious popularity of the concert has led to another performance of selections from the oratorio scheduled for Palm Sunday.



TO CONCLUDE THE CENTENNIAL celebrations of its present church building St. John's Church, Cornwall, Ont., presented a Dinner Theatre, featuring the play, "A Cornerstone," written by Ron Sullivan, a member of the congregation. The play recalled the laying of the cornerstone and the opening of the building for public worship in 1889. It was dedicated to Miss Lillian Ross, St. John's oldest member, who was nine-years-old at that time. Pictured, Melissa Nixon as Miss Ross, converses with the Rev. Neil MacNish (minister of St. John's in 1889) portrayed by John Wright, while Mrs. MacNish (Moira MacLeod) looks on.



THE CHURCH OF ST. JOHN AND ST. STEPHEN, Saint John, N.B., recently celebrated the 25th anniversary of the present church edifice. Guest speaker was the Rev. B. David Hostetter of New York, who was minister when the building was erected. Previously, the congregation had worshipped at St. Stephen's Church (founded in 1836) and merged with St. John's Church in 1917. Dr. Philip J. Lee, present minister of the congregation, conducted the service, and the special music included a hymn written for the occasion by Mr. Hostetter. A reception was held in MacLaren Memorial Hall. Pictured, Dr. Douglas Smith (left), chairman of the anniversary celebrations, invites Mr. Hostetter to cut the anniversary cake.



THE 90th ANNIVERSARY of Knox Church, Cranbrook, B.C., was celebrated by members and friends of the congregation throughout 1989. In honour of the 75th anniversary of the W.M.S. (WD), the Evening Guild of Knox held the first events — Thank-offering Services the morning and evening of May 7. A former minister of the congregation the Rev. Barry Forsyth, took the pulpit on August 13 and conducted a Service of Baptism on August 20. On Sept. 23, an anniversary dinner was held in a local hotel. The Rev. Jack Mills, Moderator of the Synod of B.C., was guest speaker at the dinner and at the worship service the following morning. An informal supper on Dec. 9 preceded the actual anniversary date of Dec. 10. Another former minister of the congregation, the Rev. George Johnston, Superintendent for Missions for Alberta and the North, conducted a Communion Service on Dec. 10. At a lunch which followed the service, an anniversary cake was cut by two senior members of the church, Mrs. H. McClure and Mrs. Mary Little. A written history and two picture albums spanning the 90 years have been compiled.

continued

People and Places

continued from previous page



A PAIR OF CANDELABRA were dedicated to the Glory of God at Melville Church, Brussels, Ont., by the Rev. Carolyn McAvoy. The candelabra were a gift from the family of Clarke and Hazel Matheson in memory of their parents' faithful service to Melville Church. Pictured, from left to right, are: Jim Mair, elder; Ian Matheson; the Rev. Carolyn McAvoy; Jean Ross; Murray Matheson.



THE CONGREGATION OF Knox Church, Listowel, Ont., recognized 25 years of service in The Presbyterian Church of Canada (the last eight and one-half at Knox, Listowel) by the Rev. Vern Tozer with the presentation of a new gown and hood. Mr. Tozer also received a portrait of himself in his new robe, and his wife, Pauline, received a bouquet of red roses in recognition of her contributions to the church. Pictured with the Tozers are Derek R. Nind (far left), who assisted in the presentation, and elder Richard Thompson, who made the presentation.



THE CONGREGATION OF St. Andrew's Church, Windsor, Ont., honoured Mrs. Hannah Stevens on her 100th birthday, Oct. 22, with the presentation of a corsage and scroll. Mrs. Stevens has been an active member of St. Andrew's for 65 years and is a long-time W.M.S. member. She is pictured with three generations of her family.



A RECEPTION WAS HELD for Jim and Peggy Ballard in honour of their 50th wedding anniversary in their home church of St. Andrew's, Warkworth, Ont., Sept. 24.



A "WINDOW OF APPRECIATION" was dedicated at the Presbyterian Church in Barnesville, Ont., in honour of Mr. and Mrs. Jim Ballard, as a "thank-you" for their 14 years of faithful service in the Hampton and Barnesville charge, on August 11. The Ballards, who live in Campbellford, Ont., were present for the dedication and were welcomed by their many friends in the area. A reception was held in Curry Hall after the service.

Jerry Hames to edit *Episcopal Life*

Jerry Hames, former editor of the *Canadian Churchman* and *Anglican Journal*, has been appointed editor of *Episcopal Life*, the new publication of the Episcopal Church in the U.S.A. Mr. Hames assumed his duties at the beginning of this year at the Episcopal Church Center in New York.

Mr. Hames joined the staff of the Anglican Church of Canada in 1967, after several years as a reporter with various Ontario newspapers. He joined the staff of the *Churchman* (which later changed its name to *Anglican Journal*) in 1970 and served as editor from 1975 to 1989. Over the years he has been a familiar figure in ecumenical journalism, serving as a board member and officer of both the Canadian Church Press and the Associated Church Press.

Moderator among church leaders to visit Middle East

Canadian church leaders who visited Israel and the Israeli-occupied territories in February say their experience strengthened their support for a Canadian Council of Churches position paper on the Middle East which was released last year.

"Our visit reaffirmed our support for the position of the Canadian Council of Churches, said Archbishop Michael Peers, primate of the Anglican Church of Canada." The position reaffirms the right of Israel to exist in peace with secure borders and reaffirms the right of self-determination for the Palestinians and the withdrawal of Israeli occupation forces from the occupied areas."

"The trip has made us much more aware of human-rights violations which occur in the occupied areas," said the Rev. Sandra MacDonald of the United Church.

"The intifada is a consciousness-raising process," said the Rev. Hans Skoutajan, chairman of the United

Church's international affairs committee. He said it was primarily non-violent, and that other aspects include the voluntary closing of businesses, boycotting Israeli goods and refusing to pay taxes since Palestinians do not have representation.

Dr. Harrold Morris, Moderator of the 115th General Assembly, said, "They are attempting to increase the self-worth and pride of Palestinians who have been treated as second and third-class citizens, and not even as citizens."

The church leaders visited the West Bank, Gaza, Palestinian refugee camps, churches, hospitals and educational institutes, and met with human rights groups and were briefed by Israeli military and foreign affairs ministry officials.

GATT-Fly changes name

The Ecumenical Coalition for Economic Justice (ECEJ) is the new name for GATT-Fly. The name change is part of a new mandate which emphasizes coalition-building and social transformation, while continuing to undertake a programme of research and action with churches and popular groups in the struggle for economic justice.

Research priorities for ECEJ for the next three years are: the global debt crisis; the social and economic impact of the Free Trade agreement; tax reform and social policy; women and economic justice; the development of just and ecologically sustainable economic and social policy alternatives for Canada.

Five Canadian denominations (Anglican, Lutheran, Presbyterian, Roman Catholic and United Church) have participated in the coalition since its inception in 1973.

Number of short-term missionaries increases

The ratio of short-term missionaries to career missionaries is rapidly growing in North America. According to statistics appearing in the new edition of the *MARC Mission Handbook*, 42 per cent of all missionaries from North America are short-term.

continued

Christianity is in its very essence a resurrection religion. The concept of resurrection lies at its heart. If you remove it, Christianity is destroyed.

— John R. W. Stott



It was many years ago, shortly after the end of World War II, and I was in the shop of a friendly neighborhood tailor whose name was Mr. Birnbaum. And he stopped me as I was leaving and said in his thick accent, "Mr. Steimle, I have a problem. As you know, I am a Jew and my wife, she is a Christian. Her brother was a violent Nazi when we were in Germany. He hated me and did nothing to help us. He was happy to get rid of us when we came over here. But now he is in a prison camp and he has written us asking us to send him some food. My wife, she says No, we send him nothing. But I say Yes, we should send him something. What do you think, Mr. Steimle?" I don't know how you would have felt, but I felt humble and ashamed. Ashamed of his Christian wife possibly, but even more ashamed of myself for being unprepared to find the stranger God recognizable on the lips of a pleasant Jewish neighborhood tailor.

— Edmund A. Steimle



In heaven an angel is nobody in particular.

— George Bernard Shaw



An itinerant minister who fills vacant pulpits Sunday by Sunday told a church pulpit committee she would be happy to come to their church any Sunday of the year but one. "Please," she said, "don't ask me for Easter. I never know what to say." Early Christians felt quite otherwise! Indeed, they changed their day of worship from Saturday to Sunday because Sunday was Resurrection Day, and the Resurrection was *all* they had to say!

— Browne Barr

News

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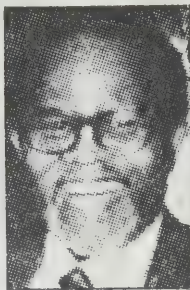
This compares with 16 per cent in 1975.

Commenting on this situation, Warren Webster, director of the Conservative Baptist Foreign Mission Society, said that some may think this development shows a lack of willingness to make long-term commitments. He believes a greater factor in the increase is the ease of international travel. As recent as 30 years ago, travel difficulties made most short-term mission unthinkable. Many agencies find that 20-25 per cent of eligible short-term missionaries return for longer terms of service. It is also important for raising awareness of mission in home churches, Webster said. (REC NE)

CCC issues statement on release of Mandela

Following the release of African National Congress leader Nelson Mandela from nearly 28 years of imprisonment in South Africa, February

12, the Canadian Council of Churches issued a statement expressing its "great pleasure at the news" and extending to Mr. Mandela "our warmest regards."



Nelson Mandela.

The CCC statement congratulated "the people of South Africa, for whom Mr. Mandela's release represents an important gain in the continuing struggle against apartheid," and also "the millions of people and thousands of organizations around the world, including in Canada, who have campaigned so long and so hard for his release." It also expressed appreciation for "the bold political initiative" shown by South

African President F.W. de Klerk.

The Council statement went on to warn of the challenges ahead, and against "the temptation to believe that the release of Mr. Mandela means that apartheid has ended." The "pillars of apartheid — the Population Registration Act, the Group Areas Act, the Land Act, segregated education and health care, the homelands system, and above all, the denial of the vote to the black majority — still stand, cemented in law," the statement declared.

The release of Mr. Mandela, it stated, "should not be viewed by Western governments as an occasion to contemplate relaxing the pressure on the South African regime. The evidence suggests that the concessions made by the South African government . . . are principally the result of pressure exerted by rising democratic protest inside South Africa and international sanctions. We do not accept that they necessarily reflect a change of heart or expression of good will by President de Klerk and his government."

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Knox Convocation

The 146th Convocation of Knox College will take place on Wednesday, May 16, at 8:00 p.m. in Convocation Hall, University of Toronto.

The Rev. Dr. Philip J. Lee, minister of the Church of St. John and St. Stephen, Saint John, N.B., will be the guest speaker.

Receiving the degree of Doctor of Divinity (honoris causa) will be the Rev. T. Melville Bailey of Hamilton, Ont., the Rev. Zander Dunn of Knox Church, Guelph, Ont., and Miss Helen Tetley, Programme Director in Christian Education, Board of Congregational Life.

The Presbyterian College Convocation

The 123rd Convocation of The Presbyterian College will take place on Thursday, May 3 at 8:00 p.m. in the Church of St. Andrew and St. Paul, Montreal.

The Rev. Dr. Donald J. Corbett, Principal of Knox College, Toronto, will be the guest speaker.

Robert Little named director of Renewal Fellowship



Rev. Robert Little

The Rev. Robert Little, minister of St. Andrew's Church, Maple, Ontario has been appointed by the board of The Renewal Fellowship Within The Presbyterian Church in Canada as its director.

Mr. Little has been involved in a wide variety of ministries, including 32 years as a pastor in Scotland and

Canada, radio and TV ministries, leadership in para-church groups, various boards and committees of The Presbyterian Church in Canada, "evangelist-at-large" for the P.C.C., and vice-president of the Ontario Bible College and Theological Seminary.

Mr. Little's duties will include serving as a liaison for the Fellowship with the boards and committees of the Church, organizing conferences, ministering to pastors, and representing the group across the country. He will be available for speaking engagements this spring.

Mr. Little is married to the former

Anne Polley and they have four children.

Gallup survey suggests church-building

According to a recent Gallup survey, there are ways churches can encourage greater interest in religion. Among the suggestions from those polled were that churches should improve communication with members; concentrate more on personal, spiritual matters; and become more involved in community matters.

They should also focus more efforts on young people, include more

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News

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social activities for church members, and encourage personal contact between clergy and families. Churches should have less emphasis on money, more advertising, more striving for unity, and less involvement in politics.

The Gallup survey was taken in the U.S. for a book the organization is compiling titled *The People's Religion: American Faith in the '90s*. (Nat'l and Internat'l Rel. Report)

1990 Templeton Prize winners announced

An eminent Australian biologist-geneticist and an Indian Hindu lawyer who has devoted his life to helping lepers are to share the 1990 Templeton Prize for Progress in Religion.

Professor L. Charles Birch of Sydney has throughout much of his career been engaged in new and adventurous reflection on questions of science and faith. Professor Birch, who was born the son of a Methodist minister in Melbourne, has been a Research Fellow at Oxford University

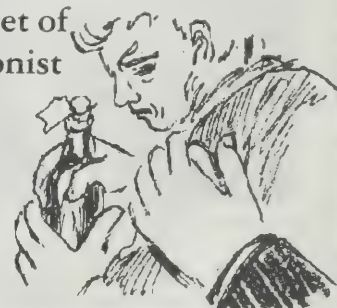
in England and at several leading universities in the United States. Until his recent retirement he was Challis Professor of Biology at the University of Sydney. His research subject is population biology, especially principles concerned with distribution, abundance and evolution.

Baba Amte, who was born into a wealthy Brahmin land-owning family, is the originator and developer of modern-day communities for lepers and harijans (the untouchables) in India. It was after attending a Christian college in Nagpur that Mr. Amte began to seek out the poor and destitute, forsaking the fast-lane lifestyle of his family. Today his leper complex of 450 acres near Najpur accommodates 1400 lepers. It includes a cottage hospital, out-patients clinic, library, bank, cooperative shops, workshops, post office, primary school for children of leprosy patients, a residential school for blind children with 72 students, a rehabilitation centre for 240 physically-handicapped, and he operates a technical school for 7500 students. His two sons are medical doctors and co-workers with him.

Professor Birch and Mr. Amte will share the award of £330,000 sterling which will be presented at a ceremony in London, England on May 8.

Sir John Templeton, the Presbyterian layman who founded the Templeton Prize, said he was delighted that the judges had chosen two such eminent men who had achieved so much over the past 30 years.

Presbyterian church target of arsonist



An alert police officer prevented the burning of Unionville Presbyterian Church, Unionville, Ontario, when he noticed a man and a "Molotov cocktail" on the church property. Const. Pat Hester of the York Region police was on routine patrol in the



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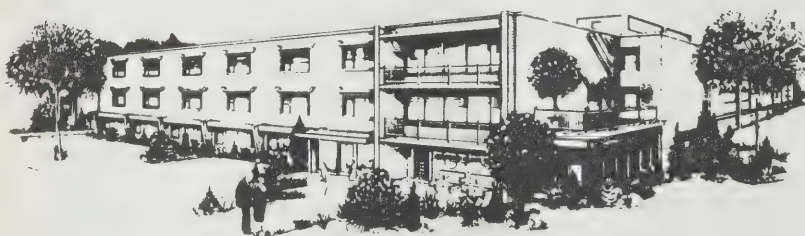
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early morning of January 26 when he saw a "suspicious person" on the church's construction site and something on the ground near the man which turned out to be a homemade incendiary device. Two more such devices were found after a search of the church — one, a pop can filled with gasoline and an ignited wick, the other a two-litre soft drink bottle, also filled, but not lit.

At the time, the sides of the church building had been bricked and the roof put in place, but the interior was not finished. The only damage caused was to some interior studs.

A local 24-year-old man was arrested and charged with using an explosive device to set a fire and mischief to property under \$1,000.

Christian radio studio to be set up in USSR

US-based Trans World Radio says it has Soviet government permission to set up a religious radio production facility in the Soviet Union. The first of at least three studios, in Moscow, was expected to be in operation this month. (EPS)



CONTRASTS

*By opposites we learn the faith:
The lowly, proud of his estate;
the rich one's realization
of fading accumulation.*

*That some sorry, desperate trial
can be ultimately worthwhile
because it may be a lesson learned
of why and how a crown is
earned.*

*Christ teaches:
that water as sacrament is new
life,
bread and wine mirror sacrifice,
an empty tomb shows victory
leading us to Eternity.*

— Rev. C. Sheldon Hastings

From the past RECORD



1955 Student Choir Tour.

Do you recognize your minister, or yourself?

April 1965

In Alberta 176 curlers Competed in PM bonspiel

What may just be the largest curling event in Canada for Presbyterian men was held in Red Deer, Alberta in January. Started in a small way by the Red Deer presbytery five years ago at Olds, the event has mushroomed into a provincial event. This year 44 rinks with 176 curlers from Edmonton, Calgary, Red Deer, Sylvan Lake, Benalto and Olds took part. It was a one-day spiel and artificial ice at three city rinks — 16 sheets — was all taken up by the Presbyterians.

April 1915

The Geddie Centenary.

One hundred years ago, 10 April, 1815, in the old Scottish town of Banff, was born John Geddie, the pioneer missionary of our Church to the heathen. It was the year of Waterloo, and our Empire, smaller then, but the same in spirit as to-day, was fighting in freedom's cause and for the overthrow of a would-be world despotism. A century has passed. A mightier and more ruthless despotism seeks world dominion. May its Waterloo soon come.

When the baby boy was but a few

days old, he was very ill. Life's lamp seemed going out. The parents prayed for their only son, and vowed that if his life was spared they would devote him to the service of God among the heathen.

April 1890

New Churches.

Kingston, Ont.: — The beautiful new St. Andrew's Church was opened for worship on Sabbath the 16th of February. Principal Grant, as Moderator of the General Assembly, conducted the morning Service: Rev. James Barclay of St. Paul's, Montreal, preached in the afternoon and evening. At each of the services the building was filled to its utmost capacity. The occasion was altogether a memorable one in the history of this fine old congregation, where the Rev. John Barclay of Kettle, Fifeshire, was inducted as its first minister in 1821. The old church erected in 1822, which had many interesting associations clustering about it, was burned to the ground a few years ago. Rev. James Mackie, the present incumbent, and his congregation are to be congratulated on the completion of a work that reflects the highest credit on the good taste and the liberality of all concerned. It is, from all accounts, a model church. □

DEATHS

LOWRY, The Rev. Harold George, M.A., D.D., 80, a retired minister of The Presbyterian Church in Canada, died in Burlington, Ontario, on January 27, 1990.

Born in Rodney, Ont., where he was active in his youth in all branches of church life, Dr. Lowry was graduated from the University of Toronto (1927-31) with an M.A. in Hebrew. After his training in Knox College (1931-34) he served a mission year in Portage La Prairie, where he was ordained by the Presbytery of Brandon. Dr. Lowry's first main charge was at Hull and Aylmer, Quebec (1935-41). World War II found him serving in England as a RCAF padre, where he endeared himself to all under his care.

On his return to Canada, Dr. Lowry was minister in Elora, Ontario (1945-49) before taking up his ministry in Knox Church, Burlington. After 26 years there, in which time the congregation expanded dramatically, he retired in 1975. Meanwhile, he had served as Moderator of the Presbytery of Hamilton, was active in synod affairs, served on several national church boards, including Ewart College. For 12 years he served on the Senate of Knox College and was honoured for his dedicated service to the church when the College conferred on him a D.D. (*honoris causa*) in 1967.

The church was not his only field of service. Active in community life, he served as a founding member of Joseph Brant Hospital on the Board of Governors. His chaplaincy involvement with Alcoholics Anonymous and in Legion circles was well known. In 1988 Dr. Lowry was the recipient of a rare award given by the Royal Canadian Legion, in the form of a medal and lapel pin.

Church extension was one of his favourite interests. Dr. Lowry helped in the organization and support of three new churches: Strathcona, Pineland and Brant Hills in the Presbytery of Hamilton.

Dr. Lowry was predeceased by his wife, Mary (nee Brockie) and son, John. He is survived by daughter Gwen and her husband Peter Gayfer of Waterdown, Ontario, and daughter Beverley and her husband John Cservenyak of Stoney Creek, Ontario; and by his sister, Etta Burrows of London, Ontario, and brother, William Lowry of St. Thomas, Ontario. He was predeceased by his brothers Percy and John. Grandfather of four — Stephen, Laurie, Cathy and John Jr.

ANDREWS, MRS. JENNIE, 90, longtime member of Rogers Memorial Church, Toronto, Ont., active in Women's Association, Oct., 1989.

BELL, MRS. RENA, 84, longtime member and Sunday school teacher of Emmanuel Presbyterian Church, Nottawa, Ont., member of WMS, Oct. 31, 1989.

BROWN, MS. CHRISTINA, 85, member of Knox Church, Leamington, Ont., Feb. 2.

BUCHANAN, ROBIN C., 93, longtime member of St. David's Presbyterian Church, Halifax, N.S., Jan. 4.

BURGESS, ROBERT (BOB), 79, longtime elder of Emmanuel Presbyterian Church, Nottawa, Ont., Dec. 21, 1989.

CURRIE, LORRAINE, 86, member of Emmanuel Presbyterian Church, Nottawa, Ont., Dec. 31, 1989.

DARLING, HAROLD, 76, elder for 43 years and longtime member of Grace Presbyterian Church, Calgary, Alta., Nov. 10, 1989.

DAVID, MISS MARY, 71, elder, longtime member of St. Andrew's Church, Chester-ville, Ont., former choir member and Sunday school superintendent, Jan. 31.

DOWNER, HARRY RAYMOND, elder and member of the board of managers for 27 years at Chedoke Presbyterian Church, Hamilton, Ont., Oct. 11, 1989.

FEENER, MRS. BLANCHE, member of Rogers Memorial Presbyterian Church, Toronto, Ont., Sept. 14, 1989.

FENN, MRS. EDWENA K., longtime member and church secretary of Melrose Park Presbyterian Church, Toronto, Ont., active in W.A. and W.M.S., Nov. 14, 1989.

FRASER, JOHN A. (JACK), 89, elder for many years and longtime member of First Presbyterian Church, Pembroke, Ont., Jan. 23.

FREEMAN, MRS. MILDRED JEAN, member of St. Andrew's Church, Belleville, Ont., Dec. 28, 1989.

GIGON, AIME, 65, longtime member and former manager of St. Andrew's Church, St. Lambert, Que., Dec. 13, 1989.

GLOVER, J. BEVERLEY (BEV), elder and representative elder of Westmount Presbyterian Church, London, Ont., member of General Assembly's Pension Board, Dec. 25, 1989.

GRAHAM, MRS. ANNE LOUISE (nee Skinner), 71, founding member (1940) of Munro Presbyterian Church, Blueberry Mountain, Alta., elder since 1973, Sunday school teacher for many years, member of WMS and on the Presbyterial executive, Feb. 7.

GUNN, WILLIAM, 66, elder and choir member for over 30 years at St. Andrew's Church, St. John's, Newfoundland, Oct. 22, 1989.

HASTIE, W. A. (ART), 84, lifelong Presbyterian, co-founder and supporter of Val d'Or Presbyterian Church, Que., past member of board of managers of Rosedale Presbyterian Church, Toronto, Ont., Jan. 24.

INNES, D. BURNS, 84, lifetime member of Knox Church, Harrington, Ont., Dec. 29, 1989.

JACKSON, MRS. KATE ANN McPHAIL, member for more than 30 years of Knox Church, Harvey Station, N.B., where her husband, the late Rev. S. R. Jackson was minister for a great many years; choir director at Knox for many years and of the Harvey Ecumenical Choir; died in a car accident on Jan. 3.

KARSEMEIJER, MRS. ANN, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., Feb. 24.

LEGGATT, JAMES (MAX), 85, elder for 46 years at Knox Church, Oakville, Ont., Feb. 5.

LITTLE, MRS. PAULINE DOROTHY, member of Knox Church, Harvey Station, N.B., for a number of years, widow of Rev. Lyman Little of Harvey Station, N.B., member of the Senior Choir and

Knox Centennial Guild, convener of the Ways and Means Committee, died in a car accident on Jan. 3.

MacLELLAN, ALEXANDER, 84, former elder and longtime member of St. Andrew's Church, St. Lambert, Que., Feb. 12.

MacMILLAN, HARVEY, elder for 13 years, longtime member of St. Andrew's Church, Martintown, Ont., Feb. 7.

McCALLUM, MRS. ALBERTA, longtime elder of Chalmers Presbyterian Church, Calgary, Alta., founding member of WMS group in 1957 and was active worker in women's work at the presbyterial and synodical levels, Dec. 5, 1989.

McDERMID, MRS. REBECCA, 94, longtime member, Sunday school teacher, member of WMS of Emmanuel Presbyterian Church, Nottawa, Ont., Jan. 12.

MOLESWORTH, MRS. LOIS, 94, member of St. Andrew's Church, Aurora, Ont., Feb. 3.

MOOLENBEEK, MRS. JANE, longtime member of Knox Preston Presbyterian Church, Cambridge, Ont., Feb. 24.

MORRISON, DAVID R., 75, elder of St. Andrew's Church, Victoria, B.C., formerly of First Church, Regina, Sask., St. David's, Winnipeg and Knox, Calgary, at Victoria on Jan. 19.

PIRIE, GEORGE, 88, elder for 40 years, member for 65 years of St. Andrew's Church, in Merriton, St. Catharines, Ont., Oct. 27, 1989.

RODGERS, BESSIE, 98, a member of St. Andrew's Church, Stirling, Ont., for 80 years, former president of Kingston WMS Presbyterial, Jan. 13.

ROSS, J. JAMES, elder for 52 years (1937) and former clerk of session of St. Andrew's Church, Pictou, N.S., Nov. 20, 1989.

STEEVES, DUDLEY L., 71, longtime elder, former clerk of session, trustee and Sunday school superintendent of Westminster Presbyterian Church, Pierrefonds, P.Q., Dec. 14, 1989.

SUTHERLAND, GEORGE HENRY, 83, longtime member of First Presbyterian Church, New Glasgow, N.S., Feb. 18.

THATCHER, SYDNEY, longtime adherent of Knox Preston Presbyterian Church, Cambridge, Ont., Dec. 25, 1989.

THOMSON, MRS. JAMES A. (GRETTE), 88, lifetime member of Knox Church, Harrington, Ont., hon. life member of WMS, Jan. 11.

WEIR, GEORGE INNES, elder of Chedoke Presbyterian Church, Hamilton, Ont., Jan. 27.

WISHART, ESTELLE, longtime member of St. Andrew's Church, Toronto, former member of the board of managers, and the Women's Association; active worker for Ewart College; Chief Commissioner, Girl Guides of Canada 1948-1954, mother of the Rev. Ian Wishart of St. John's, Newfoundland, Feb. 8.

TRANSITION

ORDINATION

Donovan, Rev. Lynne, Chateauguay, Maplewood Presbyterian Church, Que., Jan. 28.

INDUCTIONS

Atkinson, Rev. Lonnie S., Ingersoll, St. Paul's Presbyterian Church, Ont., March 2.
Blue, Rev. John, Timmins, Mackay Presbyterian Church, Ont., Jan. 21.
Costerus, Rev. Christiaan M., Toronto, Coldstream Presbyterian Church, Ont., Feb. 11th.
Donovan, Rev. Lynne, Chateauguay, Maplewood Presbyterian Church, Que., Jan. 28
Macdonald, Rev. Ross N., Brantford, Greenbrier Presbyterian Church, Ont., Feb. 9.
Smith, Rev. Edward, South Monaghan, Centerville Church, and Millbrook, Grace Church, Ont., Feb. 14.

RECOGNITIONS

Smith, Rev. Jeffrey, Winnipeg, Calvin Church, and Stonewall, Knox Church, Man., March 4.
Williams, Rev. Joe, Toronto, Dufferin St. and Dovercourt-St. Paul's, Ont., Jan. 21.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Elmsdale, St. Matthew's Church and Hardwoodlands Church (joint charge with The United Church of Canada) (effective June 30). Direct enquiries to Presbytery Clerk, Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.
Glance Bay, St. Paul's Church, N.S., Rev. Dr. E.H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Le, 101 Coburg St., Saint John, N.B., E2L 3J8.
Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.
Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.
Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.
Kars, St. Andrew's Church, and Vernon, Osgoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateauguay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormsdown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Richmond, St. Andrew's Church, Ont., Dr. Arthur W. Currie, 2330 Whitehaven Crescent, Ottawa, Ont., K2B 5H4.

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Westport, Knox Church, Ont. Rev. Nicholas Vandermeij, Box 94, Prescott, Ont., K0E 1T0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.
Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.
Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.
Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.
Norval and Union pastoral charge, Ont., Rev. Ed. Dowdles, 47 Sparklett Cresc., Brampton, Ont., L6Z 1M7.
Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.
Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.
Stayner, Jubilee Presbyterian Church, and Sunnidale, Zion Presbyterian Church, Ont., Rev. Barry Luxon, Box 135, Creemore, Ont., L0M 1G0.
Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibble Blvd., Scarborough, Ont., M1S 2W8.

Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

Toronto, Gateway Community Church, Don Mills, Ont., Rev. Dr. Ray Hodgson, 50 Wynford Drive, Don Mills, Ont., M3C 1J7

Toronto, North Park Presbyterian Church, Ont., Rev. John Taylor, 233 Thistledown Blvd., Etobicoke, Ont. M9V 1K6.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, St. James Presbyterian Church, Long Branch, Ont., Rev. Nora Gorham, 69 Rowanwood Ave., Toronto, Ont., M4W 1Y8.

Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.

Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Synod of Hamilton and London

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkton, Ont., N0K 1P0 (effective August 1st).
Caledonia, Caledonia Presbyterian Church, Ont., Dr. R.G. MacMillan, #401, 2055 Upper Middle Rd., Burlington, Ont., L7P 3P4.
Chatsworth, St. Andrew's and Dornoch, Latona, Ont., Rev. Ted Creen, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.
Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.
Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.
Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0
Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.
Komoka, Knox Church, North Caradoc Presbyterian Church, Mount Brydges, St. Andrew's, Ont., Rev. Donald McInnis, 760 Wellington St., London, Ont., N6A 3S3.
London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.
Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.
Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.
Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.
Walkerton, Knox Church, Ontario; Interim Moderator Designate, Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.
Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

continued

Transition

continued from previous page

Woodstock, Knox Church, Ont., Rev. Pieter van Harten, Paris Presbyterian Church, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Winnipeg, First Presbyterian Church, Man., Rev. Beth McCutcheon, 1911 Portage Ave., Winnipeg, Man., R3J 0J3.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Edmonton, Mill Woods Presbyterian Church, Alta., (Extension Charge), Rev. George Johnston, 10423 - 37th Avenue, Edmonton, Alta., T6J 2H9 (or contact Board of World Mission).

Medicine Hat, Riverside Presbyterian Church, Alberta, Rev. Hector W. Rose, Box 221, Bassano, Alberta, T0J 0B0.

Synod of British Columbia

Armstrong, St. Andrew's Church, B.C., Rev. Douglas Swanson, 1971 Third Avenue S.E., Salmon Arm, B.C., V1E 1V2.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Lay Missionary is needed for Leggatt's Point, Gaspe Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Ordained Missionary for Slocan, Slocan Valley and Castlegar, Presbytery of Kootenay. For information contact Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

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Nicaragua — Medical Doctor to work in a TB Clinic and community health

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

VOLUNTEER OPPORTUNITIES FOR YOUTH

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- Youth groups, young adults and adults who are interested in mission projects in other countries. Date for programme — Spring/Summer, 1990; duration — approximately one month.

Youth in Mission is always looking for quality projects to attract young volunteers between the ages of 16 and 29. Projects can be part-time in order to allow the volunteer to hold a part-time paying job as well.

If you would like to know more about the **Youth in Mission** programme, please contact: Linda Ashfield, Co-ordinator, **Youth in Mission**, 49 Margaret Avenue South, Waterloo, Ontario, N2J 2C8, Telephone: (519) 749-2883.

CLERKS OF PRESBYTERY

Lake of the Woods Presbytery:

Mr. Ron Marshall,
839 - 4th Street East,
Fort Frances, Ontario,
P9A 1T3.
Telephone: (807) 274-2238 (R)

Presbytery of Red Deer:

The Rev. Robert Elford,
Box 578,
Innisfail, Alberta,
T0M 1A0.
Telephone: (403) 227-4405

ORGANIST-CHOIR DIRECTOR

for St. Andrew's Presbyterian Church, Wingham, Ontario. Dubai two-manual pipe organ. Send application with resumé to Gordon Wall, Box 744, Wingham, Ontario N0G 2W0 by May 1, 1990. (519) 357-1016.

YOUTH WORKER/ORGANIST

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ORGANIST/CHOIR DIRECTOR

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LIVINGSTON PRESBYTERIAN CHURCH BADEN, ONTARIO

invites all former members and friends to attend our 100th Anniversary, Sunday, May 27, 1990. 10:00 a.m. worship. Guest preacher the Rev. Harry Kuntz.

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MEDITATION

Katharine Michie

Reason to Celebrate

(Read Mark 16:1-8)



In most of our congregations, the Easter celebrations are rather subdued, compared to Christmas. Easter is the high point of the Christian year, and yet the same people who will go all out to decorate, produce a pageant, rehearse music or cook a feast in December, hardly seem to glow with excitement as Easter approaches. On reflection, some reasons are obvious. The symbols of new life and springtime that go with Easter just are not relevant in large parts of our country. Spring flowers may remain hidden under snow for another three or four weeks. Besides, Easter does not really capture the imagination of popular culture. It is hard for secular people, especially merchants, to go beyond the symbols of spring flowers, hatching eggs and new clothes to find any kind of meaning at all — even the half-truths they grasp at Christmas.

Easter is hard for us to enjoy for deeper reasons too. We have been steeped in the culture of popular science and technology. In that context, the promise of resurrection life is preposterous; science just does not have the categories to consider such a possibility.

Perhaps most significantly, Easter is about mysteries which take us beyond our own experience. Consider this: Christmas is about birth and aspiration for the future of children. (The angel promised Mary, "He will be great" [Luke 1:32].) At some level, these hopes are part of the experience of all families. On the other hand, Easter confronts us with the mysteries of death, which as yet we have only experienced as observers. We shy away from admitting the inevitability of our own deaths.

We do feel the loss of our loved ones and the Easter story confronts us with the hurt of our loss. Even though we have heard the promise of resurrection life as long as we have been Christians, it is still hard to cling to what is beyond our experience.

Nevertheless, despite the hard questions and the mysteries, there is much to celebrate and enjoy this month. All the Gospels agree that it was the women friends of Jesus, not the "official" disciples, who first heard the news of the Resurrection and saw and talked with Him. The vi-



olence of Good Friday had scared those chosen followers away. The women to whom Jesus had shown kindness could not be deterred from bringing their embalming spices to the tomb, as one last practical act of love for Him. So it was that they had the privilege of being the first to see God's greatest miracle. It is comforting for us to see that God touches the lives of ordinary people who are faithful, revealing Himself in ways that are hidden from the powerful and even from religious leaders.

Furthermore, God is pleased to show His miracles to people who turn to Him in need, despite their past record. Tradition suggests that Mary Magdalene was a prostitute before meeting Jesus. Luke records that Jesus had healed her of demons [Luke 8:2]. Yet, these things which we might consider "skeletons in the closet" did not cause her to be left out of the wondrous events of Easter morning. God does not intend us to be victims of a shameful past; whether it is our fault or not.

The events of Easter give ordinary people a glimpse of history from God's perspective; the long view. We can see and celebrate that injustice will not triumph in the end. Injustice touches us all. We have known the despair and frustration of not being listened to when we presented what seemed to be a very rea-

sonable case for ourselves. Even children know how unfair punishment feels. Most of us instinctively shy away when we hear the stories of those who have been unfairly tried, imprisoned, tortured and executed. Yet, we know that such injustice has damaged the lives of millions of people. Jesus himself shared the experience of those carried away to prisons in Latin America. His mother Mary, knew the sufferings of the "Mothers of the Disappeared" in Chile. The appearing of Jesus to the women is a triumphant reminder that God cares about the sufferings of the innocent. Their faithfulness shall be rewarded.

But what of us, whose experience of injustice has been so much easier? We still need the Easter celebrations for ourselves. We still face the mystery of our own deaths and we still feel keenly the loss of those we love. Jesus has a message for us too. Our lives, our deaths, and our relationships with those we love are still under His control. Perhaps the women brought spices to Jesus' tomb on Easter morning rather as women today take food to the homes of bereaved friends. Perhaps they said to each other, "It's all we can do." But Jesus knew they needed more. So they were able to hear the angel say, "He has risen, He is not here; see the place where they laid Him" [Mark 16:6]. In the face of all we cannot understand, all we fear, all the losses we mourn, these words are for us too. He is risen! Happy Easter!

Prayer:

Almighty Father, who made women glad with the knowledge of the risen Lord: give us such certainty of His presence with us, that we may be strengthened by His resurrection life and serve You with fullness of joy. Through Jesus Christ our Lord. Amen □

Ms. Michie is a minister of The Presbyterian Church in Canada who lives in Sackville, New Brunswick.

***Death's mightiest powers have done their worst,
And Jesus hath his foes dispersed;
Let shouts of praise and joy outburst! Alleluia!***

- Traditional



PRESBYTERIAN **Record**

MAY, 1990



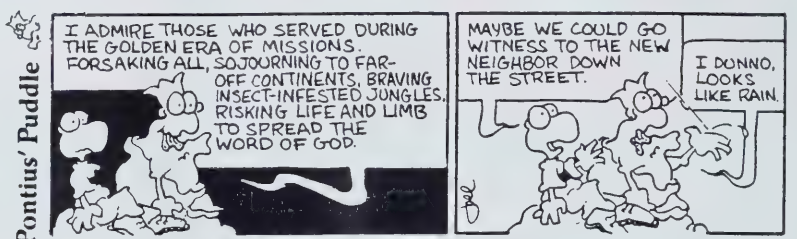
*Romania's modern
hero of faith,
See page 14*



Mission: The Church Reaches Out

**As God sent Christ to us.
so Christ sends us into the world.
We are here to proclaim Christ in word and deed.**

(9.1.1)



**“The missionary programme of the Church must go forward,
or we might as well close up shop.” (David Lloyd George)**

Kenneth Stright

Picture a wet dreary day in the midst of a Prairie thunderstorm in late August. Two young and very “wet behind the ears” newly-ordained ministers have pulled up on the side of the highway a kilometre or two from the small prairie town that is to be their home for the next four years. They have stopped to pray (and maybe to re-assure each other that the world is not coming to an end) and ask God to bless their new life in this new community among a new people. Well, many new people. You see, the community was mostly Ukrainian and Polish with a smattering of Scots and Irish and English thrown in to confuse the whole mess. The community used to boast one of the few Reformed Ukrainian congregations in the West, but St. John’s had moved into town and joined Knox United. We were to serve this congregation plus two small Presbyterian churches (at least there were two on the books — Argyle had closed its doors years ago and Ekford was struggling to keep going though most of their people had moved away.) The main work was to be at Waywayseecappo — a native reserve of 800 people. Go to the post office on any given day and you could hear Ukrainian, Polish, English, Saulteaux, and probably a couple of other European and Native languages, depending on who happened to be in town.

What is mission in this context? What message do we have to share when confronted by those who have different expressions of the Christian faith, by those who have a belief system other than Christian, by those who profess to have no belief system whatsoever?

My wife and I learned to love this crazy confusion of cultures. Our Maritime upbringing prepared us to reach out in friendship to whoever happened to be around the next corner. Our theological background told us that we might not have all the answers to all the questions that would confront us. Today we look back on those years as the most intense

years of our lives. Preaching seemed so immediate, the context so clear, everything seemed so crucial.

In the midst of our busy church life, we found we had more often than not become the learners. We encountered a spiritual reality in Native religion that surprised us by its depth and commitment. We experienced the meaning of the sweat lodge, the drum, the dance, and the sweet grass, even as we shared the Word, the water, the bread and the wine. One of the traditional elders once said to me that his ancestors gave him a good foundation through native religion but that he now needed a roof to enclose his faith, and only the Christian Church could give this to him.

And I learned, as did Paul before me, that I was at Waywayseecappo to share Christ — that’s it. When the Church reaches out, it does so in order to share Jesus Christ with those who are willing to receive. Part of the mission of our little congregation was to find ways to reach out in love to others around us. I find it hard to believe that we actually developed a radio programme over the station in Dauphin called “Friends of Jesus,” done in the Saulteaux language, presented by our Native church elders, and paid for by the meagre gifts of our few people. Mission is searching for new and better ways to share the story of God’s love in Jesus Christ.

Personalized

I have intentionally personalized the content of *Living Faith*, chapter 9. I believe mission must be personalized by all of us before we fully understand its place in our life and the ongoing life of Christ’s Church. As you read and pray about chapter 9, you will realize that *Living Faith* does not shirk the difficult questions that arise as we reach out in the name of our Lord Jesus Christ; questions such as what we

do or say in the face of unbelief, or what our response is to another belief system.

At Waywayseecappo, I found belief that brought hope and joy to Native people outside Christ. When Christ was presented, that joy was made more complete.

What do you do as a Christian when confronted with such a situation? The Church has not always brought honour to Christ in answering this difficult question. Dr. Richard Armstrong taught me a great deal about reaching out in love when he addressed this question from the perspective of a Christian evangelist: "I have met persons of other faiths who are spiritually sensitive, godly people. I happen to be a Christian, and for me to live is Christ. My faith is wrapped up in him. My whole orientation is Christ-centred, and I think, speak, and act from a Christian point of view. Because I am a Christian, I am all the more ready to affirm truth wherever I find it, and there is much truth to be found in the scriptures of other religions. What is unique about Christianity is not the truth of its teachings. The uniqueness of Christianity is Jesus Christ." Any one familiar with Dr. Armstrong's approach, known as service evangelism, will more fully appreciate *Living Faith's* emphasis that "we are here to proclaim Christ in word and deed" (LF 9.1.1).

For me to live is Christ, and one of the greatest joys I experience in ministry is sharing the good news with another. Every one of us who claims to love The Presbyterian Church in Canada — no, I have to go beyond that: everyone of us who claims to love Jesus Christ — is a missionary, one more small branch of the church reaching out in love.

We can give thanks that mission made number two on the Vision chart of the Presbyterian Church (maybe this means we will try harder). We know it's important. Every board and agency of our denomination has, as a starting point, a mission statement. The strategic planning initiative gave us one. As we seek our own visions in our congregations, we are asked to develop one, if one does not already exist. We have so many excellent words about mission. The old mission hymn says "we've a story to tell to the nations." One of the nations in greatest need of the story is Canada. What we need today are story-tellers — men, women, and children — who will share the story of the love of God in Jesus Christ.

Mission is men and women — Christians, like you and me — sharing our story and telling of the faith that brings meaning and purpose to our lives. Mission is the whole people of God sharing the amazing story of "God with us." Mission is the church in action, reaching out in obedience to Jesus Christ, proclaiming for one and all to hear, "I present to you this Jesus."

As Presbyterians we may not use words like "missiology" but we know what mission means. Mission is Donald Walker MacKay serving the Church of Nigeria in its lay training programme. Mission is Rick Allen, serving the cause of Christ, whether as a doctor setting up a community health project in Pakistan, or serving as Interim Executive Director of Presbyterian World Service and Development. Mission is Evangelism Professor Richard Armstrong, living what he teaches. Mission is the local Missionary Society supporting the ongoing work of both the local congregation and the national church. Mission is Mac, over at the local hospital and the nursing homes every Sunday night, visiting

one and all, and sharing the joys and the sorrows that are part of their lives. Mission is the rest of my session, knocking on doors and making the church's presence felt. Mission is Jessie preparing to share good news with churches that are vacant, or whose ministers just need to get away for awhile. Mission is Mildred reading for the blind at the Odd-fellow's Home. Mission is Bonnie and her Youth Group doing their Community Service Projects in the community. Mission is Peter Ruddell of the Board of World Mission who continually reminds us that mission is something that happens in *our* midst. Thanks Peter, I got the message! Mission is *you*, as you serve your Lord and your God.

Living Faith uses the old story of one beggar telling another where to find nourishment. A.E. Gorvie uses a similar analogy: "If I possess a treasure I value above all and if I know that others have as great a need of it as I have, can you blame me if I want to share it? . . . this is the primary missionary motive." Thank you, *Living Faith*, for putting it all into words for us. Thank you God, for the ability to share, in word and deed, the love of your Son.

Bible study:

Let's do a Bible study on mission. Get a group together and start with prayer and the reading of *Living Faith*, chapter 9. Ask one another about the preconceptions you bring to this topic of mission. Now take a moment to look up Ephesians chapter 3, and each take a turn reading from verses 7 to 19. I have used the R.S.V. in preparation and you may find it the easiest to follow for purposes of this study.

Note that the context of this passage is Paul's personal mission to the Gentiles — a Gentile simply being anyone who wasn't Jewish.

- 1) What is the source (vs. 7) and the message (vs. 8) of Christian mission?
- 2) The literal meaning of verse 9 is to "bring to light" (see Luke 2.32; Is.42.6-7; Is.49.6) Consider why God has now revealed this "hidden" plan and why we, as Christians, are asked to share it with the world.
- 3) The Church is the chosen instrument of mission (vs. 10) Why? (see also verse 11). Look up Matthew 28:18-20 and discuss what the second point of the Vision means (the Vision can be found on page 22 of the *Presbyterian Record*, May 1989).
- 4) Paul reaches out in prayer to express his great joy in God who brings "inner re-inforcement" (J.B. Phillips). Christian mission has a goal. What is it? (vs. 17) Discuss the first point of the Vision in light of this passage.
- 5) What purpose do faith (vs. 17), love (vs. 17-19), and knowledge (vs. 19b), serve in Christian mission?
- 6) What is your place in mission?

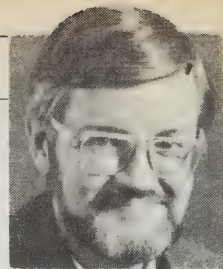
End your Bible study by reading together as a benediction Ephesians 3:20-21. Over refreshments consider how your group will translate the word you have studied into service (LF 9.1.3). □

Mr. Stright is minister of St. Andrew's Presbyterian Church, Pictou, Nova Scotia.

FROM THE EDITOR

John Congram

Climbing On Board



Last month I lamented the fact that while the mainline churches in North America had rightly expended tremendous amounts in terms of resources and attention on Central America and South Africa, we had to a great extent ignored our brothers and sisters in Eastern Europe. I specifically mentioned László Tökés, the Reformed (Presbyterian) minister from Romania who precipitated the revolution in that country.

Many things have happened in the month since I wrote that editorial. Tokes himself has expressed his disappointment at what he felt was a lack of support in his struggle, both from the World Council of Churches and the World Alliance of Presbyterian and Reformed Churches. Leaders of both organizations have reluctantly acknowledged that he is probably right.

Also since writing last month, Tökés has visited Toronto, as you will read elsewhere in this issue. A week before that visit he was elected a Bishop in the Reformed Church in Romania, which should help in his efforts to reform both his country and his church.

We cannot compensate for our past lack of interest and support, but are there things we could and should be doing today to assist Tökés in his quest to eliminate what he described as the "ignorance and lack of love that has so deeply soaked into the hearts and lives of his people?"

Tökés has returned to a situation in Romania probably more dangerous to his own safety than when Ceausescu was in power, certainly as dangerous

as that facing Christians in either Central America or South Africa. During his stay in Canada both he and his family received death threats — relatives and friends begged him not to return to Romania. Over the last few years Christians have gone to be with their brothers and sisters in such places as El Salvador to provide a kind of protective presence. Could we at least offer to do the same for László Tökés?

Delegations of church leaders have frequently visited Central America, South Africa, the Middle East and other troubled spots to draw attention to the injustices of those who suffer and seek to bring about and solidify reform. Isn't it time similar delegations visited places like Romania? As the Rev. Edmund Seress of First Hungarian in Toronto put it, in introducing Tökés, "His courageous

stand was taken without the backing of either a Polish Pope or the economic power of a West Germany."

Eastern Europe is at a critical stage in their struggle for democracy and freedom. Tökés spoke about the still existent possibility of his own country being one remembered for its darkness. Many of the leaders of these revolutions are committed Christians who need all the support we can muster. I hope that our "Moderator Designate" will give serious consideration to visiting Romania and other Eastern Bloc nations during his term of office.

During Tökés' stay in Toronto, serious fighting erupted between ethnic Hungarians and Romanian nationalists in the city of Tîrgu Mureș in Romania. Tökés hopes to establish a House of Reconciliation in that city to help overcome the racial tensions and divisions. The United Hungarian Fund announced a gift of \$50,000.00 towards this project, during his Toronto visit.

What about us? As a church could we not make an equally generous gift towards this or a similar project, thus signalling to Tökés and other faithful Christians who work with him, that although we may be late in offering our support we are finally on board.

The Bequest Fund of the Pension Board

It doesn't sound like an exciting subject but let me explain. Over the last decade the Pension Fund of our church has made remarkable advances in providing adequate pensions for retired church workers. Yet there are still some who have barely enough to get by on. They are those who get little or nothing from the Canada Pension Plan, and must rely on Old Age Security and their church pension.

Traditionally, these people have

been assisted with quarterly grants from the Bequest Fund of the Pension Board. Revenue in this fund is derived from donations and bequests from estates. At the present time there is enough money in the fund to continue paying grants at the present level for two and one-half years. If the fund were to increase then the grants could also be increased.

The Rev. Douglas Crocker, who himself has just completed 45 years in active ministry but, I hasten to

add, will not be eligible to receive help from the Bequest Fund, retires this year after serving six years as chairman of the Pension Board. Having himself had personal contact with many grateful persons assisted through this fund, he is anxious that it not be forgotten.

The *Record* is not allowed to make direct appeals to the church for funds, but I think I have said enough by now that you get the idea. □

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John Congram

OUR COVER

Through a ragged hole in a Romanian flag, we see a memorial to those who died in the Revolution, where citizens light candles and bring flowers.

Credit: Red Cross, Red Crescent Magazine/A-M Grobet.

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FROM THE MODERATOR

Harrold Morris

Problems of Language



During my recent travels in Ethiopia and the Middle East, I found myself in situations similar to what some of our immigrants to Canada must experience. How do you know what street you are on, or what kind of a store you are seeking, if you can't comprehend the language?

In Ethiopia, it's Amharic; in Israel, Hebrew; in the Palestinian area, Arabic; and in Cyprus, Greek. Dredging from my memory the Greek and Hebrew alphabets I learned for biblical studies many years ago was a little help, but I still couldn't translate many of the words — while Amharic and Arabic are quite beyond me. What a joy to come home and be able to read signs and notices!

From time to time letters "to the editor" appear in local newspapers, complaining that immigrants to Canada should use the language of the country to which they have come. While I concede that argument is valid to a certain extent, if it had always applied we would be speaking Ojibwa or Cree or other languages of our Native peoples, for the rest of us are all immigrants or descendants of immigrants. Would that we at least took to heart the Native prayer: "Grant that I may not criticize my neighbour until I have walked a mile in his moccasins."

The languages of our personal culture and our religion are closely entwined. Scots from the Highlands acknowledged this when they referred to Gaelic as "the language of the Garden of Eden." Immigrants to Canada, most of whom are diligently trying to cope with learning English or French, desire their religious services in their "mother tongue." I am pleased that our Presbyterian Church is supportive of that desire; there are congregations of a great variety of linguistic and ethnic groups within our Church. I have had the privilege of worshipping with several of these in the past few months.

It seems to me that there are two non-verbal languages that are important as we consider the multi-ethnic, multi-linguistic nature of our Church. One is the language of music. I have been inspired by the enthusiasm and excellence of the congregational singing at the Korean, Spanish, Chinese, and Hungarian services that



I have attended. They express the joy of the Christian faith in a way that many of the rest of us would do well to learn from and imitate.

The other non-verbal language that we need in our attitude to those who are different from us, is the language of love. On the day of Pentecost, people of many different languages understood the truth of God's love in Jesus Christ as proclaimed by Peter and the other apostles. Our compassion and acceptance towards those who worship our Lord in a different language, our patience and helpfulness as they learn their ways in our church courts, are important factors in realizing the unity and strength that will grow in our diversity. May we be gracious enough to transcend the barriers of language with the language of loving concern. □

Harrold Morris

LETTERS

Who are the Jews?

In "Who are the Jews?" (March Record), the author claims that the Jews are "brothers and sisters," of whom God also declares "You are not my people." Jewish identity is challenged. The Jew is said to be "an offence to us. Not because the Jew is an offensive individual in a moral or social sense, but because they (!) show us our own nature, namely our rebellion about (!) God's grace, our own unbelief, and our disobedience." In other words, Jews are offensive because like Presbyterians, they are "unworthy of their election." The author tries to build bridges, yet the historic roots of anti-Semitism have not been cut off.

These roots are 1. *Exclusive* claims to possession of the Covenant, 2. the total usurpation by Christians of the claim to be *God's People*, 3. the persistent denial of Jewish identity, and 4. the ingathering of the wandering Jews into the Church.

We object as follows:

1. There is not a *single* expression of the covenant in the Old Testament. God expressed in various ways the one eternal covenant with all believers, none of whom then knew Jesus Christ.

The Jews have taught us that even when we have a special task, God's, not our own, initiative is decisive. For most Jews, the covenant as made between God and Moses on Mount

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Sinai (Exod. 20; Deut. 5) was primary. Of course, the Jews saw themselves (and that rightly so) as entrusted with a special task by God, but also asserted that "the righteous gentiles," who observe the Ten Commandments, will also "share in the life to come" under the covenant made with Noah and Moses. Similarly, we can insist on the Church's own legitimate task, without denying the breadth of God's own plan.

2. Christian usurpation of the covenant with Abraham is not necessary considering that (as noted above) there is more than one expression of God's covenant.

3. The denial of Jewish identity implies that the Jews have been cut off from their own heritage, and thus the author consistently denies the cohesion of the Jews as a people. However, most of us, looking at the test-questions that are used to undermine

Jewish cohesion and identity, would have to conclude that, as Canadians, we would reply like the Jews to the author's questions.

Like the Jews, we Canadians are not of one race; have no "bodily or facial features, peculiar to us;" "lack a common language;" and have to admit that Canadian culture is simply not as distinct as "German, French, or American" culture. Besides, to transpose another one of the test-questions, "how many descendants" of Canadians living in the United States, "think of themselves" as Canadian? None the less, *like the Jews, we insist on our own identity.*

In posing the question "Who are the Jews?" we do not have to turn to yet another Christian answer. We should ask the Jews; and they are very clear on this point: A Jew is the offspring of a Jewish mother, or a convert to Judaism. Period. In fact, there would be a far less unanimous answer among Christians, if we were asked to define ourselves.

Thus to dismiss modern Jews at one point as "*Not my people*," rests on a misinterpretation. For Paul, it was a statement of hope (Rom. 9:25-26), as it was for Hosea, to whom Paul referred. Thus to apply *Not my people* to modern Jews is a distortion of Hosea (and Paul).

4. Now we come to the author's final solution: the Jews will become

continued on page 36

WATSON'S WORLD

Noel Watson



Lloyd Robertson

The Burden of Being Presbyterian



Something that causes distraction while you're negotiating through rush hour traffic around Metropolitan Toronto can be very dangerous. Fortunately I didn't crash or swerve on a recent occasion when a female voice speaking through the car radio caught my attention with a highly provocative remark. CBC Radio's "As It Happens" was canvassing opinion on the current debate over bilingualism and a woman listener was saying that all the problems relating to language and many other concerns in our country are caused by the entrenched attitudes of those "White Anglo-Saxon Presbyterians." That's right, not Protestants but **Presbyterians**.

Here we go again, I thought. As one who has been connected, some might say tenuously, to the Presbyterian Church most of my life, I learned long ago that we must share a terrible burden. On this occasion I had a sudden urge to rush to the nearest pay phone and place a call to Michael Wilson. He should know that the majority of Canadians would say "right on" if he were to send the bill for the national debt to The Presbyterian Church in Canada. I stifled the urge.

Many of you will be familiar with the basis of this old argument. Its protagonists proclaim that the stolid, unbending, tight-fisted, puritanical ways of the Presbyterians are responsible for all of the neuroses, most of the psychoses and probably all of the wars endured by the average Canadian since the birth of our country and before.

How could such a base and scandalous myth be perpetrated in the first place? The most obvious answer seems to come from the fact that the majority of Canada's banking institutions were built and run by Scots who gained a reputation for being dour and thrifty. Surely the country would have been better served if the banks had been managed by profligate fools.

Professor Tom Sinclair-Faulkner of the Department of Comparative Religion at Dalhousie University deals with the subject of Presbyterian self-definition and popular perception in a learned and engaging paper. He feels that Presbyterians have too frequently adopted as their own the

so called "Protestant ethic" and reminds us of a principal of McGill College who once told his students of a hundred years ago, "When you are wearied with one kind of study or work, it is often a much greater relief to turn to another of a different character, than to sink into absolute repose." How noble! Sinclair-Faulkner's research also turned up this bit of

lore. Question: How many Presbyterians does it take to change a light bulb? Answer: Seven. One to change it, six to say they liked the old one better.

But it is near the conclusion of his work that the professor deals with what is probably a highly significant element in defining "Presbyterianism." He refers to an American anthropologist's writing about the "great tradition and little tradition" in comparatively complex human societies. The "great tradition" is highly intellectual and takes an historical perspective on things while the "little tradition" represents the daily practices of average people as they go about their business in their own ways.

As an example, Professor Sinclair-Faulkner cites a meeting of learned societies he attended where Canadian and American theologians and academics discussed high-flown matters in a stimulating exchange most of the day. He recalls his "flush of embarrassment" at the ceremonial conclusion of the occasion when one of his colleagues entered the room in a "skirt, and a short one at that". It was John Moir, now a professor of theology at Knox College, elegantly decked out in his kilt. It is at this point in his presentation we learn that Sinclair-Faulkner is a member of the United Church which allows us to conclude, with absolutely no disrespect intended, that perhaps that institution is a little less concerned with tiny tradition than Presbyterians.

So how are we to handle the old shibboleths that rain down upon us on a regular basis? Just be happy that the very mention of the word "Presbyterian" can evoke a range of responses from smirking to outrage to chilling disdain straight through to outright admiration. It means our forebears must have had an impact and done a lot of things well. I think I'll put away my claymore and relax ☐



Revenue - 1989



The Presbyterian Church in Canada Annual Financial Report - 1989

Dear Members and Adherents:

It is once again time for me to report to you on the financial results for The Presbyterian Church in Canada for the year 1989.

Revenue flowed in steadily during the year from congregations until December when it came very slowly but in the end totalled \$7,661,792 which was \$17,792 more than the approved budget. Other revenues at \$1,130,480 were \$30,480 over budget. Therefore, total revenues were \$8,792,272.

Expenditures of \$8,816,527 by the boards/committees were as planned, and all were within the approved budget share.

We spent in total \$24,255 more than we received. This amount was held in surplus from prior year's savings.

Complete financial statements for the year ended December 31, 1989 are included in the Acts and Proceedings of the General Assembly or are available by writing to me.

I want to express the appreciation of all of us who work to fulfil the General Assembly's mandate for your continued support and prayers and ask that you continue to support "Presbyterians Sharing....."

Sincerely,

Donald A. Taylor, C.G.A.
Comptroller

THE PRESBYTERIAN CHURCH IN CANADA

STATEMENT OF OPERATING FUND REVENUE AND EXPENDITURE

YEAR ENDED DECEMBER 31, 1989

	1989	1988
REVENUE		
Contributions from congregations	\$7,661,792	\$7,373,477
Income earned from - investments	326,021	342,649
- estates	152,506	149,841
Contributions for work of the Board of World Mission		
Women's Missionary Society (W.D.)	400,000	488,250
Atlantic Mission Society	60,000	59,000
Presbyterian Record - net revenue (loss)	23,284	(30,377)
Presbyterian Calendar - net revenue	13,355	12,344
Income from other sources	74,040	82,930
	<u>8,710,998</u>	<u>8,478,114</u>
Bequests received for current use	57,513	27,194
Gifts received for current use	<u>23,761</u>	<u>34,436</u>
Total Revenue	8,792,272	8,539,744
EXPENDITURE		
General Assembly, its Council and Committees	<u>1,130,266</u>	<u>1,233,188</u>
Operating Boards and Committees		
Board of World Mission	4,585,684	5,231,383
Board of Congregational Life	768,780	762,026
Board of Ministry	193,103	186,415
Communication Services Committee	<u>114,624</u>	<u>126,515</u>
	<u>5,662,191</u>	<u>6,306,339</u>
Church share of Pension costs	<u>1,065,785</u>	<u>1,001,407</u>
Grants to Colleges and Residences	<u>958,285</u>	<u>970,235</u>
Total Expenditure	8,816,527	9,511,169
EXCESS OF EXPENDITURE OVER REVENUE	\$ 24,255	\$ 971,425

Expenditure - 1989





Joseph C. McLelland View from the Ivory Tower

THE MUCKIN' O' NOAH'S ARK

For starters, everybody knows the story. It's a favourite of the Sunday School tradition, and of children of all ages. Noah's ark, we call it, or in medieval dramas such as the Chester Miracle Play, *Noye's Fludde*. The animals went in two by two — or seven clean and two unclean according to another account (Gen. 6:19, 7:2). It's a shame that the animals have captured our attention. We draw them, mould them, discuss them *ad infinitum* (or *ad nauseam*). It's a shame because it's only half the story; it misses the punch line.

The Rabbis who commented on scripture knew better, and Christian teachers who followed the way of allegory. They did see the divine care for animals and its example for human stewardship — for instance, they speak of the “vine tendrils” that Noah collected to feed the elephants. But they also knew that this tale of salvation is caught in the saving net of the sixes and sevens of the covenant drama. Six days for work and the seventh for rest. And then an eighth day to begin again, symbol of the new life of resurrection. (The Early Church called Sunday “the eighth day” because it celebrated the coming Kingdom.) So they took the *eight humans* as the proper symbol of the story of the ark. There is also the tradition of the “ten righteous” who can save the world, as they could have saved Sodom (like the later Jewish legend of the thirty-six Just Men, the Lamed-Vov, on whom the world reposes). “The generation of the Flood could not muster ten righteous souls . . . only Noah and his sons and their wives, eight altogether.”

The medieval dramas make the point well. They and Bill Cosby's monologue — “How long can you tread water?”. It was a bizarre scene, was it not — building this huge boat in a dry land, on your driveway so to speak? No wonder Noah's wife refused to board, and had to be carried bodily up the gangplank by her sturdy sons. She wanted to stay behind with her friends the village gossips. Her bad temper was intended to entertain the audience standing around the stage wagon, while Shem, Ham and Japheth provided a set of characters able to flesh out the human side



of the story.

So it's not a question of whether we find it credible that every animal from every continent could be gathered and boarded in the vessel described so precisely. Gopher (cypress) wood, of three hundred by fifty by thirty cubits. (The common cubit was 18 inches, the sacred cubit one yard and the geometrical cubit three yards.) To ponder the dimensions and the logistics, or the fact that Ararat is not the world's highest mountain, is to miss the point. To make this even clearer, the medieval commentators observed with some justice that Noah's biggest headache

was keeping the darn place clean. Think of the mess — think of the smell!

Think of the church. For the point was that Noah's ark is a story about human salvation. We are like the chosen eight saved from the floodwaters of sin and death by the safety of the ark, that is the church. We offer thanksgiving each Lord's Day, for on the eighth day of the week it seems right to give our gratitude for his grace. “God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you . . .” (1 Pet. 3:20f). Cathedrals were built to resemble nautical imagery “huge galleons riding the hilltops (the term “wave” recalls this”). The likeness lies in a protected vessel that keeps out the threatening deep. So the sacred space of holy buildings served as arks of salvation. Outside medieval cathedrals, gargoyles poise on gutters to remind us of the monstrous evil haunting the world. As you pass inside, the soaring architecture raises your eyes and heart to the Majesty on high, with stone and glass symbols reinforcing the imagery of height and transcendence. An ark is meant to float above the sinful earth doomed to destruction.

Timothy Findley's 1984 national bestseller *Not Wanted on the Voyage* is a fictional account of Noah's ark. His novel highlights the wonder of it all, Noah's strange intercourse with “Yaweh” (a vulnerable and dying deity), the tensions among the eight humans, the relations to Nephilim and Faerie suggested by the biblical narrative (see Gen. 6:4). The Irish Rovers' question, what happened to the unicorns? is answered, and a fascinating character named Lucy (Ham's wife) introduced. As her name suggests, she is angelic or demonic or both. Findley's Noah is

conceited and crotchety, capable of blind obedience and tunnel vision. The Bible's Noah is righteous and blameless, finding favour with God. But after the flood, with a world newly washed and rainbow lit, when everything sang of new beginnings, Noah fell from grace. He got drunk, exposed himself and took revenge on Ham for seeing him uncovered. Ah Noah! what crimes have come from your curse of that innocent son. You made him a slave to his brothers, and so began the absurd and sorry myth that the Hamites or blacks were meant to serve their betters.

Now if you're wondering about my title, obviously you don't know that rollicking Scots ballad from Andy Stewart's repertoire, "The Muckin' O' Geordie's Byre." It reminds us of the earthy toil of farmers everywhere, the necessary evil attendant upon the care of livestock. I merely follow the older commentators in noting the peculiar task facing Noah and his little band of helpers aboard ship. Once more the Rabbis: "So for twelve months (Noah) did

not sleep by night or day, because all the time he was busy feeding the animals." You know what the other seven were doing! It recalls Charlie Chaplin's role of street cleaner, when he kept coming upon and trying to avoid the circus parade with mules (bad enough) and then elephants (disastrous for the shovel brigade). Noah is surely a Chaplinesque figure in having to muck out the ark, which included much more than mules and elephants; and don't the words circus and church come from the same root?

What's the point of this rather crude aspect of the story? What's the metaphor? It's that like the ark, the church is in need of constant cleansing. Those responsible for doctrine and discipline are called to more than the dignity and acclaim that goes with office and power; they must also assume the often tiresome and always messy business of church business. That's what our church courts do, among other things, from Session to General Assembly. Muckin' out is never a pleasant task but without it every human institution gets bogged

down and unhealthy. Not muck-raking but cleaning house, acknowledging our humanity and not mistaking the ark for the new world. Where the metaphor breaks down (or holds up) is where we see that the church is always on the way, not just floating; more a ship than an ark. The Church was also known as "Peter's Barque." It's going somewhere, not floating with the familiar tides but venturing into unknown seas. God is constantly presenting us with overtures, steering us in new directions; new truths to learn, new paths to tread.

O all ye daughters and sons of Noah — a new world's awaiting, cleansed by your Baptism and nurtured by the divine patience. Keep the ark clean but make bold to step ashore where the other action is, to work and to witness. This rhythm of the new covenant is coloured not by rainbows but by every pigment of human skin, and by the common blood that unites us, in living and in dying. The care of the ark is inexorably linked with the care of the earth and all its creatures. As someone once put it, we know what to do on Sunday, but what about "the other six days"? □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

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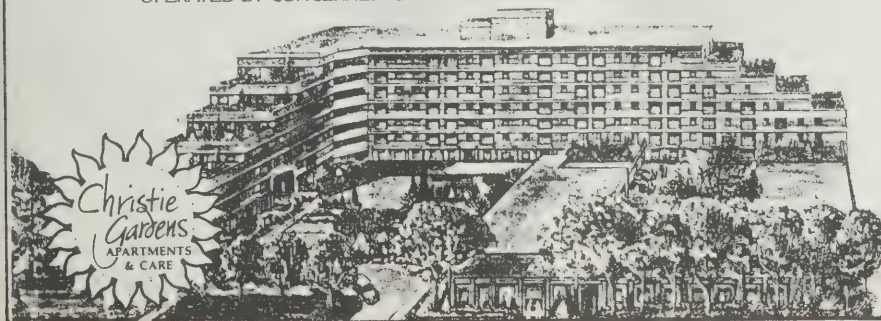
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PUNGENT AND PERTINENT

Alex MacDonald Summertime



The woman of the house, who takes summer vacations with me, insists that when she travels on holiday she must, if possible, attend Presbyterian services in Presbyterian churches, with the Presbyterian ministers in their own pulpit. Perhaps this eccentricity of hers can be traced to her having had a parent, an uncle, a sibling, and a spouse in the Ministry of Word and Sacraments within The Presbyterian Church in Canada. She might, in fact, have become a Presbyterian teaching elder herself had not God and Montreal ordained otherwise.

At any rate she has this stated desire and I, as the chauffeur on her holiday jaunts to various parts of this wide land, wisely try to fulfil it.

What I do first is try to discover the geographical location of the chosen Presbyterian church ahead of time. By doing this first we will be able to arrive there on Sunday morning, refreshed from our night's rest, and with an uneventful journey from point A, where we spent the night, to point B, the church building. Thus at some time on the Saturday our travel-stained vehicle will pull up at St. Swithin's-by-the-Safeway to the accompaniment of our happy cries of discovery.

Next we carefully look at St. Swithin's notice-board to discover the time of service announced thereon, and the name of the clergyperson who will be conducting the service.

Only then do we go about the remainder of our Saturday sight-seeing, and find our place of rest and refreshment.

We realize that our sampling may suffer by comparison with that carried out by the A.C. Nielsen Company but it is our own, and on the basis of our limited survey we have been forced to conclude as follows: DURING JULY AND AUGUST THE DETAILS OF THE SUNDAY SERVICE AS STATED ON PRESBYTERIAN CHURCH NOTICE-BOARDS HAVE A 66.6 PER CENT CHANCE OF BEING INCORRECT.

As evidence our memories call forth the chaste three inch by five inch card thumb-tacked to the church door informing us that —contrary to what was stated in large letters only ten feet away —the service was real-

ly in another building, at another time, and with another preacher. This particular card, of course, was only seen on Sunday morning when we presented ourselves at the door and found it locked.

We tried to learn our lesson and on another trip, in another area, arrived half-an-hour before the time stated on the notice-board, drove into a full parking lot with admiration for the zeal for early arrival of the local Presbyterians, opened the front door, entered the narthex quietly, and heard a

voice in fine oratorical flight introduce point three of the morning's message. Unwilling either to embarrass or be embarrassed we, after a whispered and unanimous consultation, went quietly out, and away.

May I plead that Presbyterian congregations, for the sake of the summer traveller, make sure that their notice-boards give the correct information concerning the time and place of their worship service?

I would like to do so on behalf not only of the woman of the house but also of all the members of her congregation, whose clergyperson often commends to them the idea of attending divine worship during vacation, without warning them that they only stand a one in three chance of being able to do so. □

Mr. MacDonald presently serves as the men's worker at Evangel Hall, in Toronto.



Politicians and the Poor

It would really Make My Day! if politicians abandoned the old notions of charity and welfare dependence. They should adopt the principles of economic equity and social justice when it comes to developing employment and fiscal policies.

Too many decision-makers persist in promoting public policies that cause people to get trapped in chronic unemployment and poverty that violate their human dignity and hurt the economy.

These politicians fail to recognize our obligation to make it possible for people to find worthwhile employment that allows them to use their gifts in the production of goods and services that give people job satisfaction and a decent income.

They promote fiscal policies that provide subsidies to big corporations and provide hand-outs to the rich. This is done in the name of stimulating the Gross National Product, which often is indeed gross!

Government policies should be developed on the basis of responsible stewardship and public justice for all, so that people who want to work can enjoy their human dignity and show their social responsibility.

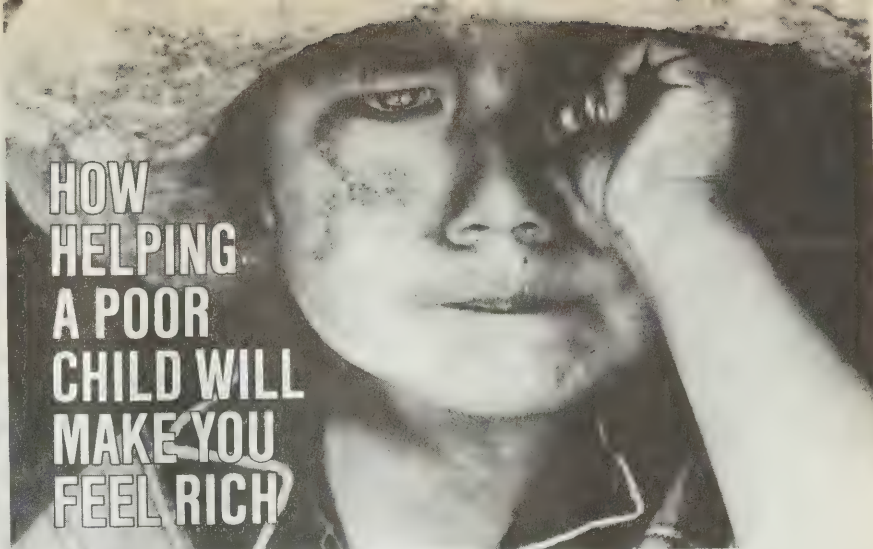
Gerald Vandezande
Public Affairs Director
Citizens for Public Justice
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This Romanian minister is

A Modern *Hero* of Faith

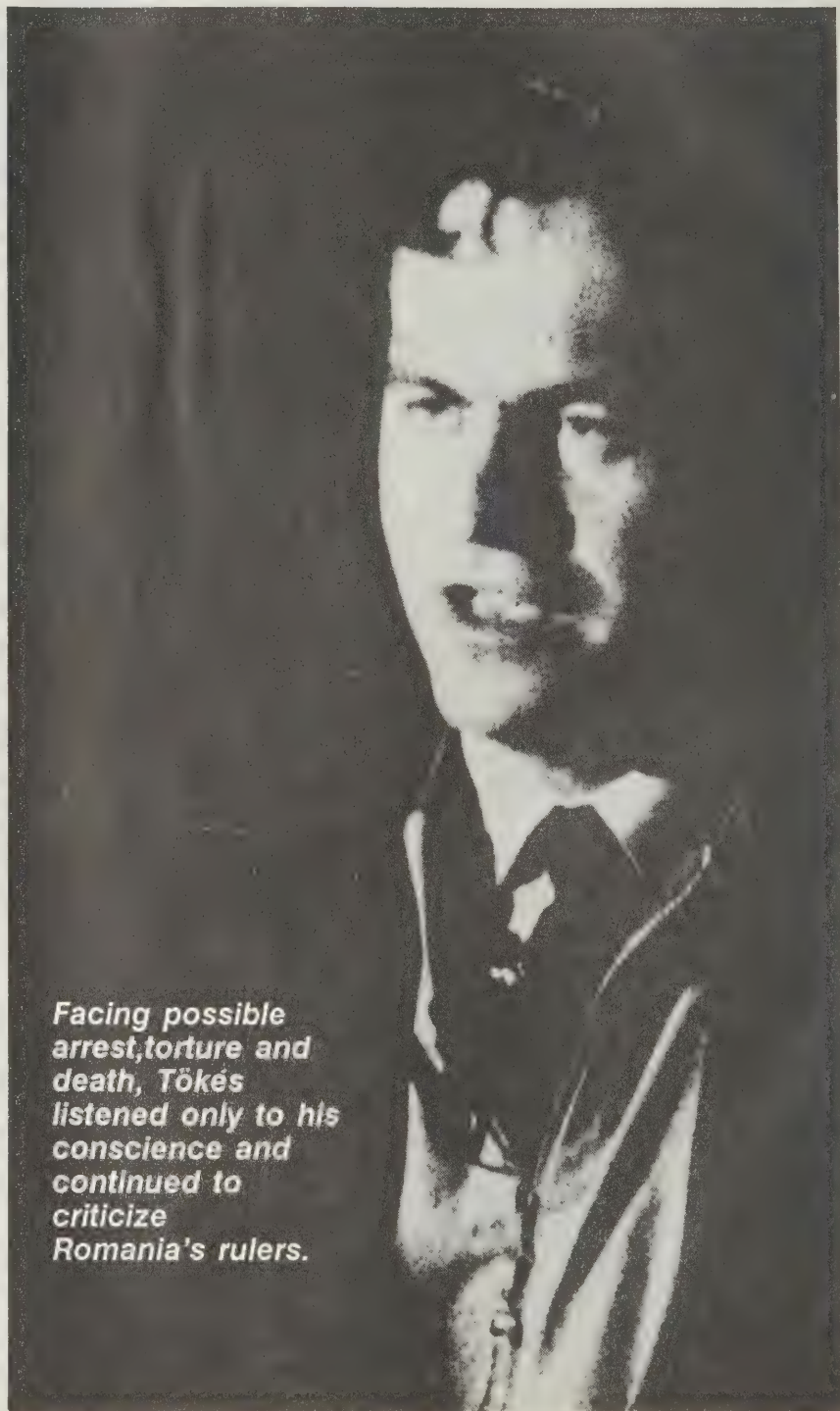
by Joseph Pungar

Eastern Europe comes of age. The last year has witnessed swift dramatic changes in the States of this region: Poland, Hungary, East Germany, Bulgaria, Czechoslovakia and Romania. Backed by Gorbachev's *Glasnost* and *Perestroika* the peoples of these "satellite" states demanded and won *more freedom*, more independence and a perspective to a better future.

Suddenly, out of nowhere, new leaders emerged from unlikely segments of the societies. To Lech Walesa, the leader of the Polish Solidarity — a former electrician, was added Vaclav Havel, the playwright, the leader of the Civil Forum in Czechoslovakia — a former political prisoner, now the president of that country.

Since the middle of last December, added to this list of distinguished leaders is the Reverend László Tökés, the minister of the Hungarian Reformed Church in Temesvár/Timisoara in Transylvania on the westernmost part of Romania. His staunch resistance to the oppressive Ceausescu regime triggered the revolutionary events which, within a couple of days toppled the regime amidst tragic events, that cost ten thousand lives, but opened up a promising road to a truly democratic Romania. Mr. Tökés' church is a member of the World Alliance of Reformed Churches — the family of Reformed and Presbyterian Churches to which The Presbyterian Church in Canada also belongs. He is our brother: let us, therefore, take a closer look at his story. All the more so, because he is usually referred to by the western media as just a "Romanian dissident."

The role of the churches in the recent Eastern European political changes is clear. In the past forty-five years these churches endured severe persecution under militant, atheistic,



Facing possible arrest, torture and death, Tökés listened only to his conscience and continued to criticize Romania's rulers.

When their minister was threatened with arrest, a living chain of some 200 church members protected Tökés with their bodies.

communist regimes. However, they were still able to maintain and preserve national identity and spiritual and moral values; they kept the flame of the Gospel burning — the *flame* of freedom and hope. The mainline churches were the predominant instrument of change in this region. The churches became the places of spiritual renewal and shelter for those who were thinking the “other way” and who deviated from the official ideological line of thinking. Demonstrations — which eventually toppled the regimes — usually started by demanding greater religious freedom and the strict observance of basic human rights such as free speech, free association and free movement. The demonstrations demanded radical changes in economy and political structures; a multi-party system; non-communist ministers in the government; the outlawing of the communist party, and free, democratic elections.

Nowhere in the Eastern European countries can the role of the Church be so clearly seen as in the dramatic political changes in Romania. A singular event sparked the purifying political process. It was the heroic resistance of the Rev. László Tökés, the minister of the Hungarian Reformed Church in Temesvár/Timisoara in Transylvania, Romania. Transylvania is the northwestern part of Romania and homeland of 2.5 million badly oppressed, ethnic Hungarians (see “Darkness in Transylvania” — *Presbyterian Record*, July-August, 1989, pp. 16-18).

Nicolae Ceausescu, the Romanian communist dictator — the last Stalinist ruler in Eastern Europe — planned to create a “Magna Romania” on the tacit Hitlerite principles of “Ein Fuhrer, ein Volk, ein Vaterland” /One leader, one nation, one country./ To realize his vision, he wanted to eliminate all ethnic minorities: Hungarians, Germans, Bulgari-

ans, Serbians and Jews. The brunt of his rage fell upon the Hungarians in Transylvania, which was ceded to Romania by the peace treaties dictated by the victorious powers following the two World Wars. The autonomy of the ethnic Hungarians was gradually taken away, and with it their schools, theatres, universities and libraries. The Hungarian language was banned in public places and they were called “vagabonds”



The Rev. and Mrs. László Tökés attended a video-taped interview with foreign journalists.

when actually the Hungarians owned Transylvania for more than one thousand years. Archives, church registers and important historical documents were confiscated. The names of Hungarian settlements were Romanized, as were Hungarian names; even cemeteries with a Hungarian past were bulldozed. The Hungarian male population was taken to forced labour camps. The dispersion of the Hungarian population all over Romania was accomplished by forcing them to take up jobs in remote places populated by Romanians. Simulta-

neously, the influx of Romanians in traditional Hungarian regions was encouraged. Then an insane plan of “systematization” was put into effect by the “Genius of Carpatia” and “Danube of Thoughts” — Ceausescu the dictator-president. This plan meant the demolition of some 8,000 villages — mostly in Hungarian-populated areas — which forced the evicted people to live in poor quality apartment buildings hastily constructed in agro-industrial centres.

At the same time, the whole country suffered hunger, misery and backwardness, food-rationing, severe shortages of fuel and electricity. No wonder that in these circumstances some 50,000 ethnic Hungarians fled to Hungary seeking political asylum. Many of the fleeing persons were hunted down like wild animals by Romanian border guards.

Ceausescu, a school drop-out and a shoemaker apprentice, unfortunately became the strong man in Romania in 1965, successfully creating the most oppressive state in the post-war Europe by the help of the dreaded 80,000 strong “Securitate” — the security police force. In ruthlessness, terror and much cruelty this state resembled Count Dracula’s country. Ceausescu was fittingly nicknamed “Draculescu” and “Vampirescu.”

The Reverend László Tökés was an outspoken critic of the megalomaniac, nationalistic and oppressive policy of the Ceausescu regime. Regardless of the danger he faced, he continued to speak up. With iron fists, the regime clamped down on the slightest criticism. Arrest, torture and death were what critics of the regime expected. Many of these critics died in “car accidents” or committed “suicide” — prearranged by Ceausescu’s henchmen. Having seen the misery, slavery, discrimination against and “cultural genocide” of

continued

**Before the
stones spoke,
he had to speak.**



his people, Tökés listened only to his conscience and continued his criticism. Inevitably his troubles intensified throughout the last year.

The turning point came, interestingly enough, with Canadian assistance. What happened was this. A television team from Quebec taped an interview with Tökés. When no Canadian television company was interested in it, they gave it to Hungarian television which screened it in July, 1989; the coverage included Transylvania. In this interview, Tökés criticized the human rights abuses and anti-Hungarian policy in Romania. The church authority accused him of "violating the laws of both the Church and the state," and he was formally removed from his parish. But the pastor refused to yield to the decision for him to leave. He suffered a growing harassment by phone and by masked men who threatened his life. The church building was vandalized. He could not meet his relatives. His ration card was confiscated so that he was unable to buy food and fuel. The members of the session and the congregation were threatened by the police. One of them allegedly committed "suicide;" others had their lives threatened. The session members were forcefully herded together in police

cars and pressed to dismiss Tökés.

When the city law-court ordered his eviction from Temesvár on October 20, 1989, the minister barricaded himself in the manse and the members of the congregation volunteered as his bodyguards. Meanwhile, a growing nationwide protest was unfolding throughout Hungary against the Ceausescu policy. By alerting the world, letters of protest bombarded Ceausescu's office pleading for clemency for Tökés. Despite this, pressure on the minister steadily grew.

At its peak on December 15 last year, the Securitate wanted to abduct and arrest Tökés. When they attempted to do this, the police officers were confronted with a living chain of some two hundred church members protecting their minister with their bodies. Their attempted crackdown resulted in a huge spontaneous demonstration of thousands in which all ethnic groups joined in. When the peaceful demonstrators were fired on by the members of the Securitate and machine-gunned from helicopters, a nationwide revolution began. Within days the hated regime was overthrown. Ceausescu and his wife were arrested by the military, who sided with the revolution: they were tried and summarily executed. It was

Christmas Day when "the satan died." Tökés was found in a village, badly beaten by his captors, but alive.

These history-making events began in the heart of a Reformed minister who arrived to the point of *status confessionis* ("Here I stand") because he simply could take no more, nor remain silent any longer. Before the stones spoke he had to speak. There was nowhere to withdraw. He was ready to put his life, his family, his career, everything on the line. Against the evil might of an oppressive dictatorship, against the 80,000-strong Securitate, against the mad will of an absolute dictator, he had only his two bare hands, a strong faith in his heart and the Word of God in his mouth, with which to battle. A modern David against a modern Goliath. A miracle happened of biblical magnitude: Goliath's head fell once more. God once more said forcefully to mankind that he is still the Lord of history.

After forty-five years of oppression, misuse and humiliation, the churches in Eastern Europe are emerging not only as spiritual but as political forces in the life of their nations. They are calling all of us to genuine religious faith and high moral values in our decision-making and conduct, as well as to relevant service both in the Church and in the world. Without such individuals and communities no nation can survive the world. Let us learn from them, and watch for the Eastern European Churches which might very well become the vanguard of twenty-first century Christianity. □



Dr. Pungar is minister of Calvin Hungarian Presbyterian Church, in Edmonton, Alberta, and lecturer in Religious Studies at the University of Alberta. Before coming to Canada in 1983, he was a minister of the Hungarian Reformed Church and staff-member of the Synod Office in Budapest.

László Tökés Comes to Canada

John Congram

One year ago, two Quebec television journalists, Michel Clair, a free-lance journalist, and Rejean Roy from the CBC, risked their lives to visit Romania and interview Reform minister László Tökés. When they returned to Canada they could not find a television station willing to show their interview. "Who would be interested in a poor Romanian pastor talking about freedom?" the media scoffed.

Today, the first day of spring, on the anniversary of that visit, in Toronto's Westbury Hotel, television and radio stations stand mike to mike, camcorder to videocorder, competing for every word László Tökés utters, hoping to squeeze in their favourite question.

But first they must listen to the two Quebec reporters. Their voices crack as they recall the journey they will never forget, to visit "a truly free man." They thank Tökés for the honour and privilege of that opportunity, and sit down.

The night before I attended a worship service in which Tökés participated in the Hungarian Presbyterian Church here in Toronto. I think Henri Nouwen once referred to the incarnation as God's act of "downward mobility." Because we spend most of our lives questing for "upward mobility," "downward mobility" always startles us. We see it reflected in the Mother Teresas and Jean Vaniers of the world. I saw it again last night in László Tökés.

He spoke with compassion and conviction but without flamboyancy. "It is a joy to be among you and preach the word of God," he began. His message was simple but powerful. He spoke from John's first letter. He talked about darkness — the darkness that covered, and to some extent still covers his own land; the darkness of

hate and division, of broken hearts and homes. And the worst darkness of all — the darkness that invades the inner life — robbing people of confidence and trust. "It is only Christ," he said, "who has the power to bring light and break down the walls of division and hatred."



From left, Rev. László Tökés, with the Moderator, Rev. Harold Morris and Record Editor Rev. John Congram.

— Photo by L. Molnar, elder.

He reminded his congregation that God, who is the light, wants to make us, especially the church, the light of the world. This, he said, is not utopia nor naivety but "the only route to survival. Somewhere the hatred must end. Christ has broken down the walls that separate us and wants to gather us together in love and community. Thank you for coming to share the word of God." When he sat down we had all been moved and changed.

With the addition of three to four hundred of the faithful, the players last night were much the same as those who gathered for the press conference this morning. The networks along with local media with their cameras, lights, and frantic activity were all there. It could easily have been turned into a media circus. It might have been a time when we simply gathered to praise and wonder at an extremely brave man.

Somehow Tökés delivered us from all of that — in an act of worship he

drew us into the presence of God. As so frequently occurs on visits to the sick or dying, we who had gathered to support László Tökés, left with our own hope renewed and our faith reawakened. Out of what for so long seemed darkness and hopelessness comes a voice of hope. The God who is so full of surprises has surprised us once again.

This morning I am sitting beside a reporter from the *Toronto Star*. I had seen him at the service the previous evening. He confirms my feelings. Neither of us will soon forget the experience.

The news conference has lasted for over an hour. Suddenly a new television crew from the CBC, mikes and recorders at the ready, burst into the room. They are sorry to interrupt the proceedings, they say, but they have just established direct contact with Hungarian television and must have Tökés alone for a few minutes. They promise to return soon. Tökés is ushered out.

Ten minutes later one of CTV's crew comes in to complain bitterly to those in charge of the press conference that the CBC has pulled a fast one, and that Hilary Brown of the CBC is interviewing Tökés in the hotel's coffee shop. There is little time now anyway. Tökés is due to meet Premier Peterson in his office and be introduced to the Ontario legislature. Besides, word has just been received that the statement that Tökés had made earlier in the day for European television must be re-taped due to technical difficulties.

I recall the words of Rudyard Kipling:

"If you can meet with triumph and disaster

And treat those two imposters just the same

If you can talk with crowds and keep your virtue,

Or walk with kings — nor lose the common touch

Yours is the earth and everything that's in it,

And — which is more — you'll be a man, my son!"

Seldom have I met anyone who better typified those sentiments. I leave thinking of this and Saint Athanasius, who said, "God's glory is man fully alive." □

What Are We Going To Do about Roshanna!

by James P. Stobaugh

She did it again.

Roshanna was never subtle. During morning worship she had an uncanny ability to find, sit next to, and irritate the most irascible congregants. That very morning she was sitting next to ancient Mrs. Flanders — a vintage grouch. She always timed her sneak attack during the silent prayers of confession, while her victim was most contrite and vulnerable. Before the Assurance of Pardon was pronounced, poor Mrs. Flanders was snagged for the next hour.

At the end of the doxology, in celebration of the mid-point of our service, Roshanna deposited her used Bazooka bubble gum on Mrs. Flanders' open red-letter Bible. The awful mess was placed between "He" and "multitudes" in Matthew 5:1. Poor Mrs. Flanders' family Bible would spot Bazooka bubble gum for generations to come. There was to be no peace in morning worship on that day.

Mrs. Flanders, who never suffered in silence, accosted me at the back door. "Pastor, you have to do something about Roshanna."

While ingesting lunch, I shamelessly transferred my frustration to my lay Christian education director (and mother of our four children): "Honey, what are we going to do about Roshanna?"

Roshanna. She was a twelve-year-old imp who grew up on the streets of inner-city Pittsburgh. Beginning with two aunts, and an older sister, she was finally deposited with her harried grandmother. Every summer morning Roshanna was given a wrinkled dollar and told to disappear until bedtime. Usually she stood forlornly in front of her house, hoping her grandmother would change her mind and retrieve her with warm oatmeal cook-



ies and a hug. It never happened.

Roshanna never owned a doll. She never felt the touch of someone who loved her unconditionally. Her world was full of broken, glass-filled alleys and abandoned smoke scarred brick houses. Her playground was littered with discarded condoms and discarded children forgotten by their families. Her favourite silver slide with a paint chipped clown on its ladder was once the last resting place of an overdosed addict.

Roshanna was a tough veteran street kid when she came to our church.

Because of a corny Vacation Bible School sign with larger than life space creatures, Roshanna literally invaded our church.

Most of my congregation grew up with unlimited possibilities. We were white, Presbyterian, and well educated. We had been raised on *Lassie* and *Howdy Doody Time*. Our world was full of happy endings. Roshanna knew precious few happy endings.

She presented us with a new world. Having her merely memorize the books of the Bible was at best wholly inadequate; at worst, terribly cynical. In the face of Roshanna, our church had to modify its understandings.

What are we going to do about Roshanna?

As I intimated, my church, like most churches, had much invested in a quiet, orderly church life. Our controlled Sunday morning service set the tone for our total church life. We were a well-oiled instrument whose rhythm was set and maintained by its weekly liturgical experience. Before we could help Roshanna, we first had to change. Since our church was so small — with a relatively uncomplicated institution — I concluded that the best way to effect quick, and permanent change was to change Sunday morning worship. Denominational films about poor children and broken homes would have been marginally affective. We made decisions from our hearts more often than we did from our heads. And the place to reach the heart was in the morning worship.

So, instead of hiding Roshanna in junior church, I boldly invited the Sunday School teachers to bring their new recruit to morning worship. Because Roshanna was part of a larger, often parentless, usually unhealthy system, we deliberately had to replace or supplement her world with something else. That was a job for the whole church. She did not need flashy videos or attractive craft projects; she needed our love. Fast. Anywhere and anyhow we could give it!

We prepared ourselves for Roshanna. First, I excitedly shared that Roshanna, and perhaps some of her friends, were joining our fellowship. I made it clear that I was a fifth column. Secondly, I instituted major liturgical modifications. The twenty-minute sermon was trimmed to eight; we introduced popular songs; congregational participation was encouraged during prayer time; and so on. Overall, the Sunday morning service was shortened by about thirty minutes. This pleased everyone — the children, older members, and in between. In fact, they were so pleased that many opponents of “informality” were willing to trade their investments in high liturgy for a decent, economical, if somewhat informal, worship service. Finally, the Christian education department persuaded adults — like Mrs. Flanders — to adopt a child (like Roshanna) during morning worship. Mrs. Flanders struggled with Roshanna throughout our mercifully shortened morning worship services. Once Roshanna fell asleep, but usually she inflicted unmitigated misery on poor Mrs. Flanders. More recently she has settled down, but our love has been constantly tested. When she was part of our morning worship, Roshanna was part of our church.

Before long Roshanna infiltrated other parts of our church life.

In spite of our altruistic intentions, she initially attended our programmes, no doubt, because our policy was free, fun and food. But, if this trinity attracted her it did not keep her. Roshanna needed presence more than presents. In all the vicissitudes of her life, our church was always there. Week after week, year after year, our church family was a

trustworthy anchor. Not that we were perfect; we were only consistent. What was most fearful to Roshanna was that she would be ignored. We could not ignore her! Reminding us of her presence, she still occasionally deposited bubble gum in our Bibles!

We had to be creative. With a shoestring budget, we had to be parent, teacher, and benefactor. She needed our focused attention. Her world was poverty, sexual abuse, fragmented families. We had to be far more than a Sunday School; we were a social welfare agency, at times a health clinic, and even a counselling centre. We realized that her systems — family, school, and neighbourhoods — were so flawed that we had to intervene everywhere at once or our intervention would be in vain. Our primary goals were behavioural — encouraging Roshanna to sit quietly for twenty minutes. Helping an adolescent Roshanna refrain from sex until marriage. We had to help her deal with her kaleidoscopic world. We had to give her more than oreo cookies, apple juice, and a Living Bible. She needed salvation but she needed sex education too.

I once supposed that because I was educated, middle class, and well adjusted that I had very little to say to Roshanna. It never occurred to me that she had anything to say to me. I was wrong on both counts.

Deep within my soul I found a little empathic corner for her. Somehow I found what to say to her when I discovered she visited her deceased grandfather's empty hospital room simply to be near the one person — even if he were dead — who had consistently loved her all her life. In my mind I revisited a hospital room where my own father died. Roshanna shared a scary moment when she saw her pastor weep. I never felt the pain Roshanna felt when her mother punished her by placing her right hand on a red hot stove burner. But that was okay as long as I hugged her and did not pretend that I knew how she felt. Somehow I found myself in her history.

continued

"Our lives had to be written on her life, and hers on ours."

Things that I thought were resolved, lost, or forgotten reappeared when I was with Roshanna. That failed friendship ignored for so long that suddenly hurt again when I saw Roshanna lose her grandfather. That smouldering anger so effectively controlled, suddenly bursting out like rain dipped sun rays when I saw un-directed anger manifested in Roshanna. Once I found an old book given to me when I was ten with a note scribbled in the inside cover: "Turn to page 100." Written in smudged pencil on page 100 was one word: "Sucker!"

Interesting isn't it? That a ten year old Jim Stobaugh set a trap that caught the thirty-three year old Jim Stobaugh. Over and over again, within the stormy cauldron of Roshanna's life I rediscovered unresolved tensions and, as a result, experienced new healing as I removed or resolved them by living and crying with my precious street urchin.

Roshanna has never been an academic exercise. She has been parenting, counselling, teaching, and holding. The manifested needs of Roshanna required great risk and effort on my part. Everything has been so tentative and incomplete. God never asked for everything I had — He asked for much, much more. Like the protagonist Kurtz in Joseph Conrad's *Heart of Darkness* I found myself overwhelmed by the darkness around me. The missionary Kurtz sincerely sought to proselytize South American Indians, but found himself corrupted by the ones he sought to help or, at least corrupted by the systems in the South American jungles.

I found myself tempted time and time again to manipulate, to ignore, to give up on Roshanna. Like Kurtz, I nearly became part of the darkness. To receive emergency help for Roshanna's family I found myself exaggerating needs to welfare agencies. I had to be very careful to avoid my middle class propensity to cut corners, to pull rank, to manipulate. Christ called me to join the powerless. To join Roshanna. Not to pretend to be God.

The apostle Paul assessed his success as an evangelist in II Cor. 4, "My life is written on your heart." Our ultimate success as a community of faith, at least in Roshanna's life depended on our ability to deliver far more than a curriculum or a snack. Our lives had to be written on her life and hers on ours.

I wish that I had an inspiring story of how Roshanna's grandmother came to our church, but she hasn't. Sadly, I wonder if she has even noticed any change in Roshanna. Unfortunately, most of Roshanna's family is so disconnected from her that I have found it difficult to make contact with her family. And, when I do, her extended family is so chaotic and absent that it has been virtually impossible, so far, to create any substantive relationship. I suspect that no neat formula will entice Roshanna's family into our church. We must simply do what we do best: consistently, intentionally, love Roshanna each day. Ultimately, I believe, this unconditional love will impact all areas of Roshanna's life.

In the basement of our cold church we waited each Sunday morning for the refreshment of the Holy Spirit. Tired, troubled youth and harried, outclassed staff persons held hands,

sang *His Banner Over Me is Love*, and waited. Waited for justice. Waited for Roshanna to smile. Held hands and waited for new life. It always came. It came when Roshanna prayed for her divorced mother. It came when a child-mate with infected rat bites miraculously recovered in children's hospital as our Roshanna asked God for her healing. The Spirit came when little three-year-old Elizabeth climbed into the lap of a recovering addict and told him that she loved him. New life came when Roshanna — twice held back in three years of public school — recited the books of the Bible in perfect order. And, new life came when this young, cynical pastor, who has already seen too many Roshannas in five years of ministry, heard her standing with her dirty right thumb uplifted and her left hand on her hip, saying "Pastor Jim, God loves you and so do I."

Last Sunday, after the benediction, she grabbed me as I hurried to the back door. She showed me a 1910 photograph of our church that she had borrowed from Mrs. Flanders much abused Bible. "That is my church, Pastor Jim," she unceremoniously announced. "That is my church!"

Indeed, little Roshanna, may it always be. □



Mr. Stobaugh is a minister in Fourth Presbyterian Church, Pittsburgh, Pennsylvania.

Doing Mission

Harry Waite

The house occupied
by Ray and Leslie Apple.

BELOW: The Uxbridge Team, from left, Doris Noble, David Noble, Jim Wallace, Harry Waite, Anne Phillips, John Pellis, Bernie Joosten, Reg Tomkinson, Howard Waite.



The idea of participating in some aspect of mission in a practical, “hands-on” way has long been in the minds of the Presbyterians in Uxbridge, Ontario. The idea was given some credibility when a speaker from Habitat for Humanity presented the story, and the possibilities, of that organization. In direct response to this presentation a number of people in St. Andrew’s-Chalmers Church made a decision to undertake a project with Habitat in a developing country.

The Dominican Republic was the locale of the project to which the Uxbridge group was eventually assigned. A few months into the planning, however, word was received

from Habitat that the project was being cancelled. Although reassignment to another project was requested, it did not seem that a new project could be found quickly. Enthusiasm, which had been high, seemed to erode. Holidays had been booked and plans made. Now that all seemed futile.

Just at this time, Joe Reed, the area missionary for Latin America and the Caribbean, happened to be in Canada. An enquiry was made of him as to the possibility of developing a work project somewhere in his area of interest. After a visit to Guyana, Joe indicated that the Guyana Presbyterian Church seemed open to the possibilities of a group of Canadians

undertaking a work project among them. The refurbishing of St. Columba House, a conference centre at Better Hope, was identified as the priority for the work project.

Meanwhile, in Uxbridge, the team was being consolidated. It consisted of nine people, seven men and two women. Each was part of the team because of interest in and commitment to the project. Three of the men were skilled professionals in building trades — a bricklayer, a cabinet maker, and a stone engraver. The rest of the team were generalists with the usual skills of most “do-it-yourself” homeowners.

The team was divided into three groups of three members each to cov-

Doing Mission,

continued

er responsibilities for carpentry, plumbing and electrical work. Tools were gathered which would cover any foreseeable task. It was agreed these tools would be left behind in Guyana at the end of the project.

Because of the difficulty of direct communication with individuals in Guyana, little was known about the specifics of the needs at St. Columba House. A certain amount of faith was required of the volunteers that whatever the condition of the house might be, the needs could be met. A willingness to make-do, to be flexible and creative was the order of the day.

Early Friday morning, January 26th, the nine volunteers landed in Guyana to a reception warm in weather and in hospitality. Ray and Leslie Appèl along with a number of local Presbyterians saw the group through the formalities at the airport and then provided transport to Better Hope. There, a welcoming bouquet and accompanying hug greeted each of the volunteers. An introduction to the accommodations on the upper floor of St. Columba House was followed by a survey of the needs that were to be addressed in the course of the week. Greetings were extended by the Moderator, Rev. Moses Harsham, who pointed out that the project had the full support of the Presbytery.

The experiences of the group of Canadians were ones of the remarkable contrasts of life in Guyana. The first of these paradoxes had to do with water. The land is lush and productive and, lying below sea level, is almost always wet, covered with puddles and mud. During the week there was rain during some part of every day. Yet, in that abundance of water, managing a supply for washing, showers and toilets became a major problem to be solved.

The contrast between the poverty of the country and its people and the lavishness of the hospitality was astounding. The team was repeatedly awed by the stories of extraordinary cost of consumer goods, including

food and gasoline, along with the very low wages. Yet, in the midst of such circumstances, the hospitality extended to the group of visitors was so gracious and generous that members of the group often found a lump in their throats, so deeply moved were they by the displays of love and caring.

The homes of many of the people in Guyana are modest in the extreme. They are poor and humble homes by our standards. Yet the appearance of the children heading off to and returning from school showed a remarkable commitment on the part of families to the well-being of their children. The visitors were struck by the contrast between the manner of dress and general appearance of Canadian school children and that of the Guyanese children.

Guyana is a land of contrasts



Anne Phillips repairs steps up to the Appèls' house.

In the midst of these, and many other contrasts, flooding in upon the consciousness of the visitors, the Canadians from Uxbridge set to work.

The showers and toilets had been broken and unused for sometime and the plumbing team set to work to

remedy that situation. Once that was completed, the collection and distribution of rain water in the elevated storage tank was redesigned and fed directly from new eavestroughs supplied by the Canadians and installed by local workmen.

The security of St. Columba House and the houses in the compound was attended to with the installation of all new, stronger locks, bars for the windows and new screens on the house occupied by the Appèls.

New electrical outlets were installed in the Appèls' house, and an emergency lighting line was run from the generator in the manse to St. Columba House and then to the missionaries' house.

Finally, new paint was applied to the ground floor of St. Columba House, both inside and out.

The work was accomplished by the nine volunteers working hard throughout one week, while still maintaining a schedule of socializing and sightseeing that offered them at least a glimpse of the country and its people. It was enough to give the Canadians a life-changing experience and a commitment to continue to care actively for the people of Guyana. It gave the visitors a profound experience of the Communion of Saints as they worshipped at Better Hope in a service that moved them to tears and where they found the bond with brothers and sisters in Christ that is the Holy Spirit. It gave them all an experience they are willing and anxious to repeat.

What of the Guyanese Presbyterians? They told the visitors, both at the time of their arrival and, more importantly, at the time of their departure, that they were delighted to have them. They asked the group to return and indicated that on another occasion there would be plans in place to further develop the concept. It seemed to impress the Guyanese Presbyterians that Canadians should visit their land and their church, not just to tour but to engage in hard physical work.

As far as Uxbridge is concerned, it is only the beginning! □

Mr. Waite is minister of St. Andrew's-Chalmers Presbyterian Church in Uxbridge, Ontario.

Deep in my heart, I wanted to believe that I, too, could overcome the pain.

A Summer of Grace

Meg Woodson

Joey was twelve the summer he died of cystic fibrosis. Peggie, Joey's sister, was fourteen, and she had CF, too. The following episodes are based on conversations Peggie and her father and I had together that fateful summer, that summer of our tears and of our triumph, a triumph Peg helped win for us all.

Tears

"You know how last Thursday the doctor drove all us CF kids in the hospital over to visit CF camp? Well, mother, when I walked into the council room, the whole place was suddenly so quiet it was like they say in books, you could hear your heart beating. Then all the boys were saying, 'Joey Woodson's sister. Joey Woodson's sister.' And they were all coming over to me — the boys, mother — and they were saying, 'We're sorry, Peggie, We're sorry, Peggie.' I thought I was gonna cry in front of the whole camp."

And then, in the telling, Peggie's enormous blue eyes did fill with tears, and I put my arms around her wraith-like body and cried with her.

Soon she disentangled herself and looked up, blond hair flipping. "They had pictures up of other years at camp. I mean, they were just for show, but they gave me the ones with Joey in them. Wasn't that nice of them to give me the pictures with Joey in them?"

Everybody worried about how Peggie was reacting to Joey's death, but Peggie was all right. Peggie was all right because she didn't hide her hurts. She didn't belittle her good feelings, but neither did she bury the bad.

She dragged her collection of Casper and Richie Rich comic books into the middle of her bedroom floor. "I'm gonna get rid of these dumb comic books. I only ever wanted them so I'd have more than Joey. Oh,

mother, I don't have anybody any more to have more of anything than." Peggie pinpointed her particular hurts.

She came back from playing up the street with Mary — Mary with the fighting brothers and sisters. "Oh, mother, you can't imagine how good it was to be in a house with noise."

Society had not yet programmed her to restrain her tears. "I hate to go into Joey's room," she confided, "'cause every time I do, it's like he ought to be in there workin' on one of his three-thousand-piece puzzles. Ya know, with that brown hair of his all mussed up, and him wearin' his glasses over the sides of his ears instead of over the tops.

"I mean, every time I go in Joey's room, I cry. But then when I come out, I feel better."

"Would you mind if I tore off the cover of this magazine to hang in my room, mother?" A picture of a hand cradling the globe dominated the cover along with a quotation from the prophet Isaiah: "Will you question me about my children, or command me concerning the work of my hands? I made the earth, and created man upon it."

"Remember how you told me about when we were in Tennessee and father was trying to find a new church to be the minister of, and he looked and looked all over the South

and couldn't find one? And then we heard about the CF center in Cleveland and it bein' the best and all, and right off three churches around Cleveland wanted him? Well, I been thinkin' about that. That seems like some kind of sign to me."

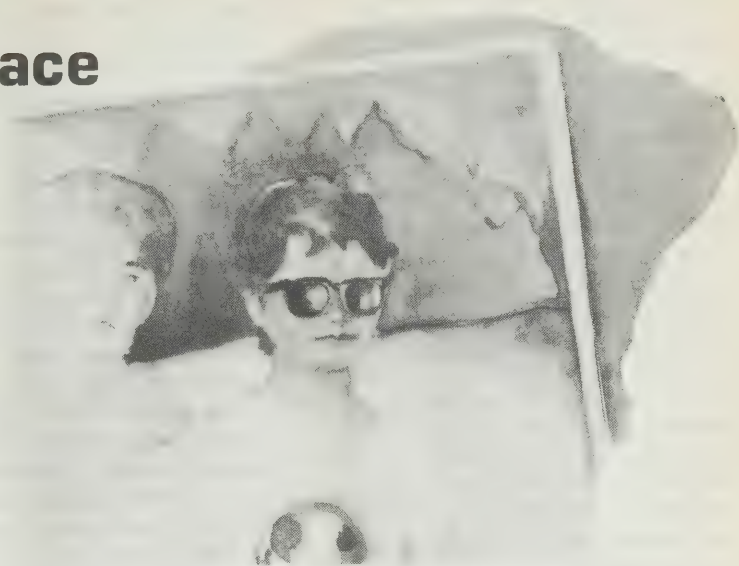
I knew what kind of sign Peg meant. Joey was dead, and last night she could not sleep for coughing, but God knew where we were. He cared.

"Sometimes when I'm in class, mother, and I can't get my French, and madame is yellin' at me, I think about how God knows not only English and French but every language in the whole world. It helps me feel how big he is . . . Did you hear how much I was coughin' last night, mother? Do you think we should make an appointment with the doctor?"

Peg was comforted by the control she felt God had over every event in a person's life. She was also careful about the control she felt every person had over his or her own life. I talked to her about theological paradoxes, but Peggie didn't know she was interested in paradoxes.

"What I would really like to know, mother, is this: When we go on vacation this year, do you think father will drive more carefully now that he knows deep down that he doesn't have permanent safety?"

continued



A Summer of Grace,

continued

"The little kids in Sunday school were asking the teacher about dogs in heaven, and she was tellin' them about immortal souls and all. I told 'em heaven was a perfect place, and if they needed their dogs to be perfectly happy in heaven, their dogs would be there. I don't know why grownups make things so complicated.

"Even you, mother. You're always wonderin' what heaven is like and what Joey is doing. Well, I saw a picture once of a little boy playing outside this big, golden palace, and that's the way I think of Joey. I mean, I know that's not the way he is, but since I don't know the way he is, that's the way I think of him, like doin' a ten-thousand-piece puzzle, with an angel sorting.

"And you always want to know whether Joey thinks about us, and how could he be perfectly happy if he knows how sad we are. But I think God can fix things like that. If Joey knows what's goin' on down here, God can fix it up so he can know and not feel bad. I don't know how he can do it, but I know he can do it.

"Why do grownups ask so many questions? Don't you want to be satisfied?"

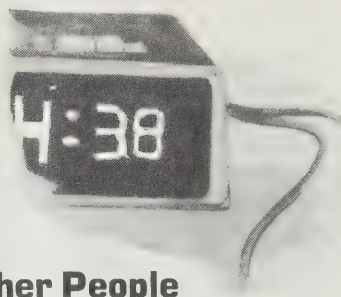
Peggie was not without fear of death. "Does it hurt to die of cystic fibrosis?" she probed. She was afraid of the mechanics of death, and for herself she was even afraid of heaven. "When my time comes, I'm not gonna be all calm and peaceful the way Joey was. When my time comes, you're gonna have to hire me a psychiatrist. Do you think that's because I know it here but I don't know it there?"

For Joey and that golden-palace land to which death had been the gate, Peggie had no fears. Nor did she falter unduly in relinquishing Joey to it. "Oh, father, how m-a-c-a-b-r-e," she spelled a dozen times a day, impatient with what she considered the morbid, unrealistic aspects of Joe's and my grief. "Don't tell me you're gonna leave Joey's twelve-year birthday card on the mantle. You are? Oh, mother, how m-a-c-a-b-r-e."

I had a hard time making myself clean out Joey's drawers. How could I do away forever with that joyous Joey-jumble of Matchbox cars and model paints and clean and dirty socks? "You might as well do it, mother; he's not gonna reappear by magic, ya know."

I got flowers and water ready to take to the cemetery. "I don't understand why you do that, mother. What are the flowers for? Oh, I get it. It's so things will look nice for people drivin' through." It wasn't that Peggie had no feelings; she just had no feelings that Joey was down there under the flowers.

She followed me out to the car. "I guess it's okay if you go, mama, as long as you know in your head that Joey's not down there. One of these days it'll get down into your heart."



Other People

We took Peggie and her friend Gladys to see the Cleveland Indians play. It was time for us to go someplace and easier for all of us if we took a friend along for Peggie. Actually, for the girls, a rock group performing after the game was the main attraction.

Joe and I had worried about Peg since she was diagnosed as having CF at six-months old, but since Joey's death, our worry had turned to panic, panic as chronic and convulsive as Peg's cough.

"Are you getting tired?" we asked as the game dragged on. "Are you ready to go yet? Are you sure?"

Joey died because he got a virus. We had to keep Peg from getting a virus. Adequate rest was a must.

As the game entered its thirteenth inning, we led the girls from the stadium. "Let's listen to the game on the car radio," Joe suggested brightly.

Peg huddled in the far corner of the back seat and talked to Gladys in tones just loud enough for us to hear.

"Boy, are my parents hyper about my health. Bein' up late one night isn't gonna kill me."

"How many deadly viruses do you think are stalking Cleveland in August?" I asked Joe, and we eyed each other sheepishly.

"I'm sorry you were embarrassed with Glad over the rock group," I said to Peg as she got ready for bed.

"I told Glad about Joey."

"Oh?"

"Yeah. I said, 'Did you know my brother died?' And she said, 'No.' And I said, 'Well, he did.' And she said, 'Oh.' I mean, I thought I should tell her. What if she didn't know and someone said something about Joey and then I had to tell her? I waited till there was a lot of screaming and yelling. I told her during a home run."

All in all, it was harder for Peggie to handle Joe's and my reactions to Joey's death than her own. On Mondays, Joe's day off, he hovered over Peg. "Want to play three-handed solitaire?" he asked, and asked.

A little extra attention was fine, but too much attention was control. "You guys have gotta stop lookin' at me like I'm me and Joey both."

One Monday we went to see *The Love Bug* instead of playing solitaire. All at once Peggie's exuberant whisper carried above the hubbub on the screen. "Father, father, listen to mother. Did you hear her? She laughed! She really did! I heard her! did you hear her, father? Mother laughed!"

Guilt

"There is no point, mother, in your crying right in front of me," Peg scolded. "I tell you my common sense, but you won't listen. Joey turned out good, didn't he? How could he turn out so good if you were so bad? So why do you keep asking if you were a good mother?"

"Joey and I spent a lot of time working on his monster models before he got sick," Joe worried. "Do you think the odour of the glue had anything to do with what happened in his lungs?"

"Oh, father, you always have a guilty conscience that makes you think ridiculous things. Whenever

anything good happens, you say God did it, but when anything bad happens, you say you did it. That's dumb. Are you payin' attention to me, father?"

"I sure was awful to Joey," she admitted of her own relationship with him. "Ya know how he would have one week to pick television programmes and I would have the next? Well, I used to figure way ahead to when there would be a vacation week and count back and fix it so I'd get to pick then. I was terrible to him."

She thought for a minute. "Just like a regular sister."

"And when we were in the hospital together the time before last, and the nurses made Joey walk up and down the hall seven times? I mean, nobody would listen when he said how tired he was. And he came in my room in that itty-bitty wheel chair all exhausted and tried to tell me about it, and I yelled at him to get out."

Again she paused. "Of course, I didn't know he was dyin'."

"And we had good times together, too. Like when we built the house for Teddy on one of the shelves of Joey's bookcase, and we cut the rug for the floor and glued the watch to the ceiling for a clock and all?"

"Remember how he used to wire his room so if you guys opened the door his alarm clock went off? Well, I helped with that. I know I bossed him a lot, but when he was doin' stuff in his room, he bossed me, too."

If Peggie felt any prolonged guilt, it was because she didn't grieve as Joe and I grieved. "I keep waitin' for it to hit me the way it has you guys, but it never does."

"We both got our ears pierced six months ago, right, Peg?" I asked. "Look at your ears. You can hardly see where they were pierced. Now look at my gaping holes. Young people often mend more quickly than older people. Be glad you're young."

Peggie scrutinized my ear lobes. "How gross. You can see the light clear through. And your ears are still gooey. Are your ears always going to be gooey?"

"Now for goodness sakes,

mother, I don't know what you're cryin' about this time, but if it's because you're still bound and determined that you weren't a good enough mother to Joey, instead of moanin' and groanin' about it, why not just decide to do a better job on me?"

"You don't believe me when I make my comments about your not bein' a good mother, do you? Don't you make comments sometimes you don't mean?"

Memories

"We are going to finish Joey's picture album today," Peg declared as we lingered over Saturday noon hot dogs and apples. "You haven't put any pictures in it for three years. And we're gonna keep remembering all the good times — not like some people act, like the dead person never existed. I mean, we gotta write down what Joey was like 'cause I'm forgetting already."

"Remember that time we were playing four-handed solitaire and Joey won as usual?" Joe asked.

"And he was preening himself as usual?"

"You mean that time you told him he better watch out 'cause pride goeth before a fall, and he kept on boastin', and he was squirming around so much he fell off his chair? I never saw a proverb happen like that before."

"Remember that time he told us about CF camp when he went to mass by mistake?" I joined in.

"Remember how they took the Protestant kids into the woods for a service on Sunday mornings, and the Catholic kids they loaded on a truck



Meg Woodson is the pen name for a Reformed Church of America minister's wife. Much of the material in this article is adapted from the book, *The Time of Her Life*, available from the author, 6816 Greenbriar Drive, Cleveland, OH 44130, \$10.95 (U.S.). She is shown at right, with her daughter Peggie.

and took to mass? And they kept asking Joey, 'What are you, Joey? What are you Joey?' And he kept saying, 'All I know is, I'm Christian,' and they put him in the truck."

"Boy, was he dumb. What are we anyway, Father? I always get mixed up between Protestant and Presbyterian."

"All I know is, we're Christian," chuckled Joe. "Maybe that Joey wasn't as dumb as you think, Peg."

"Now that's the kind of thing I mean about Joey," Peg gloated as we laughed together. "Wasn't that nice? Doesn't that make you feel better?"

Getting On with Living

Peggie stormed in from one of the first days of school and slammed her books on the family room floor. "Do you really think they speak French in heaven? And precisely how will I use algebra when I'm in the hospital all the time?"

She squeezed in between Joe and me on the couch. "And what about college? Should I go or not? I mean, there'd be so little time left to do anything."

Joe told Peg that if she thought she'd like to move to the inner city after high school and teach people to read or some such thing, she should consider such options. But he warned her that she better not absolutely plan on dying in case God had other plans.

He emphasized that the one thing people take with them when they die is what they've learned. "People who know they may not have long to live have more reason than most to keep on *becoming*, Peg. One of the things I've always admired about you is your love of living. I hope you'll take your love of living with you whenever you die."

Peg sat silently for a few minutes, brow furrowed, before her face brightened. "And my love of eating, father? Should I keep that goin' good, too?" Then with a wink at me, "*Mangeons-nous dans un restaurant ce soir, papa?*"

Peggie lived for eight more summers before she joined her brother and all of her life was summertime, but no time of her life was ever again a summer of grief. □

The Quest (Museum Of Meaning)

by John Congram

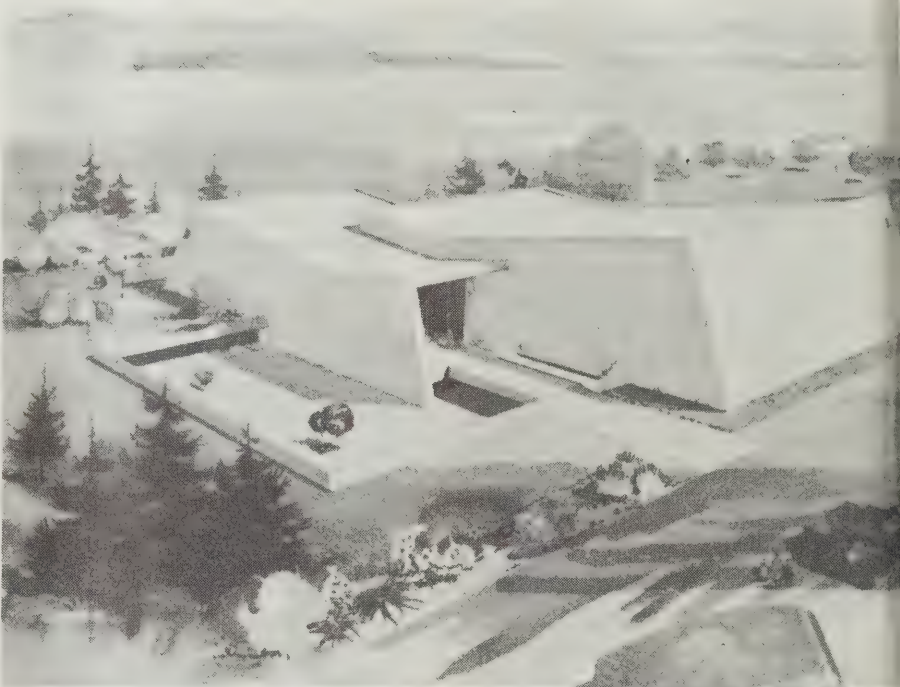
The architect

The Reverend Fred Metzger, minister of St. Columba Presbyterian Church in Vancouver, is a man with a very large dream. He is establishing a teaching museum (a new concept in museology) for presenting humanity's quest for meaning, beginning with the Stone Age, the Ancient Near and Far East, tracing our roots through the Semitic, Greek and Roman experience, through the Middle Ages, including the rise of Islam and the Reformation right up to the Space Age.

His dream began several years ago when Viktor Frankl came to Vancouver and spoke about his therapy of meaning that he had developed during his stay in the Nazi death camps. In 1967 Metzger visited Expo in Montreal. The British pavilion in particular made him ponder the great people God had given to the world.

He began to correspond with the major museums of the world and collect high quality reproductions of documents, coins, and great paintings. Soon his home, office and church were crowded with his efforts. At the moment the prototype of the museum is housed in the Adult Education building of St. Columba Church. Metzger hopes to find a permanent resting place for his exhibition with easy public access. Despite its temporary location, the museum is a fully-fledged member of the Canadian Museum Association.

During Expo'86 in Vancouver he was awakened at six in the morning by a call from David Mainse. In constructing Mainse's Pavilion of Promise the architect had made a mistake. He had constructed a large exhibit space in the chapel and Mainse wanted to know if part of Metzger's display could be used in the Pavilion of Promise. It was, and as a result

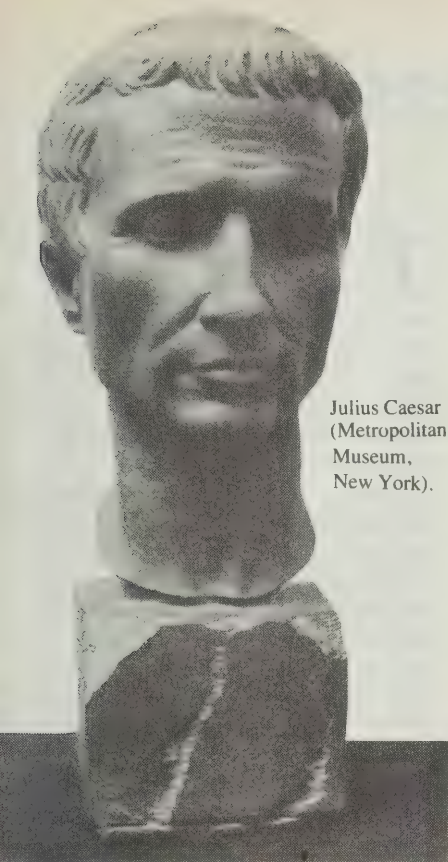


half a million people saw it. Commenting on the pavilion a newspaperman wrote at the time: "One of the intriguing contrasts at Expo's Pavilion of Promise is the quick shift from cutting edge technology to ancient history, which takes place at the very end of the presentation." It wasn't planned but it was no less effective.

Part of the museum was on a six-week display in 1971 in the Vancouver Public Library as a part of the 77th anniversary of the Bible Society. On March 23, 1980, an official opening was held for the museum. Dr. Kenneth McMillan, former Moderator of the Presbyterian Church, expressed his feelings on that occasion: "I think we all felt as though



Queen Nofretete
(Berlin Museum)



Julius Caesar
(Metropolitan
Museum,
New York).

Ian Morrison visiting the museum exhibit
at Expo '86 in Vancouver.



we had been lifted to a very high level. We feel very small when we think of the scope of history across the ages and we see our little place in the whole drama, and yet at the same time we feel also the tremendous significance of ourselves in this whole drama."

Metzger has had lots of offers to establish his museum somewhere else. One came from Robert Schuller who wanted to incorporate it into the Crystal Cathedral in California. Metzger declined the offer because he wants this Canadian project to be rooted in Canada.

As a result, only part of the nearly 1100 items can be displayed in the building St. Columba Church gave Metzger for his exhibit. In connection with the museum, Metzger would like to establish a workshop where artists could reproduce histori-

cal artifacts for the use of churches and Christian Educators, as well as others in the wider community. In an age when science and technology are overemphasized, Metzger says, it is vital to balance things with education about the humanities and life's meaning. The key dictum for the project is a quotation from John A. Mackay that is a favourite of Metzger's, "The road to tomorrow leads through yesterday."

That, I think in the end, is what keeps Fred Metzger going undaunted by discouragements and disappointments. He tells of the postgraduate physicist from the University of British Columbia whom he had engaged to help him one afternoon. They were unwrapping a reproduction of the cornerstone from the theatre in Caesarea which bears on it the inscription, "Pontius Pilate." This was the first archaeological evidence for the existence of the procurator of Judea. The physicist stood back in awe: "Pilate actually existed!" he exclaimed. Metzger reports that soon after this the young scholar became an elder of the church.

Fred Metzger has enjoyed many successes since coming to Canada from Hungary forty years ago. He would like one more — a permanent home for his Christian education museum located on Canada's west coast where both the academic community and the general public could engage in a quest for meaning.

Commissioners to this year's Assembly in Vancouver will be invited to view the exhibit in St. Columba Church. In the fall it will be moved temporarily to Regent College on the University of British Columbia campus. □

What to watch for at this year's General Assembly

T John Congram

The last time the General Assembly met in Vancouver was in 1957. The first evening in Kerrisdale Presbyterian Church, Dr. A.D. MacKinnon, from Little Narrows, N.S., was elected moderator from six candidates who had been nominated. That year Vincent Massey was Governor General of Canada and Louis St. Laurent was Prime Minister. Dr John McNab submitted his resignation as editor of the *Presbyterian Record* having served 11 years. Among the guests at that Assembly was the Rev. In Ha Lee from the Korean Church in Japan.

Thirty-three years later the Assembly will once again convene in Vancouver. What are some of the important issues to come before it?

Considerable expectation has been built up in the church by two task forces appointed by the last Assembly, one on restructuring and the other on theological education.

The Task Force on Restructuring General Assembly agencies was asked to recommend ways by which the various agencies of the church might be reorganized to reflect *The Vision* adopted by our church to carry out their work more effectively.

This Task Force will propose a restructuring of staff units at Wynford Drive from four major groupings to two, with a reduction of staff from approximately 70 to 54. With an increase of staff at the synod level to better support congregations in Christian education and in mission, the net reduction in staff will be approximately 12. The two major groupings of national staff are to be called "Life and Mission" and "Services."

The Task Force on Theological Education will recommend the establishment of a national structure on theological education which will be charged with the oversight and supervision of theological education in all

of our colleges. They propose that theological education will have three major streams: Word and Sacraments, diaconal and lay theological education. They will also propose that a "transitional mechanism" be established to oversee the detachment of the Ewart College programme from its present site into one or more existent sites for theological education.

The Administrative Council will recommend that, commencing in 1991, the church engage in a capital

AMONG PROPOSALS:

Staff at 50 Wynford Drive reduced, with increases at Synod level.

•
A campaign to raise \$10 million for new church development in Canada and overseas capital needs, starting in 1991.

•
A Strategy for Francophone Ministry.

funds campaign to raise 10 million dollars. The money is to be used for new church development in Canada and overseas capital needs. Tied into these recommendations will be the agreement that no other capital fund campaign be authorized during the period 1991-2000.

Presbyterian World Service and Development will ask that Marjorie Ross be appointed Executive Director of PWS&D. Marjorie has a long association with the issues and programmes of PWS&D, and has served and lived overseas.

The Church Doctrine Committee will present to the Assembly a Statement on Lotteries and Gambling and urge that all presbyteries resist the temptation to participate in government lotteries or any other form of gambling.

Among the many areas covered by the International Affairs Committee will be Ethiopia, South Africa, Central America, the Middle East and Ireland. The Committee also attempts to speak to our church on the subject of "environmental stewardship," warning of the perils of environmental warming and calling upon governments to take swift and positive action in this area.

In response to Calvin Pater's request at last year's Assembly that any reference to Israel should be prefaced with the recognition of the long history of our misdeeds against the Jews, the Committee on Church History has produced a document for Assembly's consideration, entitled, "Christian-Jewish Relations: Matters of Fact re Past Misdeeds." It provides an overview of Jewish-Christian relations from the first century until the present, including the Canadian Presbyterian response prior to and during World War II.

The Pension Board will propose a major revision to the church pension plan. In effect, the change will mean that if a person's five best years (not necessarily consecutive) equal the maximum pensionable earnings for those five years, then the person will receive the maximum pension for 35 years of service. This removes the effect of inflation. The cost of this improvement will be borne by a one per cent increase in the members' rates (from four to five per cent) to start January 1, 1991, and by taking about \$13,000,000 from the pension plan surplus.

The Board of World Mission will

present the Assembly with a strategy for Francophone Ministry which will include the establishment of a National Committee of Francophone Ministry and the appointment of a Co-ordinator for the ministry on a half-time basis through 1991 with the hope that it would become a full-time position in 1991. The other main focus of their report is a presentation of "an approach to the development of a theology of mission." In it, our witness to those of other faiths is described as both "inclusive" and "Christocentric."

In response to two overtures from the 115th General Assembly regarding *The Book of Praise* and the use of inclusive language, the Board of Congregational Life will ask the Assembly to allow it "to develop over a 10-year period a revised edition of *The Book of Praise* for the beginning of the 21st century."

This year marks the end of the 10-year mandate of church growth. Commenting on our failure to grow, let alone double, in this period, the Rev. Ron Van Auken reports that in his view this "has less to do with issues of facilities, strategies and programmes than it does with issues of theology." He follows this up with a number of convictional foundations that must be a part of our theology if we intend to be a growing church. The first of these is an exclusive position regarding Jesus Christ "declaring him to be the only path to God and to salvation."

In 1957, faced with the challenge of what was called, "the current trek to the suburbs of our cities," the Board of Missions reported that "a minimum of \$6,000,000 would be required to erect new churches in the next 10 years." In response to this challenge the idea of setting up Synod Corporations from which to borrow money for church extension was proposed. Hopefully Vancouver will once again be the location where creative solutions will be found for the opportunities and challenges that confront us.

Meanwhile, for those unable to attend the Assembly arrangements have been made with Broadcast News (the broadcast arm of Canadian

Press) to carry reports from the Assembly. Whether or not they are carried by your local radio station will depend to a large extent on you. Contact your local station, alerting them to these reports and requesting that they be carried. Arrangements have also been made to televise live the opening service on Thursday, June 7, from Kerrisdale Presbyterian Church. It will be seen on Rogers Cable in the Lower Mainland of British Columbia. It will be possible to obtain copies of this tape for broadcast elsewhere on cable companies across Canada. □

Reprint available

The article in our April issue by Hans Kouwenberg, entitled, "Searching for Spirituality," has been reprinted by the Board of Congregational Life. For copies write to: Board of Congregational Life, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

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Tutu: Voice of the Voiceless by Shirley Du Boulay. Eerdmans, 1988. \$22.50 (U.S.)

After the extraordinary events of recent days in South Africa, the release of Nelson Mandela and the legalization of the African National Congress, this biography of Bishop Desmond Tutu is perhaps even more timely than when it was written.

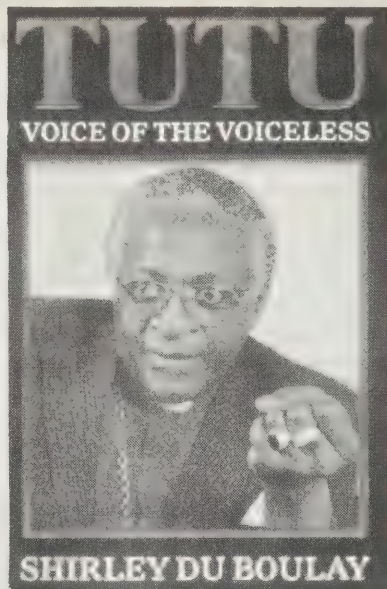
Ms. Du Boulay has performed a great service in presenting Tutu in such a well-researched and yet readable form. And Eerdmans are to be commended for having published a beautiful work complete with maps, dates of the Bishop's principal awards and delightful illustrations.

The author details the almost miraculous life of this man, "a black South African, a Christian, a reconciler, a fearless critic of Apartheid, who has become a spokesman for his people, a voice of the voiceless." She follows his cause from birth and childhood in the impoverished black townships of the Transvaal to his enthronement as the Archbishop of Capetown.

Along the way, there are the fascinating years as a student and a teacher, his ordination as deacon and priest, his appointment as Dean of Johannesburg, elevation to the Bishopric of Lesotho, General Secretary of the South African Council of Churches, Bishop of Johannesburg, recipient of the Nobel Peace Prize — to mention the highlights.

Tutu, of course, had many opportunities not available to the average black person in South Africa. His father was a school teacher, his mother a devout and thoughtful Christian. There were several influential churchmen who opened doors, among them Bishop Trevor Huddleston, a life-long friend. Nevertheless, from our Presbyterian perspective, we cannot help but believe that Providence put forth a strong hand in bringing this man forward. As Tutu said, God grabbed "me by the scruff of my neck."

Tutu is not a critical biography in the sense of trying to be strictly academic and unbiased. Ms. Du Boulay



Desmond and Leah Tutu on their wedding day.

is an unabashed admirer of the Bishop and his contributions. However, she does not present him as a flawless person. She tells us of his temper, of his need to be appreciated, of a certain thin-skinned quality which makes it difficult even for close friends to criticize him. We are also made aware of his caution. (Most Bishops, after all, don't get there by being incautious.) This latter trait, considered a fault by some South African blacks, is hard to accept given the picture of Tutu painted by the Western press of an impetuous firebrand. As the author points out, however, even after the Sharpeville Massacre of 1960, Tutu though "stunned" and "benumbed", was

still not prepared to make political statements. He still wanted to be merely a good priest, husband, and father.

The politicizing of Desmond Tutu, if it can even now be called that, took place very gradually. Always his words and actions were within the context of the people of God, either in his own communion or within the ecumenical body, the SACC. So great had his contribution been against apartheid that by 1977 when the martyr, Steve Biko, was buried at Kingwilliamstown, Tutu was chosen to give the funeral address to a congregation of 30,000 mourners. Even on that occasion, Tutu called for reconciliation and for the freeing of whites from the curse of racism: "Steve saw, more than most of us, how injustice and oppression can dehumanize . . . have we not had an unbelievably shocking example of this, if he has been quoted correctly, in Mr. Kruger's (Minister of Justice) heartless remark that Steve's death 'leaves him cold'? Of all human beings, he is the most to be pitied . . . I bid you pray for the rulers of this land, for the police — that they may realize that they are human beings too. I bid you pray for whites in South Africa."

Tutu is a person who, even in the darkest moments, exudes confidence and light. A colleague said that "whenever he came, to a Eucharist, to a meeting, to a party, to a meal — the whole company bubbled over with the sheer joy of being together with him. It was always as though the very place was lit up by his presence and permeated by his infectious laughter." Tutu can speak in a humorous way about the most extreme injustice: "We had the land and they (the whites) had the Bible. Then they said 'Let us pray' and we closed our eyes. When we opened them again, they had the land and we had the Bible. Maybe we had the better of the deal."

Even though a cautious man at heart, Desmond Tutu, unlike some North American churchmen, and even certain Christian journals, has not been afraid to take a stand on the

evils of Apartheid and the value of sanctions. He has been driven not by fear or embarrassment but by the demands of the Gospel:

"When we become the voice of the voiceless ones; when we stand in solidarity with the hungry and the homeless, the uprooted ones, the down-trodden, those that are marginalized, we must not be surprised that the world will hate us . . ."

The dangers resulting from being hated are much greater in his world than in ours. But, like Nelson Mandela, he has declared his willingness to die for this cause:

"But what is it they can ultimately do? The most awful thing they can do is to kill me, and death is not the worst thing that can happen to a Christian."

Tutu is highly recommended to all those who would like to understand more about the crisis in South Africa through the life of a remarkable agent of reconciliation.

Philip Lee

Mr. Lee is minister of the Church of St. John and St. Stephen in Saint John, New Brunswick.

Truth And Community: Diversity and Its Limits in the Ecumenical Movement

by Michael Kinnamon. Eerdmans, 1988. \$11.65.

WARNING — This book may change your perception of the ecumenical movement! Michael Kinnamon, Dean and Associate Professor of Theology and Ecumenical Studies at Lexington Theological Seminary (USA) presents an **exhaustive** study on Diversity And Its Limits In The Ecumenical Movement (subtitle). A look at the footnotes, which read like a Who's Who in the world-wide church, attests to that. And thus a second warning: this volume is not for those who seek an easy lesson in ecumenism! It is rather a **compelling** attempt to crystallize the core, the ultimate purpose of the "unity we seek." (The parameters of Ecumenism/Unity in this book are strictly within the **Christian** faith communities).

Kinnamon presents a) the vision behind the modern ecumenical movement and b) the central question

facing it: what are the limits of acceptable diversity? He argues a case for what ecumenism should be and has been at its best. Kinnamon begins by setting forth theological affirmations on which ecumenism is founded, i.e., truth, diversity, community. Then he poses the question: how much diversity can the Oikoumene encompass, particularly in the areas of doctrine (sacraments and ministry) and social (apartheid) and confessional issues? The concluding chapters chart future directions of the ecumenical movement. Here Kinnamon concentrates on two emerging foci: 1) the teaching authority of the church 2) dialogue between "ecumenicals" and "evangelicals."

In the last few pages of this volume Kinnamon contends that ecumenism is "nothing less than a way of looking at the world, rooted in Scripture, that stands in dramatic contrast to the 'us versus them' mentality of most human societies." Compassion — not competition!

All 118 pages speak of a "passion for openness." I quote the last two sentences: "The ecumenical vision

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Books

continued from previous page

of Christ's one body, living as sign and foretaste of God's shalom, is not an optional commitment, nor a luxury that is conveniently demoted on our ecclesiastical lists of priorities, not something best left to experts on the nuances of theological debate. It is an inescapable and indispensable part of what it means to be the church God wills." Amen!

Heather Johnston



**Making Peace: One Woman's
Journey around the World** by Jan
Phillips. Friendship Press, 1989. \$23.00.

"How can any woman think her actions can possibly affect world peace?" is the question that the title of this book brings to mind. The author, Jan Phillips, gives at least a partial answer in her introduction. "As a photographer and activist for social justice, I'd spent many years chronicling the signs of an evolving global consciousness. Now I wanted to share those images and pass on the spirit of courage and change . . . Every contact with a lover of life brings us one step closer to loving our own."

The result was an 18-month journey that circled the globe, with the first stop at Nagasaki, Japan, and the last at Greenham Common, England; places irrevocably bound into the history of the peace movement.

This book arose from the journey and gives, as it were, some "stills" from the continuous experience of the author. Many of the descriptions

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of people, events, reflections and insights come directly from the daily journal which she kept. These convey a sense of participation and immediacy which would have been difficult to recapture after the whole experience had unfolded. The magnificent photographs (taken by the author) which are used generously throughout, enhance and extend the prose. Most of the photographs are of people, and these are real people looking out from the pages, their faces reflecting joy, innocence, celebration, patience, hope, resignation — characteristics of human life wherever it is lived. Sometimes words fail, as in the high Himalayas where the sheer grandeur of nature is in sharp contrast to the human scale. "I'm taking lots of photographs because no words could really convey what it's like to be up here When I see how hard these people work and how simply they live their lives, it touches me in a place where words don't live."

The book is not without its lighter moments too. For example, after meeting an Indian peacemaker who had been walking around the world for 18 months with no money and very few possessions. Ms. Phillips contrasts herself with him. "I, on the other hand, Miss Media Queen from the West, had my pack so loaded with technology I could hardly lift it. Besides that I also carried a guitar and a camera bag . . ."

Jan Phillips was changed through her journey at a deep spiritual level, "a change in perspective from the political to the spiritual," with the result that "huge chunks of righteousness and self-regard have melted off in the presence of real wisdom and true community, so manifest in the quiet, loving actions of those I've been with."

Minnie Kilpatrick

Mrs. Kilpatrick is an officially retired teacher, who has recently returned from a teaching assignment in Hong Kong.

Vintage McClure by Robert B. McClure with Diane Forrest. Welch Publishing Company Inc., 1988. \$10.95.

Robert McClure is not content to sit back and spend his time on the sidelines of life. Indeed, he seems to

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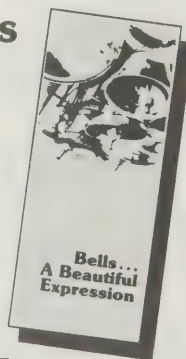
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Books

continued from previous page

thrive on being in the thick of things,
particularly when it comes to offering
his unique analysis of critical issues
facing us today. Now in his eighties,
the former medical missionary and
first non-ordained moderator of the
United Church crackles with energy
and vitality in this book.

Drawing on his experiences in oth-
er societies, he fills the pages with
stories and anecdotes to illustrate his
personal philosophy. In the last chap-
ter entitled, "The Kind of Christian I
Am," McClure relates experiences
of his youth to show how his ideas
were formed. It may be a good sug-
gestion for readers of this book to
read this last chapter first. This al-
lows an insight into his concepts and
perspectives in the other chapters.

But there is one chapter at least
that can cause some discomfort and
uneasiness. When McClure discusses
what he describes as "controlled
compassion" he leaves a lot of un-
answered questions. Perhaps there
aren't any answers. The suggestions
he gives however, leave a feeling of
unease. Not of constructive unease
but a negative unease. A philosophy
that espouses survival of the fittest
can have this effect sometimes.

McClure certainly isn't reluctant to
comment on controversial issues in
his book. He expresses his opinions
on AIDS, abortion, homosexuality,
euthanasia, and retirement. Not ev-
eryone will agree with his obser-
vations, but they are thought-provok-
ing. Some of the judgements he
makes may exasperate his friends as
well as his critics.

McClure, through heroic self-sac-
rifice on behalf of the distressed
around the world, is one of the true
humanitarians of the 20th century.
For this reason alone, the commen-
tary in his book is worthy of consid-
eration.

Robert Doyle

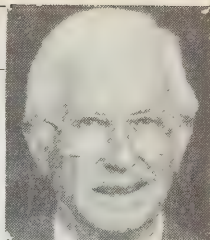
Mr. Doyle is a freelance writer living in Sar-
nia, Ont.

All books reviewed (with an occasion-
al exception) may be purchased
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GROWING PAINS

Burdett McNeel

Keeping a balanced mind?



Since childhood I have experienced a sense of shame. I have had "psychiatric treatment." It only added to the troubles that go with side-effects from treatment and medications. During a difficult time some years ago, while reading the Bible for answers, I received strength and direction from the verse, "For God has not given you a spirit of fear but of a sound mind." What are the ways to keep a balanced mind in these days of unbalance? I feel I have confided too much in counsellors but not enough in God.

I have heard other people say that they have confided too much in counsellors, and in some cases it may be so. However, it may be that what they have "confided" are not the things that are relevant to their condition or that the roots of the trouble have not been adequately explored and disposed of.

Psychotherapists try to help discover the nature and origin of distressing feelings in order to deal with them appropriately. What is "shame?" Is it a feeling of having disgraced oneself on a specific occasion? If so it is transient except in recollection. Is it a feeling of not "measuring up" to some standard, like the teenager standing for hours before the mirror? This may also be transient or possibly recurrent when revived by some perceived failure or setback. Is it due to recurrent fantasies that we would be embarrassed to reveal secrets to others who might scorn, pity, or ostracize us? Our concern is, "What will people think?"

Some people are vulnerable to shame because of unrealistic perfectionistic expectations that they have acquired from their parents. This shame becomes chronic because it is based on an estimate of what one is rather than of what one does. It is associated with low self-esteem which is most easily recognized as a feeling that "Nobody loves me. I don't matter." It is a feeling of being unac-

cepted and therefore unacceptable.

Chronic shame feeds on itself. The sufferers are likely to be ashamed of being ashamed and feel threatened by the possibility that in some way they may reveal this state of mind. This may limit their freedom in social contacts which increases their isolation and feeling of rejection. In addition some people are predisposed to an obsessional preoccupation with their problem.

Secular approaches to therapy seek to develop a better understanding of the origins of the disorder and awareness of the conditions which currently foster it; to discover that more appropriate and agreeable responses to current situations are possible; and to institute self-directed programmes and routines to redirect attention and effort to more constructive attitudes and activities. Practise is important. In some cases specific medications may be indicated.



Religious approaches to healing range from prayer, with or without "laying on of hands," to a combination of psychotherapy as outlined above and spiritual exercises, all done with dependence on God as the healer.

You have made a good beginning in response to the passage quoted above. Obviously you have entrusted yourself to God, at least to some degree, and you have found the benefit in shifting your attention from your negative feelings to the possibility of something better. It is a shift of focus that we all need, when we are troubled, from our deficiencies to the possibilities of new life under God. If your sense of shame is really guilt as

I have described it, then you need to confess it and seek reconciliation. If it is a matter of low self-esteem, a "pardon-me-for-living" feeling, then you need to know, or at least to assume with commitment, that God receives and values you as his child — a child with a future.

I believe that the Spirit will make this real to you if you cooperate, even if you have to go through some difficult times. When we talk about possibilities we are talking about "hope" which St. Paul associates with "patience" and "waiting." (It would be a good exercise to look up his references to "hope" in a good concordance.) Your sense of shame became a habit. Your project is to replace it with another habit — hope (the expectant kind!). Hope is more than wish; it is a readiness to perceive the opportunities to move toward what is hoped for.

There are other habits to cultivate, e.g. the *Practice of the Presence of God* as Brother Lawrence would say, or the spiritual disciplines described by Richard Foster in his book *Celebration of Discipline*. Don't let the word "discipline" turn you off. It is a means to development and can be rewarding.

If this sounds too pious or like too much of a good thing start with Paul's prescription for anxiety in Philippians 4:6 and his prescription of positive thinking in 4:8. Be alert to the many other passages that are relevant to your search. Also cultivate awareness of the evidences of beauty and truth and God's grace that continue to exist in all aspects of creation in spite of evils that seem almost overwhelming.

Be aware of the needs of others, even those who appear to have it all, and you will experience God's grace in action. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

YOU WERE ASKING?

Tony Plomp

Calling an Assistant Minister



When a congregation wishes to call an assistant minister, should the presbytery appoint an interim-moderator to moderate such a call or can the senior minister, as moderator of session, act in that capacity?

Your question is timely since we recently went through the process of calling an assistant minister in our own congregation. I checked with my fellow-presbyters and we could see nothing in the *Book of Forms* that prohibited me, as moderator of session, to moderate in this call. Thus we proceeded. The call process was fairly simple in that the congregation had a single candidate in mind, someone who had already been working with us over a period of two years. The call was well-subscribed, sustained by presbytery, and consummated with the ordination and induction of the assistant. All parties to the call are thoroughly satisfied and happy.

On sober second thought, however, I would not follow this procedure again even though it was legally quite appropriate. In future I would take advantage of the regulation in the *Book of Forms* which allows the moderator of session, "... when, for prudential reasons, he/she deems it better not to preside" to request another minister of the Church to act as moderator *pro tempore* or to request presbytery to make such an appointment. (*Book of Forms*, #116) The reason for this should have been more obvious to me than it was. As minister of the congregation I supported the vision of the session and congregation to call an assistant to further encourage the growth of the church and enhance its ministry. Inevitably, however, there were good and faithful members of the



congregation who did not quite see it that way and were not prepared to sign the call. I found it interesting that no one told me this directly but that the news filtered through to me from various sources. As minister of the congregation I was obviously not a disinterested party; people knew my bias, and did not feel as free to state their objections to me as they might have if a minister *pro tempore* had been appointed. If I had been in their shoes, that's how I would have felt. Thus I am now convinced that in all cases of a call to an assistant minister someone else be appointed to moderate in that call and see the process through to a conclusion. This becomes even more critical when the congregation has to make a decision between two or more persons. Even I realized at the time that it would have been absolute folly for me to have moderated in such a situation. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Letters,

continued from page 7

part of the Body of Christ. No doubt Paul tried to graft Christians onto the Body of Christ in order to graft them onto Abraham and Israel's promises. In this article, though, this is stood on its head, and Jews must now be grafted onto Christ.

Finally, disturbingly absent from the article "Who are the Jews?" is any admission of the long history of Christian offences against the Jews. As Presbyterians we were corporately, with one not very effective exception, silent during the Second World War with respect to the Jews.

Lacking, therefore, is a confession that our near-silence during the Holocaust does not exculpate us. In an exemplary way, last year both the United Church of Christ and the Presbyterian Church (U.S.A.) upheld an acknowledgment of God's original covenant with the Jewish people, and thus the view that Jewish and Christian dialogue should be dialogue between sibling religions.

We recommend that readers consult the following: The concise statement of John T. Pawlikowski, *What are they saying about Christian-Jewish Relations?* and the more difficult, but rewarding *Paul and the Torah*, by Lloyd Gaston of the Vancouver School of Theology, as well as Marvin R. Wilson *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids: 1989); fine evangelical treatment.

Calvin A. Pater, Iain G. Nicol, Raymond A. Humphries, Stanley D. Walters, James S. Farris, Donald C. Smith, Stephen Farris, John Derksen, faculty members, plus 30 students of Knox College.

*

Thank you for printing A. C. Cochrane's "Who are the Jews?" It articulates thoughts and emotions I have in my dealings with Jewish friends and associates.

In this society of pluralism and relativism, I sensed, as I read, the framework for dealing with our non-Christian neighbours honourably, while still holding fast to the faith.

Al Dyson, Grimsby, Ont.

*

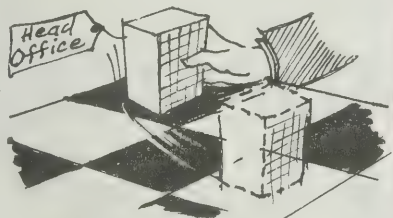
I am deeply distressed to see Dr. Cochrane's article "Who are the

Jews?" in our church paper. How could the editor let this piece of anti-Semitism into the *Record*? Is he so easily misled by its liberal veneer as to be unable to recognize how arrogant, insulting, insensitive and condescending it is toward those it calls Jewish brothers and sisters?

This sort of article is even more insidious and dangerous than blatant hate-mongering, for in its sophisticated urbanity it makes anti-Semitism respectable and Holocausts possible.'

I believe the editor owes an apology both to the Jewish community and to readers of the *Record*. Levels of intolerance, racism and xenophobia are on the rise in Canada today, all too often aided and abetted by professed Christians. We must make it clear that there is no place for such unloving attitudes in the Church. We must reject the sugar-coated bigotry of Dr. Cochrane in favour of a clear and unequivocal proclamation of God's love for all peoples whom we must learn to accept and welcome as fellow-children of our Father.

Gail V. McMillen,
Burlington, Ont.



Location of Church Offices

I was shocked and appalled to read in my trusted *Presbyterian Record* of March, 1990, that a *third* committee had been deemed necessary on the question of (re)location of our Kaaba at 50 Wynford Drive, commonly known as our Church Offices.

To solve this now self-perpetuating problem I hereby propose to appoint immediately a *fourth* committee (in the time-honoured tradition and to speed things up this will be a one-man Royal Committee, chairman myself) that will tell and advise all previous committees where to go and eventually locate.

Bruce Bokhout,
Dön Mills, Ont.

I agree with your editorial in the March issue of the *Record* regarding the loaded deck of the committee charged with relocating the church's headquarters. Given the fact that everyone on it is from the Toronto area, it is obvious nothing will be done. It confirms the impression of those of us who labour in the nether regions of the Dominion that Toronto will always go its own way regardless of what the rest of the church thinks.

Rod Lamb,
Paisley, Ont.

A trilogy of evil

Presumably, the *Record* will at some point devote a full page to comics. The March entry of Watson's World portraying God as being an old man speaking from a cloud creates a question "What is happening to the base of Presbyterianism?" Is this facetious portrayal of God acceptable for the *Record*?

There is also the article and picture dealing with horse racing, one of the animals actually named "Infinite

Grace." Not only is the name of the horse bordering on the sacrilegious but again I question if this is proper content for the *Record*.

There is also a reprint from March, 1915, regarding the *Book of Praise*. The last revision resulted in the elimination of approximately 200 good hymns, a loss we still mourn.

At the time the new *Book of Praise* was issued, I forwarded a letter to the *Record* regarding the need for smaller books minus music. There was considerable support for this suggestion. Still nothing has been done about it. Why not?

Lloyd U. Brooks,
Toronto, Ont.

Gifts of the vulnerable

I really appreciated the issue of February, 1990, in particular the articles "Glorious Ministry" by Lucie Milne, and "Caring for the caregiver" by Vonda Essenburg.

The biggest burden of the caregiver is that no one spends time with the

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Letters

continued from previous page

one they care for *just because they want to*. So deeply ingrained is this attitude that a lady in this town still cannot believe that we want to become friends with her 35-year-old daughter (who happens to have special needs). She keeps asking, "but why are you doing this?" She has learned, like most caregivers, that most people do not value the prospect of a friendship with her daughter. The relationship with vulnerable people, devalued by society, is a surprise and a gift. Surprise, because it helps us lose our fear of our own vulnerability; and gift, because what we are given — unconditional acceptance — is more than the "able" world ever gives us, and more than we hoped to get from any human being.

*Anna Briggs,
Springhill, N.S.*

Baptism and obedience

Dr. Tony Plomp is quite correct about the matter of administering the Sacrament of Baptism to the children

of unbelievers ("You Were Asking?" December, 1989). Would we marry a couple that will tell us they don't love one another or conduct their wedding service if they don't believe in God? All too often children are being baptized because "It's unfair to take it out on them." In other words, they cannot help the fact that the parents are willing to make vows but not willing to follow them up. What nonsense.

The hindrance is not the Church, (God forbid) but parents who refuse obedience, making a mockery of the sacrament of infant Baptism. Yes, sometimes supported by the Minister who treats it in the same manner.

*Hugh Appel,
Wallaceburg, Ont.*

Echoes of the blast

I am writing out of concern for the views espoused in the Pungent and Pertinent column "Some blasts on the trumpet."

I ask Mr. Kouwenberg, whether there are any limits to theological diversity, or whether, as he proposes, anyone may come into ministry in the

Presbyterian Church with only cursory "Presbyterian" preparation.

The Presbyterian Church in Canada is a denomination that has a strong theological as well as historical heritage. Plainly put, *we do not believe the same thing as everybody else*. Diversity is welcome, and to be strongly encouraged, but at the root of that, there must be a common grounding.

*John-Peter Smit,
Hamilton, Ont.*

The Rev. Hans Kouwenberg questions the decision of the 115th General Assembly to raise the academic requirements for those considering becoming candidates for the ministry in The Presbyterian Church in Canada but who have not graduated from one of our theological colleges. He suggests that we value institutional integrity more than gospel integrity. I view this decision of our Assembly in a much more favourable light.

The 115th General Assembly decision affirms that those who have graduated from other theological colleges have demonstrated an allegiance to Jesus Christ as Lord and

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The successful candidate will be the guest of the China Christian Council for 3-6 weeks in the period October 1/90 to February 28/91.

Applicants should write a letter to the Secretary outlining reasons for interest in the Exchange.

A couple may share the Exchange if they are willing to contribute accordingly to the extra costs.

Send to Reverend C. R. Talbot,
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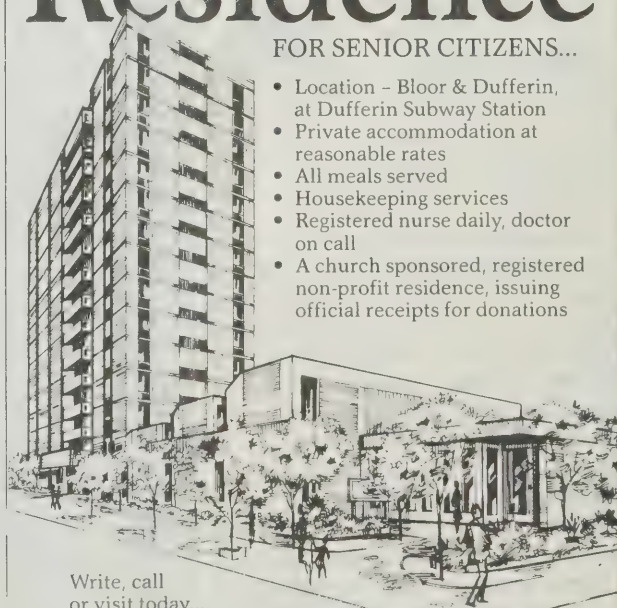
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Letters

continued from previous page

Saviour. There are, however, many ways of expressing that allegiance. Our Presbyterian and Reformed tradition is one of these. In the past, geographic and familial ties often determined denominational connections. Today, this is less true as persons are seeking for themselves a way to communicate with God and to communicate the God that we know through Jesus the Christ. Our denominational stance begins with who we understand God in Christ to be. We attempt to show this to each other and to the world through our polity, our worship and how we interact with God, self and others in caregiving and social action. In asking those who come to us from other "roots" to learn about, respect and affirm who we are, we are not negating their previous experience. We are asking only that they help us in our own fairly recent search for identity and self-respect, and to struggle to find God's purpose for our small denomination in the mega-world in which we live.

Kathie Matic,
Knox College, Toronto.

Mission study

We, as the members of the Mission Study Group at St. Columba-by-the-Lake, would like to express appreciation to all those who had a share in selecting and recommending the present study book *God is one — the way of Islam* and the study guide *One God, Two Faiths*.

In the global village that is becoming today's world, and in the pluralist society that is becoming today's Canada, it behooves us to learn something of the faiths of our neighbours. Thus the choice of Islam at this time in history seems very appropriate.

It has been good to appreciate the roots of the Islamic faith, and to get an understanding of the impact of that faith on the lifestyle and points of view of its people.

The process of studying these has given us deeper insight into our own Christian faith, not only what we say we believe, but, more importantly, how we put our faith into action.

Margaret Manson,
Pointe Claire, Que.

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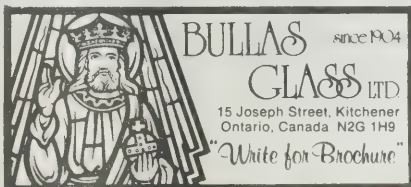
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PEOPLE AND PLACES



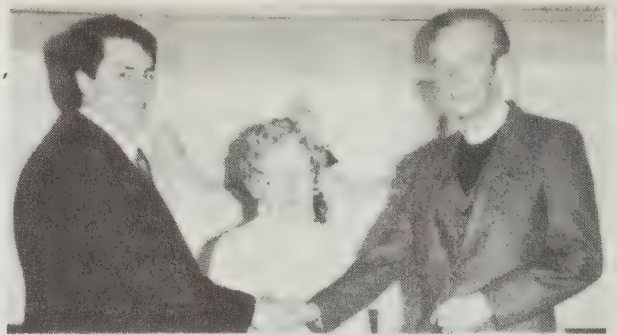
THE CONGREGATION OF Knox Church, Guelph, Ont., recently presented a cheque for \$5,000 to the Crieff Hills Community Building Campaign. Pictured presenting the donation (which is the first phase of an objective of \$20,000) to the Rev. Robert Spencer (centre), director of Crieff Hills Community, is C.H. Cunningham, congregational committee chairman. With them is the Rev. Deborah McBride, minister of Knox.



PICTURED, Tom Cummins, clerk of session, presents an encribed Bible to Joe Daly recognizing his 50 years as an elder at Queen Street East Church, Toronto. With them is Mrs. Grace Daly, whose years of service to the church were also recognized.



ELMER REID'S 50 years as clerk of session at St. Andrew's Church, Mansfield, Ont., were recognized by the congregation recently. Originally, a fellowship hour was planned, to be held after the service on Feb. 18, three days before Mr. Reid's 82nd birthday. However, when he was unable to attend due to an arthritic condition, the session went to Mr. Reid's house. The Rev. Harvey Osborne is pictured with Mr. Reid and the combination anniversary/birthday cake.



THE PRESBYTERY OF SAINT JOHN, N.B. recently honoured the Rev. and Mrs. Gordon Blackwell on the occasion of his retirement from the office of clerk of presbytery, a position he served for 30 years. A liturgical stole and a purse were presented on behalf of the various Sessions within the Bounds. Pictured with Mr. and Mrs. Blackwell is the moderator of presbytery the Rev. Jeff Kingswood.



AT A RECENT Coffee Hour the congregation of First Church, Brockville, Ont., recognized the 35th anniversary of the ordination of the Rev. David Mawhinney. Mr. Mawhinney has served congregations in Nova Scotia, Prince Edward Island and Ontario, and for a few years after retirement he served as an assistant at First Church. He is also a member of session. Pictured, left to right, are: the Rev. Allan Duncan, minister of First Church; Mr. Mawhinney and his wife, Edith; Mrs. Duncan.



PICTURED ARE Janet Neal, who recently retired after 25 years as organist at Knox Church, Westport, Ont., and Jim Wing, clerk of session, who presented her with an engraved silver tray on behalf of the congregation.



THE CONGREGATION OF St. Timothy's Church, Ottawa, recently made a presentation to Cathryn Carter in celebration of her 20 years as director of music. Pictured with Mrs. Carter are choir members Ted Jamieson and Francis Helmer, the Rev. Garry Morton, and Margaret Boyd, clerk of session.



ST. ANDREW'S CHURCH, Niagara-on-the-Lake, Ont., recently honoured three elders for 33 years of service. Pictured (from left to right) are Gerry Wooll, Harry Dawson, Bill Hunter and the Rev. Gordon Ford, who presented them with framed prints by Trisha Romance. A further presentation was made to Edward Hunter (not pictured) for 32 years of service.

Photo: The Niagara Advance



THE WOMEN'S ASSOCIATION of St. Andrew's Church, Hamilton, Bermuda, presented a gift of blankets to the AIDS support group STAR. The blanket squares were crocheted by the women in their spare time and then sewn together by Dorothy Kuhn. Pictured, left to right, are: Mrs. Joyce Ross, Mrs. Sets Fuyume, Mrs. Marian Holland, Mrs. Freda Siggins, Mrs. Dorothy Kuhn and Alan Ming, who accepted the blankets on behalf of STAR.



PICTURED IS Miss Catherine Paterson, who recently retired after more than 40 years in the choir of St. John's Church, Rodney, Ont., being presented with a small memento of appreciation by Gerald DeGraw, an elder and choir member.

The congregation of Iona Church, Willowdale, Ont., celebrated their 25th anniversary on March 25. The Rev. Charlotte Stuart, Moderator of the Presbytery of East Toronto, was the anniversary preacher. The Rev. Calvin Elder, Synod Superintendent, brought greetings. The minister of Iona is the Rev. Douglas L. Crocker.

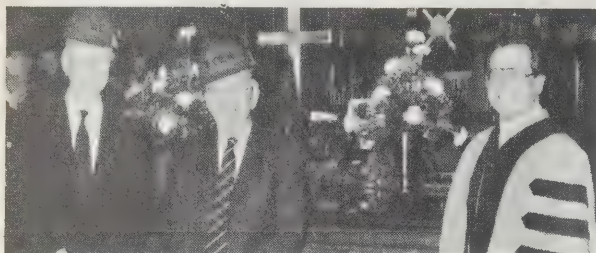
The Moderator of the 115th General Assembly Dr. Harrold Morris was the special guest at a luncheon hosted by the *Montreal Presbyterial of the WMS (WD)* at First Church, Verdun, Que., on Feb. 19.



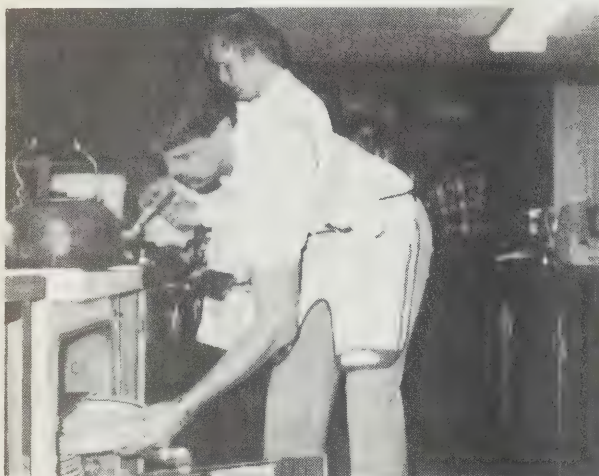
THE CONGREGATION OF Central Church, Hamilton, Ont., held a reception on Jan. 14 to recognize two significant events in the lives of their present minister and their minister emeritus. The Rev. Alan Murray McPherson was celebrating the 25th anniversary of his ordination, and Dr. A. Lorne Mackay was celebrating his 75th birthday. Dr. Mackay was Moderator of the 102nd General Assembly.

People and Places

continued from previous page



PICTURED, Al MacDonald (left) and Stew Geddes, co-chairmen for the recent renovations and additions to New St. James Church, London, Ont., received hard hats for supervision of the job site. Making the presentation was the Rev. Leslie Files.



THE ANNUAL PANCAKE LUNCH, celebrating Lord Baden Powell Sunday, was held by the Cub and Beaver groups of St. Andrew's Church, Thunder Bay, Ont. Pictured are "pack leaders" John Mason and Graeme Monteith.

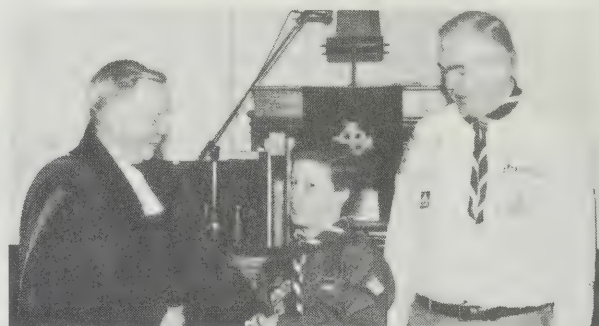


THE ORDINATION OF Catherine Calkin was celebrated recently by the Presbytery of Halifax-Lunenburg in her home church of Saint David's, Halifax, N.S. The ordination was noteworthy in that it was the first ordination in Saint David's in the past 23 years. Pictured with the Rev. Calkin are the Rev. John Pace (left), minister of Saint David's, and the Rev. Lawrence Mawhinney, moderator of presbytery.

Photo: Wamboldt-Waterfield Ltd.



FIRST CHURCH, Seaforth, Ont., celebrated the 90th birthday of James F. Scott, a life-member and devoted elder of the congregation on Feb. 18, and also welcomed their new minister, the Rev. James Sloan and his wife, Tamara. Mr. and Mrs. Sloan are pictured with Mr. Scott and his wife, Dorothy.



ON FEBRUARY 15, the Sunday following Boy Scout/Girl Guide Week, Scout Danny Cox was presented with his Religion in Life Badge at St. Andrew's Church, Richmond, Ont. The Rev. Dr. Arthur Currie, interim moderator of St. Andrew's, is pictured making the presentation while Scoutmaster Jim Connor looks on.



WESTMINSTER CHURCH, Sault Ste. Marie, Ont. was the "Brier Church" for the 1990 Canadian Curling Championship held in that city in March. Pictured "checking out the curling stone" prior to an Inter-faith Service held at the church are student intern David Whitecross and the Rev. Wilfred Moncrieff. Participants in the service included the local Roman Catholic bishop and the president of a local synagogue. Flag-bearers, including members of the Beavers, carried the Provincial and Territorial flags.



PICTURED ARE seven newly-elected deacons of the Taiwanese Presbyterian Church of Montreal, along with the minister, the Rev. Joseph Hau, and assessor elders Miss Alison Smart and Dr. Donald Douglas of the Church of St. Andrew and St. Paul, Montreal. The congregation, which meets at The Presbyterian College, has tripled its membership since its formation in 1988.



ST. ANDREW'S CHURCH, Victoria, B.C., celebrated the 100th anniversary of the present church building in January. The congregation was founded in 1866 in association with The Church of Scotland. Among those attending a reception following the service were: Dr. John Allan, minister of St. Andrew's; Mrs. Marjorie Allan; Mrs. Barbara Molloy, wife of the former minister, the late Rev. Bruce Molloy; Dr. Harrold Morris, guest preacher; Dr. J.L.W. McLean, a former Moderator of General Assembly, minister of the congregation from 1932-78 and now minister emeritus; Mayor Gretchin Brewin of Victoria; her husband, John Brewin, M.P., Victoria; and Dr. Alex MacSween, a former Moderator of General Assembly, Superintendent of Missions and Secretary of Missions.



PICTURED ARE elders from Victoria-Royce Church, Toronto, wearing hats and sweaters bearing the "War of the Worlds" logo, after scenes from the TV series of the same name were filmed at the church recently. This was the latest of several experiences the church has had with movie and television production companies — experiences that the congregation has found rewarding. Money received from the various production companies has helped to support the church's Food Bank and work with half-way houses, among other things. As well, the children and staff of a school for violent, emotionally disturbed youngsters held in Victoria-Royce were invited to spend a couple of days with one film company, observing the work in progress, viewing other films of interest, and even taking part in sensitivity sessions with them. The minister of Victoria Royce is the Rev. George French (pictured far left).

□

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St. Andrew's Presbyterian Church, Welland, Ontario, seeks an Organist and Choir Director. Job description available upon request. 2 Manual Casavant Organ. Duties to begin Sept. 1/90. Please send resume to Worship Committee, St. Andrew's Presbyterian Church, 29 Bald St., Welland, Ontario L3C 5B7.

YOUTH WORKER/ORGANIST

Two part-time positions which could be filled by one suitable individual who would receive full-time benefits. Live, evangelical, (male or female) with appreciation of Reformed Confessions should apply to Rev. Bill Steele, St. Andrew's Presbyterian Church, 90 Park Street, Moncton, N.B. E1G 2B3 Canada. (506) 382-7234.

National CGIT Coordinator

National CGIT Association requires well-organized, self-motivating, youth oriented person as Coordinator. Skills — administrative, communication, interpersonal, and word processing. Salary \$27,000 negotiable.

Send resume by May 22, 1990 to: Search Committee, National CGIT Association, Room 200-40 St. Clair Ave. East, Toronto ON. M4T 1M9.

THE OLD STONE CHURCH BEAVERTON, ONTARIO 150th ANNIVERSARY

July 1st, 1990

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Ewart college to be post-graduate institution

Ewart College is to be a post-graduate institution and will no longer accept students directly from high school, but instead only those with undergraduate degrees, preferably in the humanities. This policy change follows a decision taken at the Annual Meeting of the Board of Ewart College, held February 19 and 20.

The regular diploma course at Ewart will now be a two-year programme at the post-graduate level. An additional programme provides an opportunity for students to work toward a diploma at the College and a Master of Education degree from the Ontario Institute for Studies in Education (O.I.S.E.), Toronto.

For graduates of the former Four-Year-Degree Diploma course at Ewart (1975-89), a one-year programme is still available at O.I.S.E. Applications from mature students (aged 35-59) who lack a first degree will be carefully considered, and those students accepted will enter a three-year programme.

All students at Ewart College whose first language is not English must now have an entry score of 580 on a TOEFL (Test of English as a Foreign Language) exam.

Ewart College looks forward to continuing to serve the Church in the preparation of men and women for service in the Diaconal Ministries.

China: Good news from Guangdong

The work of the Guangdong Christian Council and the churches of Guangdong Province, China continues to show progress, reports Dr. Bernard Embree, China Liaison Worker for The Presbyterian Church in Canada, stationed in Hong Kong.

The Agape Social [Service] Centre, the special kindergarten for children who test positive for the hepatitis B virus, the Drop-in Centre for seniors, and the hostel for temporary visitors to the city of Guangzhou of which Dr. Embree wrote previously in the Record (July/August 1989) are all flourishing. Enrolment in the kindergarten has increased from 120 to

175, the Drop-in Centre is now fully equipped, and the former sanctuary of the old Yan Oi Church has been refurbished to provide an auditorium, with a small area for the Agape Centre offices.

San Mian Church, which was previously serving as an iron-mongers shop, was returned to church use late last year and is now being restored for worship. Plans are underway to open another new church (30 were opened in 1989) in the new industrial city of Zhuhai, where some 80 Christians are currently meeting in a house. They are praying to be granted permission to buy or rent a suitable property. There are now 235 churches and 176 home-gatherings in Guangdong Province.

The Church of Norway has approved a well-digging project in arid Xu Wun as a community service venture in partnership with the Guangdong Christian Council and is seeking funding. The Church in Guangdong is also involved in a joint venture with Christian Aid (British Council of Churches), Danchurchaid (Denmark) and EZE (West Germany) of reforestation and citrus farming.

Christians in Hong Kong have also come to the aid of their compatriots

in Guangdong. After a typhoon passed through the western part of the province, donations from Hop Yat Church were used to replace the heavily-damaged Primary School in Guangche, Dequing County, to pay more than half the cost of Second Primary School in Jiangkou, Fengkai County, and about one-quarter of the cost of an outpatient, emergency and comprehensive-treatment clinic at The People's Hospital in Yunan County. In Jiangkou, a "town" of 300,000, the local Christian Council has been able to purchase a house for use as a church.

The Guangdong Christian Council is compiling a comprehensive history of the Church in that province, with pictures of all the churches and accounts of how they began and how they have progressed. The Council points out that The Presbyterian Church in Canada has an important historical connection with the Church in Guangdong, not only because most Chinese people in Canada come from the province, but also because of former evangelistic, educational and medical work in the Pearl River Delta region sponsored by the Presbyterian Church.



Guangche Primary School in Dequing County, Guangdong.

Camping conference

Six representatives from The Presbyterian Church in Canada were among the participants at Passage 2000 — a camping and outdoor ministry conference held at Epworth By The Sea, Georgia, earlier this year.

The conference provided an opportunity for those involved with camping to explore new models and directions for outdoor ministry programmes, to look at strategies for effective ministry in the 90s and to strengthen and share their skills with other participants. The new Sow Seeds Bible Study Curriculum for the next seven years was introduced. The inter-denominational curriculum will provide the basics of the Christian faith to campers, many of whom have very little knowledge of the Christian gospel. In-depth workshops on a variety of topics were also an integral part of the conference.

Mary Elizabeth Moore, Professor of Christian Education and Theology at The School of Theology, Claremont, California, was the theme speaker. Her daily addresses provided new perspectives on the camping ministry and challenged participants to be good stewards in their relationships with people around them, and to the world as a whole.

James McCord dead at 70

James Iley McCord, founder and retired chancellor and chairman of Princeton's Centre of Theological Inquiry and former president of Princeton Seminary, died in Princeton, New Jersey, February 19. He was 70.

Dr. McCord began his career as a Presbyterian minister in 1942 and served pastorates in Manchester, New Hampshire and Austin, Texas. He was appointed president of Princeton Theological Seminary in 1959. He was largely responsible for the uniting of Reformed and Congregational churches throughout the world under the World Alliance of Reformed Churches, which he served as president from 1977-1982. After his retirement in 1983 Dr. McCord became chancellor and chairman of the Board of Trustees of the Centre, from which he retired in 1989. (*The Christian Century*)



Pictured, left to right, are Presbyterian representatives at Passage 2000, a camping and outdoor ministry conference: Mickey Johnston, Michael Neelin, Ruth Millar, Robin Doornink, Shirley Ford and Scott Sinclair.

John Knox House 500 years old

The famous house in Edinburgh, Scotland associated with Reformer John Knox is 500 years this year.

John Knox House, considered an exceptional survival from Edinburgh's medieval past, is also associated with John Mossman, Keeper of the Royal Mint to Mary Queen of Scots. The house boasts many original features including timber framed galleries, a painted ceiling and oak panelling. It also contains an exhibition about the life and times of John Knox.

A development programme and appeal has been launched to conserve the fabric of the house and develop its exhibition and educational facilities as part of a contemporary cultural centre owned and managed by The Church of Scotland.

CGIT celebrates 75th anniversary

"Seeking to help girls become the best they can be . . . the person God wants them to be," was the goal of Canadian Girls in Training when it began in 1915 and it continues to be the goal of CGIT as it celebrates its 75th anniversary this year.

Currently, more than 5,000 girls between the ages of 12-17 across the country are involved in CGIT, an in-

terdenominational programme supported primarily by the Baptist, Presbyterian and United Churches The National CGIT Association, with staff and volunteers from the participating denominations, administers the programme nation-wide.

Most of the anniversary celebrations scheduled throughout the year are being organized on regional levels and include several anniversary camps and special fund-raising projects.

The lives of Canadian girls and women have changed over the years and so has the programming of CGIT, but the commitment to developing leadership skills and a spirit of co-operation in teenage girls has remained strong.

Brian Fraser appointed Associate Professor

At a recent meeting, the Board of Governors of Vancouver School of Theology agreed to promote Dr. Brian Fraser to the rank of Associate Professor of Church History. The Board commended Mr. Fraser for "his creative and enthusiastic teaching, his scholarly contributions to church and academy, his outstanding way of linking the School with the Presbyterian Church, and his generous and supportive way of being Chaplain."

From the past RECORD

May, 1940

A DEVOTED and strenuous life came to its earthly end on the first day of April when Rev. W. G. Brown, minister of St. Andrew's Church, Saskatoon, Sask., and Member of Parliament, died.

... His entrance upon political life was not with the desire to leave the ministry to which he was passionately devoted, but with the sincere purpose to help his needy fellow-citizens and with the conviction that he could thus come to their aid, and at their earnest solicitation. The strength of their appeal to him was demonstrated by their vote. At his election he had a majority of 4,900 and was re-elected on March 26th with a majority of 5,241 although unable to participate in the campaign.

May, 1915

CROWSTAND INDIAN SCHOOL.

Three miles from Kamsack, Sask. and beautiful for situation among the poplars, is the Mission School of the Crowstand Indian Reserve. There Rev. Mr. McWhinney and his helpers are preparing the young Indians to take their places as good citizens of our country. Besides the school work they are being trained in other depart-

ments such as agriculture and domestic science. If the work here is a sample of what is being done in the other Indian mission schools, that work should receive the hearty support of the Church.

May, 1890

CONGREGATIONS: — Erskine Church, Montreal has been granted leave to sell the church property with a view to moving west. Cooke's Church, Toronto, has attained a membership of 860 and an annual revenue of \$8,801. It is said that 72 new members were added to the communion roll of the Presbyterian Church in Winchester, Ont., last communion. At the laying of the corner stone of St. Enoch's Church Toronto, a few weeks since, Archdeacon Boddy of the Church of England made a happy fraternal address, speaking of the two denominations as being regiments in the same great army — "the only point of contention being as to which shall accomplish most for the extension of Christ's Kingdom." Rev. H. MacLean of Richmond, Ottawa, upon his induction last month entered a new manse and will have the privilege of preaching in three churches. □

1964



Helen Goggin, second-year Knox student, presenting a cheque for \$650 to the Rev. R.M. Ransom to assist students at Taiwan Theological Seminary (Taiwan). Also in picture from left to right: Rev. Donald Powell, Principal J.S. Glen, Peter Booth and Grant MacDonald.

News

continued from
previous page



Church Press fears postal policy

Canadian Church Press (CCP), an association of church publications (which includes *Presbyterian Record*), has asked for a meeting with government officials to discuss a decision to end a century-old postal subsidy and replace it with direct grants to publishers. CCP fears the new policy will increase costs and is concerned about the implications of government grants for church-state relationships.

John Allan elected "Moderator Designate"

The Rev. John F. Allan, minister of St. Andrew's Church, Victoria, B.C. has been elected "Moderator Designate" of the 116th General Assembly, which opens in Vancouver on June 7.

A graduate of the University of Western Ontario (B.A.) and The Presbyterian College (B.D.), Mr. Allan was awarded the degree of Doctor of Divinity (honoris causa) by The Presbyterian College in 1988. He has served as minister at Maplewood Church, Chateaugay, Quebec (1960-68), Trinity Church, York Mills, Toronto (1968-87) and St. Andrew's, Victoria (1987-present).

Mr. Allan has also served on many boards and committees of the Church on national and local levels, including, the Board of World Mission, the Administrative Council and its Executive, and the Committee to Advise the Moderator (of which he was chairman). He has been Moderator of the Presbytery of East Toronto and the Presbytery of Vancouver Island. He has also been very active in field education and chaplaincy work.

Mr. Allan is married to Marjorie Fullerton and the couple have two children, Susan and Andrew.

GLEANINGS

So we go onwards walking in the light and walking towards the light, and when at the last with sin stained hands we knock at the doorways of God's mercy, the doors will open and the light will shine out upon us. What awaits us we do not know, but we are content to rest our confidence in the promise of the Scriptures, "that ear hath not heard, nor eye seen, neither hath it entered into the heart of man to understand, the things which God has prepared for those that love Him".

— G. Deane Johnston.

Indeed, must we not say that persons "in church" on Sunday cannot make a proper decision for Christ, but can only *decide to decide*? That is, they decide now that when the real "hour of decision" arrives, from Monday to Saturday, then they will decide for Christ's sovereign claim over their life and goods.

— Joseph C. McLelland in *Living for Christ*.

"I am saddened by the Bakkers' personal tragedy, but at the same time I feel sorry for the many sincere supporters who also have been hurt . . . Christians need to get away from the 'celebrity syndrome' and get their eyes off personalities. God's work is not dependent upon one person — it is dependent upon the Holy Spirit."

— Dr. Billy Graham

Sunday after Sunday we go to church, or wherever we go, because we are looking for Jesus in some dim way or another. Of all the reasons we have for going, that is at the heart of them, I think. We look for him because not only maple woods and silences and the occasional testimony of his saints speak to us of him: the spirit of him is so at large in the very air we breathe that almost anything we see can turn into the shadow of him if we are not careful, or if we are careful — a piece of bread, a sip of wine. We look for Jesus in some dim way because in some dim way we have already seen him, have seen enough of him at least to know that if there is anyone anywhere who can lighten the dimness of him, it is he and only he, the Light of the World.

Frederick Buechner.



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DEATHS

HOUSTON, THE REV. ADAM, 66, retired minister of The Presbyterian Church in Canada, died in Stayner, Ontario, on March 2, 1990.

Mr. Houston was born in Belfast, Northern Ireland. As a young man he attended Emmanuel Bible College and The London Missionary School of Tropical Medicine, both in England. In 1952 he was appointed as a Lay Missionary among the Bhil people in India by the Presbyterian Church in Ireland. He came to Canada in 1957 and served in New Carlisle, Quebec; Dalhousie and Tabusintac, New Jersey and Bartig Bog, New Brunswick; and Danville and Asbestos in Quebec as a theological student. Graduating from Presbyterian College, Montreal, Quebec, in 1964, Mr. Houston was appointed as

an Ordained Missionary to the Wick, Cresswell and Sonya charge in Ontario. In 1966 he accepted a call to Jubilee, Stayner and Zion, Sunnidale Corners in Ontario where he served until December 31, 1989. On his retirement he was named Minister Emeritus of this charge.

He is survived by his widow, Betty; four children, Elizabeth, Naomi, Mark and Paddy, and five grandchildren.

ARTHUR, ROBERT C., elder for 19 years and former member of the board of managers of St. Andrew's Church, Thunder Bay, Ont., Jan. 20.

CHARLTON, MARGARET (PEARL), 79, organist for 35 years of St. Andrew's Church, Fort Macleod, Alta., March 18.

DUBEAU, MAUDE E., lifetime member of Knox Church, Wallaceburg, Ont., hon. member of WMS, Dec. 31, 1989.

FINLAY, MARGARET D. (GRETA), longtime member of Calvin Presbyterian Church, North Bay, Ont., March 16.

GRAHAM, MRS. HARRIET, 87, member of St. Andrew's Church, Ajax, Ont., former member of Varsity Acres, Calgary, Alta.

HOAR, MRS. ETHEL BAIRD, 95, hon. president of Saint John Presbyterial, N.B., former president of Eastern Division of Woman's Missionary Society and longtime member of the Church of St. John and St. Stephen, Saint John, N.B., Dec. 26, 1989.

KELLY, FRANK JAMES, 95, longtime member of First Presbyterian Church, Regina, Sask., March 23.

LARTER, MRS. JESSIE L., 89, longtime member of Zion Presbyterian Church, Charlottetown, P.E.I., Sunday school teacher for 47 years, member of Woman's Missionary Society and Ladies Auxiliary for many years and a leader of the Mission Band for several years, Feb. 10.

MacCONNELL, J. M. (MAC), 88, senior elder of Bethel Presbyterian Church, Scotsburn, N.S., former treasurer, representative elder and General Assembly commissioner, Feb. 11.

MacLEAN, A.S.L. (KIP), 79, longtime elder of First Presbyterian Church, Brockville, Ont.

McLEAN, GEORGE M., 73, longtime member of Knox Church, Ripley, Ont., and chairman of the board of managers for many years, former Reeve of Ripley, Feb. 26.

ROGERS, MARY, of Lachute and member of St. Edward's Presbyterian Church, Beauharnois, Que., life member of WMS and hon. member of the Society, died in Ajax, Ont., Jan. 22.

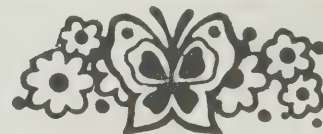
ROSS ALEXANDER, 89, elder of First Presbyterian Church, Chatham, Ont., for 47 years, and a leader in the formation of the St. James congregation, Chatham; father of the Rev. Alan Ross of Bermuda, Feb. 8.

WHITEFORD, GAVIN, 62, longtime member of Eastminster Presbyterian Church, Edmonton, Alta., March 8.

WITH THANKS TO GOD

We acknowledge receipt of gifts from those people who in their Last Will and Testament remembered The Presbyterian Church in Canada in 1989. Their gifts totalled \$557,149, to continue the Church's work in the areas of church extension, pensions for ministers and widows and for its general work.

Boyd, Charles Gordon	Toronto, ON
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Young, Horace Greenley	McKenzie Island, ON



Ideal, At Times Realized

*To speak the heart among friends.
Or not to speak. To be with friends,
silently.*

To know what it is to trust.

— Paul Ramsey

TRANSITION

ORDINATION

Ujj, Rev. Leslie, Westport, Knox Church, Ont., March 27.

INDUCTIONS

Stol, Rev. Michael, Medicine Hat, Riverside Presbyterian Church, Alta., May 1st.

Ujj, Rev. Leslie, Westport, Knox Church, Ont., March 27.

RECOGNITION

Gutierrez, Mr. Marco, as lay missionary to the Spanish community in Calgary, Alta., March 18.

VACANCIES AND

INTERIM MODERATORS

Synod of Atlantic Provinces

Elmsdale, St. Matthew's Church and Hardwoodlands Church (joint charge with The United Church of Canada) effective June 30). Direct enquiries to Presbytery Clerk, Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.

Glance Bay, St. Paul's Church, N.S., Rev. Dr. E.H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.

Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.

Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.

Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.

Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2 (effective July 3, 1990).

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.

Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kars, St. Andrew's Church, and Vernon, Osogoode Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateaugay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormstown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Richmond, St. Andrew's Church, Ont., Dr. Arthur W. Currie, 2330 Whitehaven Crescent, Ottawa, Ont., K2B 5H4.

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.

Huntsville, St. Andrew's Church, Ont., Rev. Dr. James A. Thomson, Box 1264, Bracebridge, Ont., P0B 1C0.

Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.

Midland, Knox Church, Ont., Rev. Malcolm D. Summers, 222 Lillian Crescent, Barrie, Ont., L4N 5Y6.

Norval and Union pastoral charge, Ont., Rev. Ed. Dowdles, 47 Sparklett Cres., Brampton, Ont., L6Z 1M7.

Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.

Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Diggate Blvd., Scarborough, Ont., M1S 2W8.

Toronto, Fairbank Presbyterian Church, Ont., Rev. Dr. John Vissers, 11 Plaisance Rd., Unit 1, Richmond Hill, Ont., L4C 5H1.

Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Rd., Unit 411, Toronto, Ont., M8W 3G3.

Toronto, North Park Presbyterian Church, Ont., Rev. John Taylor, 233 Thistledown Blvd., Etobicoke, Ont. M9V 1K6.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, St. James Presbyterian Church, Long Branch, Ont., Rev. Nora Gorham, 69 Rowanwood Ave., Toronto, Ont., M4W 1Y8.

Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.

Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Synod of Hamilton and London

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkton, Ont., N0K 1P0 (effective August 1st).

Caledonia, Caledonia Presbyterian Church, Ont., Dr. R.G. MacMillan, #401, 2055 Upper Middle Rd., Burlington, Ont., L7P 3P4.

Chatsworth, St. Andrew's and Dornoch, Lato-na, Ont., Rev. Ted Green, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0.

Hamilton, Southgate Presbyterian Church, Ont., Rev. W.K. Pottinger, 70 St. James St. S., Hamilton, Ont., L8P 2Y8.

Komoka, Knox Church, North Caradoc Presbyterian Church, Mount Brydges, S' Andrew's, Ont., Rev. Donald McInnis, 760 Wellington St., London, Ont., N6A 3S3.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Clairmont Circle, Welland, Ont., L3C 2P4.

Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.

Walkerton, Knox Church, Ontario; Interim Moderator Designate, Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Woodstock, Knox Church, Ont., Rev. Pieter van Harten, Paris Presbyterian Church, 164 Grand River St. N., Paris, Ont., N3L 2M6.

Synod of Manitoba and

Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Winnipeg, First Presbyterian Church, Man., Rev. Beth McCutcheon, 1911 Portage Ave., Winnipeg, Man., R3J 0J3.

continued over page

Transition

continued from previous page

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta. T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Synod of British Columbia

Burnaby, Vancouver Heights Presbyterian Church, B.C., (60-70% part-time minister), Rev. E.A.M. Forrester, 965 Tollcross Rd., North Vancouver, B.C., V7H 2G3.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Lay Missionary is needed for Leggatt's Point, Gaspé Region, Presbytery of Quebec. For information, contact: Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Ordained Missionary for Slocan, Slocan Valley and Castlegar, Presbytery of Kootenay. For information contact Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon

Nepal — Nursing Educator

Africa — Nurse Midwives

Nicaragua — Medical Doctor to work in

a TB Clinic and community health

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

YOUTH IN MISSION OPPORTUNITIES FOR SUMMER 1990!

CAMPING: *Family Camping Coordinator for Gracefield Presbyterian Centre, Quebec. Synod Camp, an hour north of Ottawa — to provide programmes (games, crafts, music, theme days, campfires, etc.) for families

camping at the Centre. *Needed:* male or female 18+ yrs. *Dates:* end of June to end of August.

*** Wilderness Assistant** for Gracefield Presbyterian Centre, Quebec. — to assist in leading overnight, canoeing wilderness trips. *Needed:* male or female 19+ yrs. with canoeing experience and bronze cross swimming qualifications. *Dates:* end of June to end of August.

*** Counsellors are needed** for Camp Prescawa (on Shoal Lake near the Ontario/Manitoba border, 1/2 hour east of Winnipeg). *Needed:* male or female counsellors 18+ yrs., Jr. counsellors 14+ yrs. *Dates:* July & August

COMMUNITY AND CONFERENCE CENTRE:

*** Hospitality Assistant** for Crieff Hills Community Retreat and Conference Centre for The Presbyterian Church in Canada, Puslinch, Ontario (near Guelph). Duties will rotate around kitchen and housekeeping, maintenance, programme leadership and hospitality. *Needed:* 3 volunteers male or female *Dates:* May to end of August.

MINISTRY: * Leaders for a morning Vacation Bible School at Elmvale Presbyterian Church, Ontario (near Wasaga Beach on Georgian Bay) — to plan and lead children's activities (4-10 yrs.), *Needed:* 2 people: *Dates:* August 5th-24th.

*** Congregational worker for Knox Presbyterian Church, Yorkton, Sask.** to do community outreach work with the youth group (helping them prepare a float for a community parade, leadership for weekly meetings and plan and lead two youth retreats). Some painting and maintenance as well as helping to assist in worship. *Needed:* male or female, *Dates:* mid June to end of July.

INTERNATIONAL TRAVEL:

*** Youth and adults to travel to Costa Rica and Nicaragua** to do light construction work, clean up, and maintenance. *Needed:* Youth — male and female 17+ yrs.; adults — male/female 21+ yrs.; Spiritual Director — adult; Interpreter — youth or adult (fluent in Spanish); Project Supervisor — adult, *Dates:* last two weeks of August.

CONTACT: Rev. Linda Ashfield, 49 Margaret Ave., S., WATERLOO, Ontario, N2J 2C8. Phone: (519) 886-4150 or (519) 749-2883.

CLERK OF PRESBYTERY

Presbytery of West Toronto:

Rev. L.E. Whitwell, 336 Parklawn Road, Toronto, Ontario, M8Y 3K4. Telephone: (416) 233-6551 (C); (416) 255-1057 (R)

KITCHENER — A thriving established church requires an enthusiastic organist/choir director to begin immediately. Currently 1 service/week plus Thurs. evening choir rehearsal. 2 manual Gabriel Kney tracker organ, 3 years old. Teaching privileges by agreement. Send resume with references: attention Search Committee, ST. JAMES' ROSEMOUNT UNITED CHURCH, 171 Sherwood Ave., Kitchener, Ont. N2B 1K2.

ORDER OF DIACONAL MINISTRIES

The Church of St. John and St. Stephen Home Inc. (80-bed nursing home) is seeking a graduate of Ewart College or a person with equivalent training to serve as Pastoral Care Coordinator. Please contact the Rev. Dr. Philip J. Lee, 101 Coburg Street, Saint John, New Brunswick, E2L 3J8.

ECUMENICAL CAMPUS MINISTRY

(Presbyterian/Anglican/United) is seeking an Ordained Minister to work within Team Ministry situation at the University of Guelph. Anticipated starting date: 1 August 1990. Contact: Dr. Gary Partlow, chair of Search Committee, Ecumenical Chaplaincy Committee, University of Guelph O.V.C., Guelph, Ontario N1G 2W1 (519) 823-8800 ext. 4900.

THE PRESBYTERIAN CHURCH IN GRENADA

an independent church with four pastoral charges, and with a strong Presbyterian tradition, wishes to call a minister beginning January-April 1991 due to the retirement of the present minister who has been with the church for six years. A West-Indian person preferred. Pastoral work, Christian education with adults and youth, and preaching are the main emphases of The Presbyterian Church in Grenada, with opportunities for ecumenical contacts in the community and also responsibilities for overall management of Macdonald College, a secondary school of the church. Furnished house, and car provided. Salary depending on experience and age. Contact: The Secretary, Pastoral Relations Committee, The Presbyterian Church in Grenada, P.O. Box 187, St. George's, GRENADA, West Indies.

HUNTER RIVER PRESBYTERIAN CHURCH, P.E.I.

invites former members and friends to attend special services to mark its 100th anniversary. Sunday, 24th June with the Rev. Clair MacLeod, and Sunday, 1st July, with the Rev. Peter Ruddell, both at 8:00 p.m.

Older sister wishes to locate her brother born June 11th, 1950, and sister born May 15th, 1952. Both were believed to have been adopted by a minister or clergyman and his wife. All replies to Box 637, Southampton, Ontario N0H 2L0. — Voyageur Investigations.

TRIP TO IONA AND SCOTLAND

Spend three weeks this fall (Sept 23-Oct 15th) visiting Scotland and the historical and spiritual island of Iona.

This trip, guided by Rev. Donald Scott, an associate of the Iona Community, will spend time in the lowlands visiting Glasgow and Edinburgh, then a week in the beauty of the Island of Iona as guests of the community in the Abbey, a reconstructed 12th century Benedictine monastery, used today by a modern ecumenical Christian community as a centre of spiritual growth and re-generation.

The last week will be spent touring the beauty of the Scottish Highlands and the island of Skye.

The cost will be \$2500 per person, based on double occupancy. (single room supplements available). This price includes rtn flight Toronto Glasgow, all accommodation, (B.B + Ev meal) except Iona, full board, all travel in U.K.

Further details can be had from: **Rev. Donald Scott, Box 248 Markdale N0C 1H0 Ontario. BOOKING AGENTS: HANOVER TRAVEL (Elaine Tully) 290 10th Hanover 364-3270 or 1-800 265-5515. Lic #1397989**

Issa A. Saliba



Corn, Cattle and Other Considerations

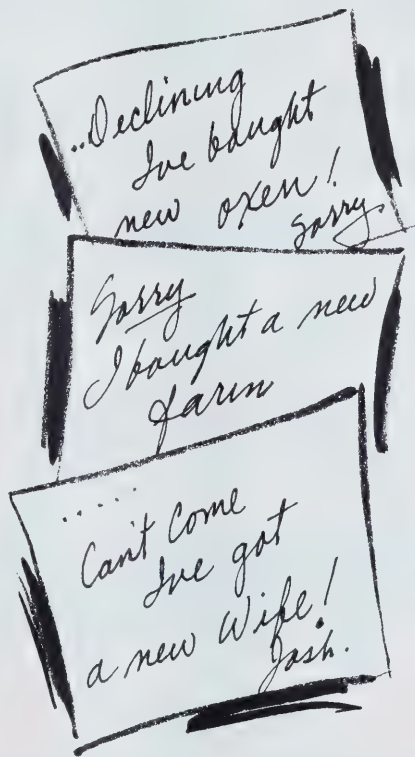
Read Luke 14:15-24 and Romans 14

In the Parable of the Great Banquet Jesus told of three responses to the invitation extended by the master of the house. "I have bought a field, and I must go out and see it," said one. "I have bought five yoke of oxen, and I go to examine them," said another. "I have married a wife, and therefore I cannot come," said a third. If we put ourselves in the shoes of these people we may feel justified for legitimate reasons to decline the invitation. The undue emphasis on these concerns representing possessions, occupations and relationships, while legitimate in themselves, caused the guests in the story to miss the greater event. The master of the house, we are told, sent his servant to invite others, including complete strangers, so that his table might be full.

Our Lord told this parable in the hearing of the Pharisees. He had been invited to eat in the home of one of them, and the occasion seemed perfect for teaching something they needed to learn about the Kingdom of God. The Pharisees and others like them, seemed so certain of their own moral character and their sure place in the future Kingdom. But Jesus wanted to show them that the Kingdom of God begins here and now, and has lots to do with our priorities in life. Those whose priorities are misplaced, even though in perfectly legitimate pursuits, will miss the banquet — the Kingdom of God.

The problem with the Pharisees, as with the potential guests in the story, was one of perspective. They seemed totally devoid of perceiving that in this simple dinner scene before their very eyes was a "miniature" representation of the great messianic banquet to come. Fields, oxen and many such priorities were the main focus of their concerns. Our many legitimate pursuits and involvements take on the right perspective only when God and his designated King and Kingdom come first in our lives. Jesus taught the same truth when he emphasized "Seek first his righteousness and all these things shall be yours as well."

The Apostle Paul, in Romans 14, dealt with a similar problem. Conflict among Christians of Jewish and Gentile backgrounds over secondary is-



such as eating and drinking was allowed to distract from their first priority — their reconciliation with God and each other. They had allowed arguments over seemingly important concerns — dietary matters were always of concern to the Jews — to hinder their Christian fellowship. Their new status as one in Christ was being threatened, and their friendship spoiled, over these lesser issues. "For the kingdom of God does not mean food and drink but righteousness and peace and joy in

the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men. Let us then pursue what makes for peace and for mutual upbuilding. Do not, for the sake of food, destroy the work of God." (Rom. 14:17-20 RSV) St. Paul's basic idea is well expressed in the old familiar saying of Rupert Meldenius, the 17th-century reformer:

*"In essentials unity,
In non-essentials liberty,
In all things charity."*

The Kingdom of God is a matter of right priorities. Jesus came into the world to be both Saviour and Master. He must always be first in our lives so that the words He spoke to the Church at Ephesus will not be spoken to us: "I have this against you, that you have abandoned the love you had at first." (Revelation 2:4) Our love for Christ and His Kingdom must never be allowed to plunge to the bottom of our list of priorities.

The Kingdom of God is also a matter of right relationships. There will always be differences of opinion in the church. But we dare not allow secondary matters to spoil our Christian fellowship and cloud our vision. The world at large desperately needs to hear and see in clear and concrete terms the truth of the Christian message. Let us crown Jesus King over our own lives, and then seek to build each other up in the faith. In this way, the banquet table will be full.

Prayer:

Loving God,

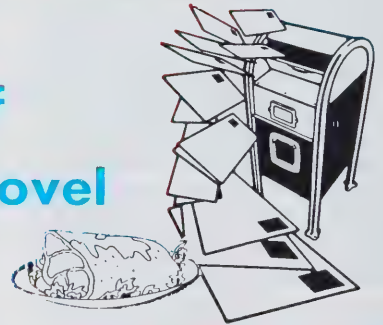
I thank you for Your Son Jesus Christ whom you sent to be my Saviour. Help me to put Him first in my life. Preserve me from a distorted sense of priorities. Help me to respond in love to your clear invitation and to every impulse of your Holy Spirit. For your Name's sake. Amen. □

Mr. Saliba is Minister of Pastoral Care, Zion Presbyterian Church, Charlottetown, Prince Edward Island.

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PRESBYTERIAN Record

JUNE, 1990



A Promising Beginning,
See page 16



Our Hope in God

by Diane J. Strickland

A few grains of sand escaped the pattern I had just traced and rolled down the curve of polished wood. I was standing very close to the coffin and as my colleague concluded the words of committal I found I could not take my eyes off that seemingly fragile cross. A gust of wind could have blown it away, but not the hope that it proclaimed to me in that moment of ministry.

It really does come down to this. We are either marked with the sign of the cross, or we are not. Life claims us forever in Jesus Christ or death does have the last word. It is no trivial thing to declare to those who are mourning, indeed to anyone who will listen, that our hope is in God.

The writers of the final chapter of *Living Faith* understood this, too. They have given us neither too much nor too little on the topics of life in the age to come; God's judgement in Christ, eternal life and our Lord's return. Never once do they actually mention the cross, but it exists as a watermark on these pages entitled "Our Hope in God."

We begin examining this chapter's content where the chapter itself begins — with "things beyond our imagining."

Sections 10.1 and 10.2

These sections carry a special message for us. They tell us that no one, no matter how great his or her knowledge or imagination, will be any less surprised at the nature of God's kingdom than anyone else. We are not its architects.

We may pick a particular biblical description of life in the age to come as our personal favourite but it is no more comprehensive than any other. Our own imagination can only take us so far in describing the kingdom.

I am reminded of a story my father told me about his time spent stationed in Halifax during the war. My dad (a real Toronto city-kid) would often describe the "big city" to people from smaller places, including Halifax itself. Many could not believe his stories of things like "moving staircases" (escalators). They were unimaginable things to those people, yet someone somewhere had imagined it and brought it into being. Thus it entered the experience of some while others were left out. What God has prepared for us is not like that. There are no "small-town" and "big-city" Christians. No one has the edge on life in the age to come. Our hope is not for what we can imagine but for what we can not.

Questions for Discussion:

1. When was the last time you were genuinely surprised?
2. Do you like surprises? Why or why not?
3. How do you feel about not knowing precisely what God has prepared for us?
4. Is there value in reflecting on what we can not imagine? Why or why not?
5. Which of the biblical descriptions do you find most compelling? Least compelling? Why?

Section 10.3

This section touches the very nerve of our salvation. It looks forward and it looks backwards. Anything that concerns the final judgement conjures up some fairly formidable images in most readers' minds. This reflects several things including how the notion of the final judgement has been used by the Church, as well as our own experience of the judgement we have already heard in Jesus Christ. With this particular expression of the final judgement come questions worth asking.

For some readers, the statement of our judgement in this section is too negatively expressed. We accept that outside of grace in Jesus Christ we are worthy of hell. If we have accepted Jesus as our Saviour, however, is it appropriate for us to describe ourselves as being worthy of hell? Is not that our past? Why in this section do we focus on saying "no" to Jesus instead of saying "yes"? It comes across as a negative statement of salvation by highlighting our judgement without Christ, an event that will not happen to those with a living faith in the Risen Lord. Why is it done this way and what can we learn about our experience of salvation by our individual response to this perspective? Is it possible for us to read this section any other way?

Since this section concerns the final judgement we refer to the book of *Revelation* for assistance in our reflection. In chapter 20, verses 11-15, we discover that our final judgement involves more than one "book" of our lives' accounting. There are books which record our deeds and also another book which is the Lamb's book of life. In the judgement one book declares us worthy of hell and the other book declares us saved by grace. The judgement made is not made sequentially. We are not judged worthy of hell and left to squirm for a while as Christ tries to locate our name in the book of life. It is presented as a simultaneous event. Karl Barth speaks of the judging — saving word of God in an attempt to capture this notion.

The particular perspective presented in section 10.3 is not wrong. In one respect it simply shows that once we decide to write about judgement we are caught in a linear, sequential domain. When we write, something must come first and something must come after. Although the *Revelation* passages are not given as references, it is quite likely that the writers were trapped in a sequential formula trying to express their knowledge of the two books and their importance.

Our own experience of hearing the Good News can also help us to understand the perspective in which this section is written. In our history the people who have given expression to that experience in theological statement seem to have been moved chiefly by the revelation that they were worthy of hell. This came to them as a brand new idea. They had never lived with it before. Once they heard it and knew it to be true, the Good News that they were saved by grace was especially sweet. This experience, of course, is absolutely valid and belongs to many of us at some point in our relationship with God.

We have come to understand, however, that others have a different story to tell about the way the Gospel enters their lives. There are people who have lived most of their lives being told by others, in a myriad of ways, that they are

worthy of hell. It is *not* a new message for them. Men, women and children who live in situations of oppression and its abuse may enter God's judgement from the other direction. Even as the mighty are brought low, those of low degree are exalted. The revelation for them begins in being worth saving. Their expression of this section might therefore be made from a perspective that seems more positive. This experience, too, is absolutely valid. Their reading of this section as too negative is because it highlights the world's judgement on them, not the Lamb's. It is important to understand that how we experience and talk about the judging — saving word of God is shaped by our life history. How we respond to how others talk about it is also shaped by those things.

Bearing all these things in mind there is still the most important thing that needs to be said. It is possible to read this section without getting caught in the limits of our own experience and the limits of the written word. We must first lift the watermark, the symbol of the cross, from the background and read the words through it. The Rev. Dr. Michael Farris has preached that we must view the final judgement through the cross. He says, "The cross exposes the way things really are — not the myriad peccadilloes we call sins but the deep seated violence with which we greet our God. The cross is what the world does, will do and must do to God before it bows to its only true God. The cross is God knowing us, embracing us, loving us — even where and when we hated him most "... the one who judges us most finally will be the one who loves us most fully." Suddenly the last sentence of this section becomes the key. No defeated spirit expressing his or her fatalistic resignation to what cannot be changed, this sentence reminds us what the final judgement is all about. It is not a violent settling of old scores according to a faceless standard of correct behaviours. It is about things being made right by a God whose love simply knows no bounds. It is "sorrow and love flowing mingled down" with the power to give us hope in heaven.

Questions for Discussion

1. What is your response to section 10.3?
2. If you do not find it too negative, are you able to hear the salvation story of someone who does?
3. If you do find it too negative, are you able to hear the salvation story of someone who does not?
4. Rewrite the second and third sentence of this section from the other perspective.
5. What are the advantages of pointing out the implications of saying "no" to Christ? the implications of saying "yes"?

Section 10.4

Here we are specifically linked with the Easter events of Christ's life. We do not simply make the jump from ordinary life to resurrection life. We must find our place in Christ's death and symbolically pass through it in baptism.

continued

Living Faith,

continued

Our union with him depends on that. The other death which we will encounter is not the soul-destroying event that robs us of the future. We are part of the future even in our mortal death because God has already bestowed upon us eternal life.

Perhaps the most significant statement in this section is that "Eternal life begins in this life." We do not wait until death to enter it. The question we must ask ourselves is whether knowing this makes any real difference in the way we live our lives before death.

Questions for Discussion:

1. What difference do you think it makes that eternal life begins in this life as opposed to beginning only after our mortal death?
2. In your own life can you identify an eternal framework for your decisions, your priorities, your relationships?
3. What do you think it means to be confident in death? Does the confident Christian have no real reason to mourn the deaths of those who die in Christ?

Sections 10.5, 10.6 and 10.7

These last three sections again lead us into the realm of mystery that began this chapter. Life and God are linked in a meaningful way and that is as much as we can say about "the end" or perhaps more appropriately, "the comple-

tion." Christ comes but that too is surrounded in mystery. We can conclude that someone (God) is "at the wheel" and that we are in fact going somewhere together. But our living faith is one that can not be a stranger to mystery. We must make our peace with it through our relationship to the author and finisher of the mystery that is faith. Then, the hope that belongs to us can abound in the whole of our living, not merely sustain us in the face of death.

Questions for Discussion:

1. Does the mystery that surrounds the Lord's return make it difficult for you to find meaningful implications of this in your own life?
2. How does the promise of Christ's return affect the way you live your life?
3. When have you particularly been strengthened by your hope in God? What role does it play in your daily living?

I stood with the family at the church door and watched as the coffin slid into the coach. The doors were shut and we turned to enter the hall where our congregation had prepared a reception. With the family settled, I hurried to the office to take my vestments off. But I kept my pectoral cross on knowing that its hope belonged as much to the living as to the dead. □

Ms Strickland is part of the ministerial team at Armour Heights Presbyterian Church in Toronto.

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OUR COVER

This design appears on a Haida Indian ceremonial blanket, handmade by Lucette Moody.

Courtesy Whetung, Ojibwa Crafts and Art Gallery,
Curve Lake Indian Reserve, Ontario.

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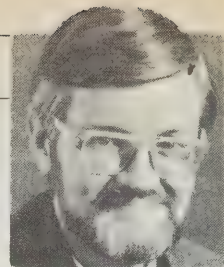
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FROM THE EDITOR

John Congram

Something beautiful . . .



It didn't receive much space in the daily newspapers. Nevertheless, if you missed it, you overlooked one of the smallest but most significant events of the recent Eastern European Revolution.

The event of which I speak took place in East Germany at the end of January. Erich Honecker, the former head of state, now deposed and disgraced, was released from hospital after undergoing the removal of a large tumour. Who would provide this man with hospitality? Failing physical health eliminated the possibility of detention. His former party, which he served faithfully for 43 years, was now disorganized and impotent. The new government had already turned his luxury villa into a sanitarium. Officially, he was "homeless."

Pastor Uwe Holmer, Director of the Hoffnungsthal Deaconal Institution (which presently accommodates 1200 mentally handicapped and aged persons) offered to take Honecker and his wife into his own home rather than displace any of the residents in the institution he serves. The next day headlines in one German newspaper screamed, "Honecker in the Bosom of the Church."

This action by the church angered many East Germans, some even

threatening to leave the church. Worth noting in this dispute is the fact that Hoffnungsthal has an excellent record in standing up to injustice. During Hitler's rise it defied the Nazis and refused to hand over its handicapped patients to be exterminated.

In a statement, church officials said that by their action they in no way wished to absolve Honecker of the charges against him. He should be held accountable for his crimes. But it also reminded every one that

"many of us — Christians and non-Christians alike — were silent when we should have resisted injustice." The task of the church is to show compassion to the weak and those in need, all of those for whom Christ died, which includes Erich Honecker.

The action of Pastor Holmer and the East German Church, though not popular even with its own people, is to be applauded. As the church witnessed to the gospel under cruel and despotic communist oppression, so it appears ready to be equally courageous under the new regime.

This incident reminds us that the challenge, and sometimes the difficulty, of bearing witness to Christ does not lessen when a country moves from a communist dictatorship to a democracy, nor whether it is carried out in the mostly empty churches of the West or the crowded churches of the East.

Tell us what you think



During the course of their work last year, the Restructuring Committee of the General Assembly asked the editor of the *Record* a number of questions. One was, "Do you carry out reader surveys and if so how often?" After doing my own survey in old copies of the magazine I found that indeed we do conduct reader surveys approximately every five years. Not only that but if we are to continue in that tradition 1990 is the year we should do another one.

As a result you will find our 1990 reader survey within the pages of this issue. If nothing else *Record* readers are a loyal group and we know you will want to assist us in making the magazine better. But good intentions are not enough so please take a few

minutes now to fill in our survey and send it off to us. We will bless you for it.

We have sweated long and hard over what questions to ask you. We have tried to ask the ones we believe will be most helpful. But in case that is not so we have left space for your own unsolicited suggestions, questions and comments. If you need to, don't be afraid to fill up additional pages of paper. We promise to take what you say seriously even if we must read it on our holidays. ☐

PRESBYTERIAN RECORD SURVEY

Readers, we need a few minutes of your time! Please fill out this Survey. It will help us to serve you better. Thank you!

John Congram, editor

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Are you yourself a writer? Yes _____ No _____

Would you be interested, or could you suggest someone who might be interested in becoming a regional correspondent for the RECORD?

Would you be willing to regularly evaluate the RECORD to assist the editor and staff in their work? Yes _____ No _____
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Several times during the year the RECORD carries inserts from some other board or committee: Do you find these:

valuable _____
of little value _____

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continued over page

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continued from previous page

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LETTERS

Call to love

Elizabeth Achtemeier ("Truth Worth Dying For," Feb. 1990) has fallen into the trap of many academics, and those who make their livings from words, by defining truth in ideological rather than personal terms. Truth is seen as one form of "ology" or another, a collection of words and ideas for which one might live or die. For the Christian, however, the truth is a person, Jesus Christ, who transcends all formulae, even those about him, and is available to all through love. Little children, the mentally-handicapped, housekeepers, tradespeople, the illiterate, and even academics are included within the truth that is Christ. We are all called to live abundantly in Christ, and perhaps to die sacrificially because of that life.

One must wonder at fanaticism which places "theological truth" or "issues of social justice" ahead of human life. God became a human being, not a creed, ideology, nor even a scripture. Creeds are very useful to the Church; they express the Faith, and are tidy. But they are made for us, not we for them . . .

Our concerns converge with those of Elizabeth Achtemeier, if we may presume to understand her motives, in that we are frustrated because we, she and I, and from the evidence, all of us, are not willing to do what is necessary to make things better for even a few. Like the people of Germany during the Second World War,

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

we studiously avoid knowledge of what is going on, and at our Nuremberg trial say, "I could do nothing." And we could stop the pain tomorrow. If Eastern Europe can overthrow the "evil empire" in a couple of months, surely millions of Christians in a democratic society could say we want the people of the world to have enough food, shelter, clothing, water and space to live out their lives in freedom and peace. The call to merely die is too narrow, as is the call to merely live. The real invitation of Christ is to love, and whether we live or whether we die, only love is sufficient.

David Cooper,
Coldwater, Ont.

Youth and cults

We have just read the March *Presbyterian Record*. As parents of a young person who has been in a cult-like religious group for three years, we are appalled that ministers would be taken in by The Unification Church, "The Moonies."

We are also disturbed at the

"sweep it under the rug and it might go away" approach of the church. There should be a definite position on cults. Cults are big business now. Cult members are no longer selling beads and chanting on street corners. Cult members wear grey flannel suits, carry briefcases and have Swiss bank accounts for their "respectable" businesses.

Wake up! Our young people who are seeking help or who are at a crossroads in their lives are being lured into cults or cult-like situations. While young people are a prime target, business organizations are also being infiltrated. The Church should be providing guidance to young people.

Names withheld at writers' request.

On sharing

I would like to congratulate Catherine Thomson for her letter, "Suggestion for the 90s" printed in the March edition of the *Record*.

Stewardship would take on a new meaning if we all followed the advice I saw in a church porch when visiting England many years ago: "We should learn to live more simply, so that others may simply live."

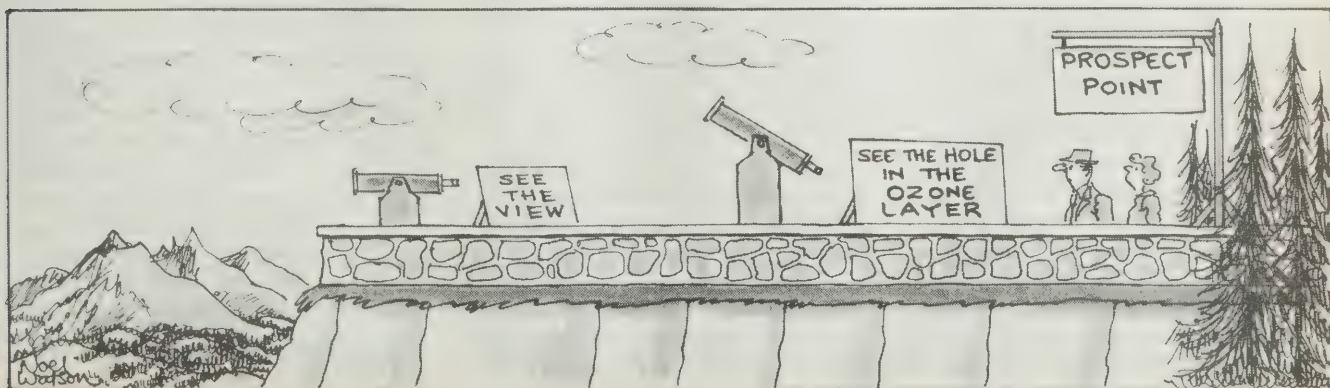
"Presbyterians Sharing" is fine but wouldn't it be wonderful if the western world would share more of its affluence with our sisters and brothers in the less fortunate parts of God's creation?

Gordon A. Knight,
Kitimat, B.C.

More letters on page 38

WATSON'S WORLD

Noel Watson



YOU WERE ASKING?

Tony Plomp

How the church speaks



What is the process of putting forth certain issues for adoption by the General Assembly, such as those from the Ecumenical Relations Committee? I don't ever recall being asked as a member of a congregation to voice an opinion on any controversial social issue. At the same time I don't like the Courts of the Church speaking for me unless I've had some input.

You raise a vital issue which concerns a great many people. I hope I can clarify the process even if you may not be satisfied with how that process works!

Many controversial issues find their way to the floor of the General Assembly by way of Overtures from Presbyteries. Someone "in the pew" is concerned, let's say, about the plight of our native population. This person expresses that concern by writing a letter to the Session to be transmitted to Presbytery. The Session may take up the cause and write on its own behalf, or the Session may simply transmit the matter without comment. (The technical term used for the latter procedure is called "sending a matter to Presbytery *simpliciter*") The Presbytery, upon receiving this correspondence, refers it to a committee of the court for consideration. This committee may become exercised over the matter and make a statement on its own for "local consumption" or it may go a step further and frame an Overture requesting the Assembly to address the matter.

Overtures are to be in the hands of the Clerk of Assembly by April of each year. In order to speed the process, the Presbytery may request that the Overture be referred to a specific Assembly Board or Committee. If this is done early enough it may become possible for the Board or Committee to prepare a statement for consideration by the Assembly, which is held annually in June. If it is not re-



ferred or if it arrives in the hands of the Board or Committee in February or later, it may take another year before a report on the issue can be made to the Assembly.

When the issue is brought before the Assembly by way of report and recommendations, the Commissioners must vote on the matter according to conscience. They are not to act as "puppets" who vote according to the will of the Presbytery. They are responsible before the Lord to vote in accordance with the facts before them and in conformity to their understanding of the Word of God.

Another way for recommendations to reach the floor of the Assembly is at the initiative of one of its Boards or Committees. Many critical problems face both church and society and a Board may well believe its prophetic role to lie in addressing such pressing problems even if there are no Over-

tures from Presbyteries or Synods to "kick-start" the process.

There are variations on this general theme as to the process of decision-making and Assembly statements, but I think you get the general drift. A decision having been made, it becomes the statement of the General Assembly with which people in the congregations may agree or disagree. Our present stance on the abortion question, for instance, is proudly adhered to by some, whilst roundly condemned by others. Office-bearers, although having the same liberty to agree or disagree, should, however, be careful in their criticism. Much thought, work, and prayer has gone into most statements of Assembly and we should respect Assembly sufficiently to seriously grapple with its statements before "coming out swinging." At certain points and on certain issues, however, we may have to make our disagreements with Assembly known. This can be done by writing to the Board or Committee responsible for framing the recommendations, by expressing one's views to Presbytery, or to anyone else who will listen. On the floor of Assembly such disagreement is voiced by having one's "dissent recorded, with reasons given in."

So, you still ask, "Where is my input?" It's mostly indirect. The more active you are in your congregation and in the affairs of Presbytery, the more likely it is that your voice will be heard. Ultimately, however, it is the commissioners to Assembly who make the decision, seeking in obedience to the Word of God and all the facts available to them to be faithful to that Word and to the facts. Our Assembly, for instance, has since 1966 spoken again and again in opposition to capital punishment, even though statistics tell us that about 80 per cent of the Canadian population is in favour of it. It is a considered opposition, arrived at after much study and prayer. As a part-time prison chap-

You Were Asking?

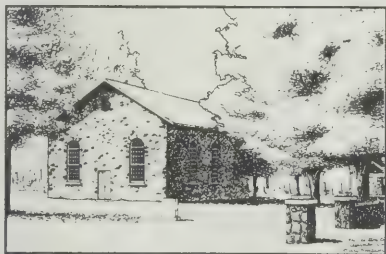
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I believe it is a truly pro-life position and in conformity with the spirit of Christ. Others who read this will disagree, but in the meantime it remains the position of the church speaking through Assembly.

As an addendum I might add that the procedure is more complex when it comes to changing the "law of the church." Any change in the Book of Forms must proceed by way of "remit". Let me take as an example the matter of ordination to part-time ministry. This issue was raised by the Board of Ministry at the 1988 Assembly. The Assembly approved of the Board's proposals but, because it was held to involve a change in the Book of Forms, a remit was prepared by the Clerks of Assembly in 1989 and was sent to the Presbyteries for their approval or disapproval. If the majority of Presbyteries approve of this remit, the Assembly may also approve at the 1990 Assembly thus ensuring that the matter becomes part of the rules and regulations of the church. □

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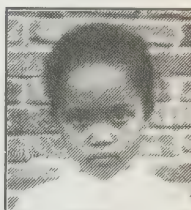
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REVOLVING COLUMN

Gordon Hodgson

View from the hard pew

SABBATICAL SNAKE OIL



All I said was let's give this word a sabbatical!"

"What word?" George asked.

"Mission," I said, "as in missionary. Or as in my mission is to . . . Or they are on a mission to the pagans . . ., the mission of the university is to . . ., or I work for the Board of World Mission." I paused and said, "We should give a sabbatical leave to the word 'mission' in all of its expressions — noun, adjective, verb . . ."

"Mission can't be a verb," George protested. "You can't 'mission' something — it's neither transitive nor intransitive," he added triumphantly. "But what do you mean — give it a sabbatical leave?" he asked.

"Exactly that!" I replied. "Give it a year off; send it away so we neither see nor hear from it for 12 whole months — just like a university professor going to Afghanistan to study the . . ."

"And when she comes back," George continued, "She'll be all bent out of shape."

"She might even have gotten straightened out, having been bent out of shape before leaving," I concluded.

"But why . . ." George began. He stopped and looked at me carefully. He was never sure how seriously to take me. He was a couple of decades younger than I. He'd been around a fair amount though — everything from being a farmer to a recycled university instructor. Just now he was between jobs — he never seemed to be able to fit in. He kept asking dumb questions like "Why?" He was a gentle soul but he tended to upset people.

"But why," he went on, "would you want to get rid of a word — especially a nice effective word like 'mission'? I could understand why you would want to get rid of a word like 'war' and replace it with something superficially innocent like 'defence', but what has 'mission' ever done to you?"

"It's staggering along," I said, "under an enormous load of baggage. It's all pooped out with people forever loading more and more onto it and pushing it this way and that. It

needs a rest."

"What we'll do," I continued, "is to programme all word processors to simply refuse to recognize it. Every time somebody types in m-i-s-s-i-o-n in the next 12 months the computers will refuse it — a sort of 12-month computer virus. They will sound their little beeps indicating a grave error and wait for the operator to do something more acceptable. At the same time all editors will agree to refuse to accept the word 'mission' for the next 12 months. It will disappear from the scene — just like a Chinese politician who has lost fa-

vour with the management."

George was listening intently. Finally he said, "And at the end of the 12 months, 'mission' will come back, the computers will be ready to accept it again, editors will be friendly to it again, and it'll pick up its baggage . . ."

"Yes, it'll come back, but mercifully, it will have lost all its baggage in Afghanistan or wherever it went. It will be thin and lean, wiry and tough, and ready to go back to work again, this time with a refreshed and healthy outlook on things," I concluded.

"And then people will begin to push it around again, telling it what to do and how to do it, and when to do it?" George asked.

"Well, yes and no. This thin, wiry, little word will stand its ground, though. It will say that when it was away, it had a chance to look at things from an entirely different perspective. It will say that it didn't



worry at all when it lost all the baggage because it wasn't relevant to anything any more, and it was a relief to be free of it."

"Sounds pretty shaky to me," George offered. "When you lose your baggage you lose your next pair of clean socks, your toothbrush, your candy bar, your reading material and . . ."

"Depends on how you look at things," I said. "It could turn out to be far stronger."

"What happens when you give sabbaticals to words?" George wondered.

"All sorts of weird things happen — same as with people. They come back all re-oriented. They see the world in a totally new light. They see people from well-meaning organizations in the first world selling snake oil to the unchurched — we used to call them heathens — in the Third World."

"Snake oil?"

"Good for whatever ails you — bellyache, baldness, AIDS, arthritis, depression, light-headedness — only \$35 a bottle." I went on, "They used to sell it at carnivals, stampedes, church picnics, political meetings. Now, they use TV evangelists . . ."

George was silent for a moment.

"A fresh look at the word 'mission' is pretty terrifying," I said. "How can the Christian community deal with it — mission, that is — realistically in the next hundred years — even in the next ten years — when we realize that most Christians no longer live in the affluent western world — that most Christians are not affluent — but they still have a commission to share the Gospel."

"You mean we're going to have a world-wide depression — and there goes our affluence?" George asked.

"Not at all! The western world will go on stealing from the Third World as long as there is something left to take. No, what I'm saying is that for the first time since Constantine embraced Christianity in the fourth century, Christianity is now ceasing to be primarily located in the western/northern populations of Europe and America."

"Oh, come now," George protested, "you've got to be kidding.

Christianity has always been centred in the affluent western world. We send missions all over the world . . ."

"Exactly my point!" I cried. "Only now," I went on, "the bulk of Christians in this world live in Africa, Asia and South America and the bulk of those people are neither western nor affluent."

"The Christian church is moving from the power of affluence to the powerlessness of poverty," I added.

"So what is our rejuvenated word 'mission' going to do in that case?" George asked. "Go off on another sabbatical to figure out how to handle that discovery?"

"Its sabbatical was already effective in discovering the reality and enormity of the change taking place. Now the challenge for 'mission' is how the powerless can share the Gospel with us — how to deliver it to us, from them in their crushing poverty to us in our super abundance — so that we will understand how God chose the weak things of the world to shame the strong. George, here are a couple of papers you should read . . ."

"But shouldn't the strong and affluent lead the poor and the weak?" George asked.

"That's logical. Of course, that's logical! That's the way it has always been — the rich and the powerful lead or direct the poor and the helpless. Typically, they also rob them blind. But Christianity is weird — and incredibly persistent — when it sends pathetically weak and unbelievably powerless people to accomplish the impossible, and with little hope of reward. It has been said, 'Through Paul who was imprisoned, beaten, stoned, shipwrecked, threatened by all kinds of people, hungry, thirsty, cold and exposed, God touched the foundation of history and he let Paul touch it too.' And let's remember," I added, "'Paul spent his last days almost alone, in a Roman dungeon, a frail old man whose life was finally snuffed out by executioners at the behest of a powerful state.' This man who had started his career as a wealthy university student and was caught up in the local stoning business, became less and less powerful, but improbably, more and

more globally influential as he went along to his ignominious end in a military police state."

"How is our thin and lean word 'mission' going to deal with all of this?" George wondered. "It seems to be all upside down."

"Remember," I said, "the fundamental conflict is between selling something, on the one hand (e.g., the Gospel), and performing it, on the other!"

"Okay, if you're in the selling business . . ." George started.

"If you're in the selling business, you're in the marketing business. Whether it is snake oil or the Gospel, you use the same procedure: 'Look at this nice product; you need it; it costs only this much; you need it; you can afford it; you need it; here, buy it!' Remember," I said, "the compulsion is to sell it! And if the snake oil salesman gives a bottle of oil away, he does it with the full expectation that he will sell five others [at a good profit] as a result."

"So?" George asked.

"If our truly refreshed word 'mission' is in the performance, then you'd better take the place of the customer," I declared. "You become one who loves your enemies, blesses your persecutors, refuses to store up treasure on earth, gives way before others, and surrenders your life in selfless service. For all of this you can look forward to the reward of always being regarded as a threat to the status quo. You could end up murdered in El Salvador or a variety of other places like a lot of others. Further," I added, "you're totally weird in this western world that is characterized by a persistent and frantic search for individual wealth and power."

"So, for the first time in more than 1600 years, the population centre of Christianity moves from the first world to the Third World — from the wealthy and powerful to the poor and powerless, and the 'mission' of Christianity reverses direction — with the poor and the powerless about to lead the way to a world where the meek inherit the earth," George concluded. "You've got to be out of your mind," he added, "but God does work in mysterious ways . . ." □

Lloyd Robertson

New Face for the Liberals



Six years ago, in June of 1984, a white knight named John Turner assumed the leadership of the Liberal Party of Canada. He had been living in self-imposed political exile for nine years. After a long, hot afternoon of balloting in the Ottawa Civic Centre he triumphed over the colourful and much-loved former Trudeau cabinet minister Jean Chretien. When bringing Turner on stage as winner, party president Iona Campagnolo referred to Chretien as the man who came second on the ballot but "first in our hearts."

As the saying goes there has been much water under the bridge since then. Chretien now finds himself main contender to become John Turner's successor when Liberals from across the country meet in Calgary this month. It is a comment on the ironies of politics that Iona Campagnolo is now co-chairman of the campaign of Chretien rival Paul Martin Jr.

The first order of convention business will be to bid farewell, a fond one we hope, to retiring leader John Turner. He certainly gave his all in the cause of rebuilding the party after the Trudeau years. He will be remembered for his grace under pressure, his public decency in never allowing his opponents from within to drag him into mudslinging, his abiding respect for Parliament and his deep concern for national unity. It is true that he led the party through its greatest defeat in history in 1984 and couldn't recover much of the lost ground in 1988 but to John Turner's enormous credit he fought on as his detractors snapped at his heels. In doing so he provided Canadians with a living example of how to handle difficult times.

After John Turner departs into the sunset his potential successors will make their final speeches to the delegates. Jean Chretien will have to look every inch the future prime minister while attempting, at the same time, to do what he does best; capture their hearts with an emotional appeal for Canadian unity from the "little guy from Shawinigan." He will have to try to convert some delegates who feel he showed disloyalty to the party by quitting John Turner's caucus and leaving politics in 1986. He will also have to persuade Quebec delegates

that he hasn't lost touch with his own province by seeming to support a Trudeau era centralist approach to Quebec's relations with the rest of the country.

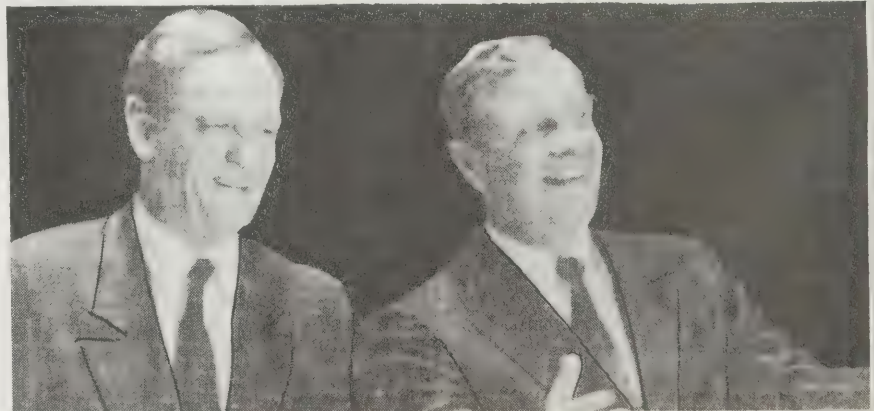
Paul Martin Jr. and Sheila Copps will both have a chance to gain ground in their speeches. Martin, who is a highly successful Quebec businessman and Montreal MP, has innovative policy ideas, freshness and formidable organization on his side. His liabilities are his stiffness on the platform and none of the easy patter with people that made his father, Paul Martin Sr., one of the most durable of Canadian politicians. By the way, his father, now 86, has been helping his son with useful advice.

One of the great surprises of the Liberal leadership campaign has been the showing of Hamilton MP Sheila Copps. She has transformed herself in public perception from a yappy lightweight to a warm, friendly and

mature young woman while, at the same time, losing none of her famous feistiness. Her chances of becoming the new face at the helm for her party are slender but barring a major mistake Sheila Copps will come out of the convention with a much improved profile on the Canadian political scene.

It is perhaps cruel to write off Toronto Members of Parliament John Nunziata and Tom Wappel but neither has made much impact on the campaign and can be expected to be dropped from the balloting early on June 23.

After the winner is crowned and the tumult of the day abates the newly elected leader of the Liberals will have to patch up a sorely tattered party that has suffered two consecutive defeats to majority Conservative governments. He or she will have two years, perhaps a little more, to convince Canadians that it is time to turn the torch back to what is commonly called the "Natural Governing Party" and allow it to assume primacy on the national scene. While partisan feelings will not allow everyone to say "Good Luck" perhaps the salutations "Best wishes" or "God be with you" are appropriate for a person who takes on the awesome task of leading a political party in Canada.

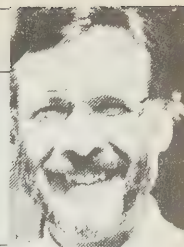


Federal Liberal leadership candidates Jean Chretien and Paul Martin.

PUNGENT AND PERTINENT

Dennis M. Oliver

Hope for revolution



Who has not been thrilled by the news from Eastern Europe? Who dared to hope for such events? Those I talked to were most moved to hear (or see on TV) the Berlin Wall opened up. But other walls are tumblin' down. Lech Walesa visits Canada — now a Polish leader, but so recently jailed.

We read almost daily of political tremors of the highest magnitude. The entire Politburo resigns in East Germany, days after a rally of communist party members demanding reform jeered their own "beloved leaders." Hungary goes Poland one better — declaring itself a Republic (decidedly not of the *people's* ilk). Though it all was encouraged by Gorbachev's attempts at renewal and reform (*glasnost* and *perestroika*) things are beyond the influence of one man, or any political apparatus. Perhaps these present tremors foreshadow the "big one" to come.

The Soviet Union itself has undergone such radical changes since Gorbachev. And we sense many more on the horizon. How radical will it be? It might well include unlimited travel and a lifting of all the restrictions to emigration. (So many would undoubtedly flee, after decades of persecution. What will they think when they discover what the "Christian" West is really like!) These must be intense times for all Russians — leaders and people alike. The future seems to be shouting what it once only dared to whisper against the official line.

Christians will be increasingly aware of the apocalyptic dimensions of our age. A new millennium is dawning: the year 2000 and all it symbolizes. With it we sense "something" emerging. As of yet we're not seeing it clearly, but increasingly we feel that "something" good from God is coming our way. More and more we'll see the traumas of our time as birth pangs in God's good plan. More and more we come to expect Spirit-led revolution.

A wonderful example of unexpected change is a motion presented at my congregation's annual meeting, by a member who was not an officially sanctioned "spiritual leader" within our system. But Eric, with great conviction and courage, asked his church to endorse a study of our



Lech Walesa, Polish Solidarity leader, during his visit to Canada. photo, Diane Grell Thow.

material resources (our million-dollar real estate) — to see what God-honouring uses we might make as stewards of such wealth. The challenge was to see what we might give back to Christ as a "birthday present" in the year 2000. His presentation communicated Christian mission and social concern, and it passed with an overwhelming endorsement. From this a strong, enthusiastic committee was formed. Such is the stuff of spiritual revolution.

If whole nations can be turned around (or inside out, downside up), why can't God's Church? After all, radical change (conversion, repentance, revival and refreshing) is at the heart of our message. Viewing the monolithic ecclesiastical institutions as paralleling Eastern bloc bureaucracies cannot we begin to hope that the people of God will also experience upheaval? After what's been happening in the secular scene, I dare to long for a truly revolutionized church. In our tradition the word is "reform" — but "revolution" communicates the meaning more realistically.

What shape will the changes take? The political parallel prepares us to be surprised, but I have some clear inklings of what's coming. One is the disempowering of the priestly caste as the sole or primary arbitrators of faith.

Some years back I shed my clerical collar as a sign of my impatience with the false concept of a separated priestly caste. Not that I question my calling as Christ's servant. I just want to communicate that this sense of vocation is meant to be the common experience of every Christian. I want to share the mystique and its "power."

Other revolutionary changes for which I long include the establishment of small groups as the "base church." This phrase is now well established (especially in Latin America). But I long to see the reality widespread "come the revolution." The work of the Church (Monday through Saturday) will be seen as even more important than Sunday worship. A resultant renewal will be the diminished importance of church buildings and church budgets — with an increasing sense of the Christian use of our primary resources. When governments remove the privileges of our special tax status, the churches might turn more enthusiastically from bricks and budgets to Christian fellowship and loving service in the world.

If card carrying communists could reject their established leaders, couldn't Canadian Christians "rise up" and demand that their congregations get with it and act boldly for social justice and spiritual liberation? Surely that beats promoting the drab grey of our present status quo. Who will pray with me for a Church that keeps step with the Revolutionary Christ? and who, when it comes, will join His revolution? □

Dr. Oliver is minister of Morningside-High Park Presbyterian Church in Toronto. This article first appeared in *The Village*.

A Promising Beginning

Daphne Anderson

“It’s good to have all this information in order to help with St. Paul’s of Pelly Crossing. It is also good to know we are God’s chosen people, to be his leaders for today. And to help and share with others the love of God.”

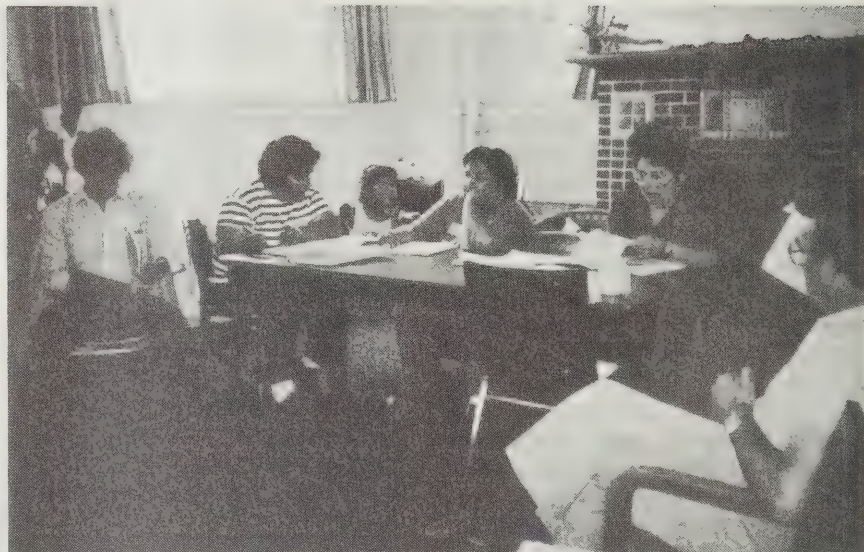
Such was the response of an Athapaskan native woman at the conclusion of a Native Ministries Consortium Summer School held at the Vancouver School of Theology. From Old Crow to California, The Pas to the Queen Charlotte Islands and Hawaii, native people from a wide spectrum of tribes and nations have gathered there in July for the last four years to study and learn together. Courses such as “Indian Religions and Christianity”, “Indian Families in Contemporary Settings” and “Psalms in Preaching and Liturgy” have been taught by faculty gathered from across North America.

After a class in preaching given by Dr. Arthur Van Seters, one native elder said, “I was brought into the heart of the text and shared with the class the very essence of God’s creation, this land and myself.”

After a course in the Old Testament, a Cree woman wrote that when she thought about “the Hebrew people, who struggled to survive from total destruction by the pharaoh, who crossed the Dead Sea in pursuit of a better way of life, in many cases I see the Indian people the same way. We have climbed over mountains and crossed many bridges with uncertainty. But [we] also made it and [now] recognize our capabilities and ability to make things better for us and our children’s children.”

Such is the deep involvement and desire to learn which has characterized this summer programme.

The Summer School was the first initiative taken by the Native Ministries Consortium (NMC) as it sought, through actual practical experience, new directions and meth-



Jesus and the Old Testament Course, Native Ministries Consortium Summer School '90, from left, Rennie Brown, Elizabeth Neasloss, Vera Robinson, Lily Bell, Malcolm Wilson.

ods for preparing people for native ministries.

The Consortium came together in the spring of 1985. Its mainly native members are appointed by the Diocese of Caledonia (northern BC and Alberta) of the Anglican Church of Canada, the Coastal Regional Group of the B.C. Conference of the United Church of Canada, Charles Cook Theological School in Tempe, Arizona, and the Vancouver School of Theology. Each of these groups has either a special area of expertise and experience to contribute and/or represents native communities. Each contributes to the working out of the mandate given them by their constituencies, which is to “develop, under native leadership, community-based training programmes for native ministry, both lay and ordained.”

The key phrases in this mandate are “under native leadership”, and “community-based training pro-

grammes.” History has taught — and we in the dominant culture can certainly be accused of being slow learners — that traditional theological education, which requires many years of study in an often alien urban environment and which takes little account of native culture and religion, is totally inadequate to meet the needs of native ministries. Churches in native coastal villages which, since the arrival of the early Methodist, Anglican and Presbyterian missionaries were vital community institutions, are finding in these last decades more and more difficulty in retaining trained leadership. The communities they serve are mostly isolated and remote. They often experience a diverse range of social ills, from high infant mortality to teenage suicides and violent and tragic deaths related to drug or alcohol abuse. Few native people were being trained for ministry, and few non-native people were coming forward to serve.

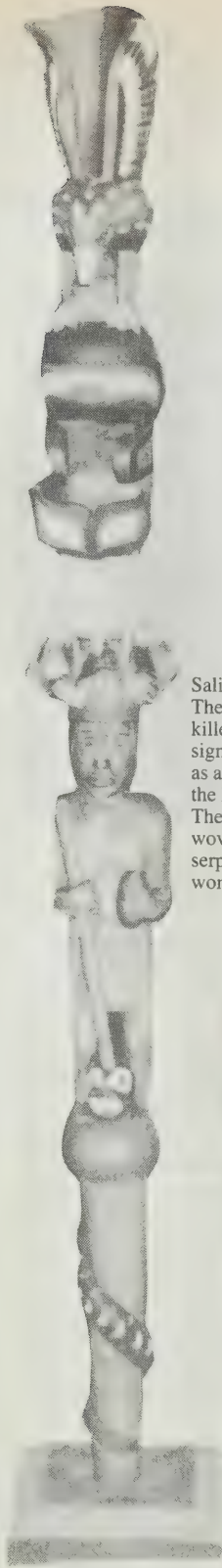
Clearly a new educational model was needed, one which would accommodate the different learning

styles of native people, one which would honour an oral culture, and one in which excellence and quality prevailed. Ecumenically-based training was also needed, as competing denominations divide native communities.

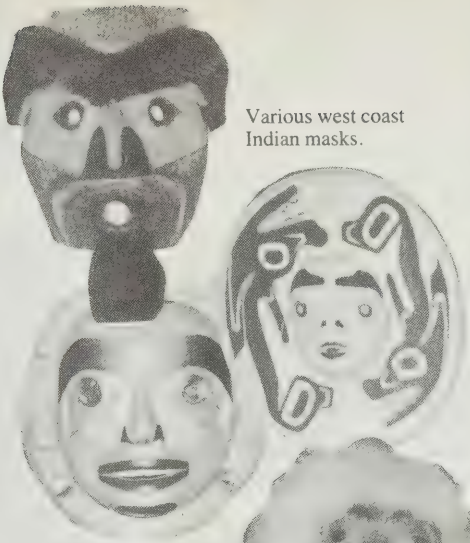
A model which has been used effectively in Latin America and Africa is TEE — Theological Education by Extension. Educationally, TEE is based on the beliefs that learning occurs best when it is closely related to its practical application, and when students have the opportunity to study at their own pace and level. It has been defined as “any form of education which is not disruptive to the learner’s productive relationships with his or her family, community, or church.” It generally takes the form of seminars where students discuss, with a trained tutor, materials they have studied at home. TEE has been and is being used in the training of lay leaders in Canada. The flourishing TEE Centre in Terrace, B.C. serves the Consortium, among other groups, by providing such lay training.

But native people also expressed the desire to be able to take a degree programme in theology. The question became, then, could this method be adapted to meet this need?

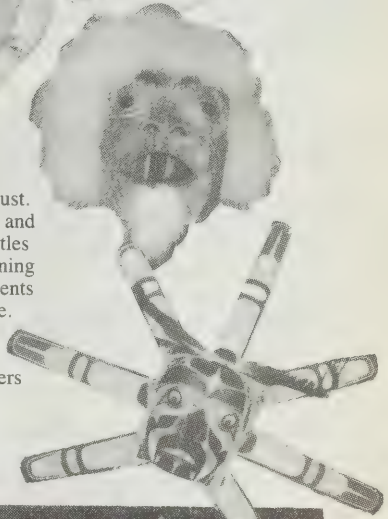
The Vancouver School and the Consortium, with much good will and determination, set out to see if this could be done. The goal was to offer a Master of Divinity degree by extension. A factor which made this seem feasible is that VST operates on a competency-based curriculum, as compared to the conventional course approach. That is, the focus is on what competencies (knowledge, skills, faith and maturity) are required for the exercise of ministry. The testing of these competencies may or may not take place in the context of a course offering. One of the first steps was to see if these compe-



Salish Talking Stick, by Cicero August. The two top figures are Thunderbird and killer whale; the mature size deer rattles signify completion of four years training as a shaman. And the shaman represents the last great one of the Salish people. The texture of the hat represents the woven grasshats of the Salish, the serpent depicts one that always bothers women in the berry patch.



Various west coast Indian masks.



“When earth and man was one,” painting by Jo Ann George.



A Promising Beginning

continued

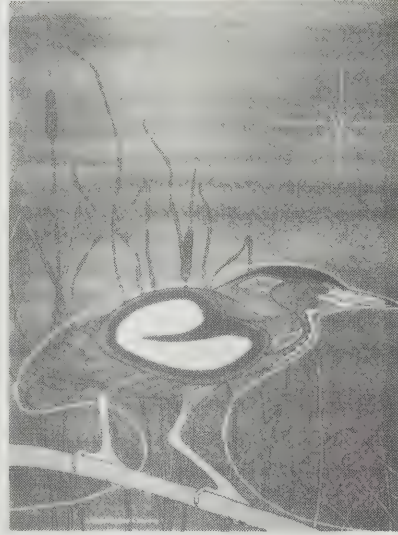
tencies were the competencies deemed essential by the native partners.

And what about the traditional requirement of a prior degree? What adaptation would be required of the courses already offered? What level of writing skills would be appropriate for an oral culture? What process could be used for evaluation? A joint VST/NMC Curriculum Committee wrestled for many months with these and other questions before coming forward with a proposal.

It was with a great sense of excitement then, that this proposal was accepted and by action of the Board and Senate a Native Ministries Programme was initiated at VST in the fall of 1988. The Ven. John A. (Ian) MacKenzie, who has many years of experience with TEE in the native communities and is an untiring advocate for the native people, was hired as the Director. An office with support staff was established, and significant funding acquired. Production of courses through the use of desktop publishing has begun and a Joint Admissions Committee set up.

The Programme is unique. Candidates are literally "chosen" by their local churches and communities. The candidate remains in his or her local community, serving the congregation while studying. The congregation works out and makes a commitment to and with the appropriate denominational bodies and VST for the sharing of the costs of the training. Tutors are being trained and more courses, using many formats — audio, video

Photos of paintings and artifacts courtesy Whetung, Ojibwa Crafts and Art Gallery, Curve Lake Indian Reserve, Ontario.



"A Friend",
painting by David Johnson.

and print — are being developed.

In the fall of 1989 the first three candidates enrolled: Lily Bell, a Haida from Masset on the Queen Charlotte Islands; Verne Jackson, Tsimshian from Kitkatla; and Eric Martin, Nisga'a from Greenville. All of them are deacons in the Anglican Church. Their studies have begun with a course prepared by Dr. David Lochhead, Professor of Theology at VST, entitled "Tradition and the Traditions." This course is an integrated introduction to church history, theology and liturgies and tells the story of the Christian tradition from the post-apostolic period to the present day.

Lily Bell tells how intimidated she was when she first began to listen to the tapes and do the readings for this course. She was sure she was not going to be able to understand or see the relevance. But when she got together with her tutor and the other students, things began to change. "I began to see for the first time how important it was to understand, for instance, the whole history of the

doctrine of baptism if I was going to be able to deal with the competing viewpoints about baptism in our village. And I could see how similar the Haida people's struggle to maintain our culture in an alien world was to the struggle of the Jewish people in the overpowering Hellenistic world." She described the emotion and exhilaration the group felt as they worked together, finding similarities and making connections and marveling that people like Plato and Irenaeus could speak to them. An auspicious beginning!

Although the programme is just getting started interest in it is being expressed from many parts of the world. The United Methodists in Washington State and an ecumenical college in Darwin, Australia are both discussing possible enrolment of students. There have been visits with both the Maori in New Zealand and with native Hawaiians. The Coordinator of Native Ministries of the Presbytery of Alaska, Presbyterian Church USA, came to the last meeting of the Consortium with a view to joining forces with us.

The Consortium now wishes to put more energy into something begun at the Summer Schools, that is, the development of educational programmes to increase the level of cultural awareness among non-native peoples, especially those in or preparing for ordained ministries. Emphasis will be placed on exploring in a cross-cultural setting the implications of native spiritual traditions for the Christian faith. The students enrolled in the Native Ministries Programme have much to offer non-native students in the residence programmes. Early experiments with such occasions have revealed this richness in areas like creation, land, human relationships, justice, and death and dying. There is also a refreshing and renewing immediacy to their faith, a faith they would describe as "having Jesus in your heart."

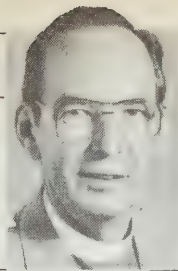
The future looks promising indeed. □

Mrs. Anderson is the Administrative Coordinator of the Native Ministries Consortium, Vancouver School of Theology.

FROM THE MODERATOR

Harrold Morris

Swan Song



The year as Moderator of the last General Assembly is drawing to a close, and this is my final opportunity to address you through this column. The year has been full of a variety of enjoyable experiences. I have met a great number of you in my visits to congregations in all of our synods, as my travels have taken me literally "from sea to sea." As one of my sisters expressed it, it has not only been the experience of a lifetime; it's an experience that very few have in their lifetime.

Someone asked me recently what the highlight of the year has been, and I could not give a specific answer. Every event has been a highlight in its own right, from representing our Presbyterian Church at meetings of our sister denominations within Canada and in Ethiopia, the Middle East, and Scotland, to sharing in services in congregations large and not so large across the country.

Perhaps the lasting memories will be of the personal contact with people in smaller congregations in the rural areas of our Church: the special celebration of a hundredth anniversary of a congregation in eastern Saskatchewan, or the pot-luck dinner with the folk of a three-point charge in Northern Ontario, or the coffee hour with members of an extension charge in New Brunswick. Each of these and many others like them gave the opportunity to hear not only concerns about specific situations, but also to respond to questions and concerns about the Church as a whole.

I have learned a great deal about the Church across our country. There is a vitality and dedication to Christ and the Church that I believe will lead to continued and expanded faithfulness of the People of God, as congregations develop and pursue the VISION to which they perceive God to be calling them. Certainly there are some situations of discouragement, and even some of apparent apathy, but these are far outnumbered by the places where dedication and anticipation are evident.

There are many things for which I am grateful, and numerous people to whom I am indebted; since it is impossible to name them all, I will not single any out. The sensitive arrange-



ments that were made on my behalf, the gracious kindness with which I was received and treated everywhere I went, the personal concern that was shown for me by one and all will never be forgotten by me, and I am grateful to the people who were responsible for these.

Above all, I am grateful to God and the Church for calling me to share in all the experiences and privileges that have been mine as moderator. I hope that I have in some measure been faithful in fulfilling them for the sake of the Church and the glory of God.

May God continue to bless each and all of us. □

Harrold Morris

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The Presbyterian Church In Ireland

Celebrates 150 Years

by Robert Cobain



Historic May Street Presbyterian Church, Belfast, site of the first General Assembly of The Presbyterian Church in Ireland, in 1840. Photo courtesy of the Ulster Museum.

One-hundred and fifty years ago on July 10, 1840, a procession of Presbyterian ministers and elders came down the steps of May Street Church and joined another group from a church nearby called Linenhall Street Church. They walked together through the centre of Belfast to Rosemary Street Church for the first meeting of the General Assembly of the Presbyterian Church in Ireland.

Presbyterians have worshipped, witnessed and worked in Ireland for about 350 years. They came mainly from Scotland and many landed in

Carrickfergus on the shores of Belfast Lough. Though the Church grew steadily it was a divided Church. In 1840 when the two separate bodies, the Synod of Ulster and the Secession Synod united the foundations were laid for future development.

Today there are about 330,000 Presbyterians in some 560 congregations scattered throughout Ireland, though the majority of them are in the north-east of the island. Presbyterianism crosses the political boundaries. Congregations in the Republic of Ireland tend to be small but currently many are showing signs of growth.

The new-found unity in 1840 widened the horizons of the Church. One of the first decisions of that newly formed Assembly was to commission two of its ministers, the Rev. James Glasgow and the Rev. Alexander Kerr to go as missionaries to India. Today the overseas work of the Presbyterian Church in Ireland has links with Jamaica, India, China, Nepal, Malawi, Kenya, Indonesia, Singapore, Israel, and Brazil. It is currently building its relations with re-emerging churches in Eastern Europe as well as a developing work in Spain.

Mission at home

The mission at home was not forgotten. As Belfast was plunged into the turmoil of the industrial revolution, the Church took steps to meet the social and spiritual needs of the increasing population. The Shankill Road Mission still functions today. It was just one of a range of responses to the social problems. That concern to share the love of Christ is still expressed through projects as diverse as the Thompson House Centre for young offenders to homes for the elderly through the work of the Presbyterian Residential Trust.

Over the past 150 years the Presbyterian Church in Ireland has sought above all to bear witness to the love of God revealed in Jesus Christ and to proclaim his truth within a changing population. The Church has had to adapt. Of the three city-centre congregations at the heart of the initial act of union only one remains on its original site, May Street.

Many events

This year's General Assembly will be meeting in the Assembly Hall, Belfast, from June 4 to 10. Interlaced through its business sessions will be a number of celebratory events.

The 1990 Assembly will hold its Communion service in May Street Church on the Tuesday of the Assembly week. A march of witness from May Street to the Assembly buildings will take place after the Communion service.

The local independent television and broadcasting body, Ulster Television (U.T.V.), put together a televised celebratory service which was broadcast on the national network and was viewed by people all over the British Isles on May 6, 1990. The British Broadcasting Corporation (B.B.C.) is planning to televise the opening night of the Assembly on June 4 and incorporate a number of other items to produce a documentary-styled programme to be shown towards the latter part of June. Radio and television programmes by Telefís Éireann, which covers the Republic of Ireland, are under current consideration.

Besides the usual business sessions there will be a special overseas evening on Tuesday June 5 to mark the

150th anniversary of overseas missionary work. A special reception will be held in the City Hall hosted by the Lord Mayor on Wednesday 6. On the Thursday of Assembly week there will be a special presentation of the work at home incorporating the work of the Irish Mission, Social Witness Board, Church Extension and the Home Board of the Church. Two Youth nights will be held on the Friday and Saturday.

A number of souvenir items are being made available. A special Assembly commemorative, coloured brochure will be on sale as well as a book of historical essays and an overseas missionary history.

Looking forward

It is expected that a number of overseas delegates, representing the historic links with churches overseas will be attending this year's Assembly, among whom will be a former moderator of The Presbyterian Church in Canada, Dr. Joseph C. McLelland, and his wife, Audrey.

The Presbyterian Church in Ireland, like the other mainstream churches, has endeavoured to play a responsible role over the past 21 years of troubles. The General Assembly and its Church and Government Committee has sought to guide our members' life and conduct. The Presbyterian Church does not see itself as the tool of any political party. Few of our people would have any sympathy with the so-called Protestant para-militaries, those who deal in terrorism and revenge killings. Most of these people are outside the active life of the Church and at best are on the far fringes. Our main concern is for our young people who can be sucked into such organizations. We are currently urging politicians of constitutional parties in the North of Ireland along with the architects of the Anglo-Irish Agreement, the governments of Dublin and London, to seek ways to prepare for meaningful talks to thrash out a settlement acceptable to all here in the North of Ireland. We value your prayers for that.

I turn now to the way ahead for the Presbyterian Church as we approach the twenty-first century. Forecasting the future is always a risky business but we can be sure that the Burning

Bush will continue to be deep rooted and will not wither.

The Presbyterian Church in Ireland will plan its strategy calmly and with deep deliberation as it continues its work and witness through preaching, praying, pastoral care and the wider work of social outreach. We will respond to the visible changes all around us in the City of Belfast where the Presbyterian population has dropped from 150,000 to around 70,000 in the past 50 years. A more flexible and versatile ministry for the inner-city will be a mark of our Church life in the future.

A number of imaginative schemes and projects are under way to minister to the needs of the unemployed, the alcoholic, the drug addict and the ex-offender. The AIDS problem is not one of major proportions here but active steps have been taken to educate our young people through our well organized youth movement whose tentacles go deeply into each congregation's youth activities.

Much will depend on possible political or economic changes and any resultant population movements, both within this island and in the context of a changing Europe. There is the prospect of increasing numbers to be found outside even nominal Church membership who need to be reached for Christ.

We are looking to a Special Assembly to be held on the campus of the University of Ulster at Coleraine in September from 9th - 13th to bring the Church in line with the mind and spirit and heart of God as we go into the future. This reflective, meditative, residential Assembly will look at the Mission of the Church, the Life of the Church and the Worship of the Church. Many are eagerly awaiting to hear what the Lord of the Church will say to His people about the way forward. □



Mr. Cobain is editor of *The Presbyterian Herald*, official magazine of The Presbyterian Church in Ireland.

A Father's Legacy

by John R. Cionca

We'd been robbed! Returning home from a three-week vacation, we found cupboards opened, appliances moved, the basement door ajar. The usual sense of welcome and rest in our house was swept away by the uneasy, sinking feeling of loss as we catalogued the missing belongings.

A call to my insurance agent revealed my coverage would replace the clock radio, telephone, and jewellery boxes the burglars carried away in a pillowcase. Unfortunately, no kind of coverage could replace the personal items that were gone: my high school and college rings — I hadn't worn them for more than a decade but had saved them faithfully for my children Ben and Betsy; a collection of bicentennial silver dollars, halves and quarters; a medicine bottle filled with Ben's baby teeth — every one except the one he swallowed — we'd systematically collected them to present as a gift when his own children began teething.

As I reflected on those priceless losses, my thoughts turned to my children's remaining time at home. *In eight years Ben will pack his things for college; a year later Betsy will follow. Soon after that they may marry, or move to another part of the country.* I asked myself, "What legacy do I really want to leave my children?"

More than rings or coins or baby teeth. My honest desire was to leave them a greater part of myself. I wanted their legacy to include some examples, characteristics and experiences that will last them a lifetime. I want them to have:

A DAD OF PRAYER.

I remember as a child seeing my mother sitting on the edge of her bed, reading her Bible. Similarly etched on my mind is the image of



my father kneeling beside his bed in prayer before retiring each evening. Prayer has been a rich part of my heritage.

As Ben and Betsy grow older, they will also benefit from a dad whose prayer-life is visible. I'm not advocating a pharisaical practice to impress some spectator, but I am becoming more intent upon providing opportunities for my children to see me, other adults, and even older teens in prayer.

Our family gives thanks together before meals and we pray faithfully each night before the chil-

dren retire. But recently I also drew them close at appropriate moments to pray for Auntie Bonnie in the hospital, mom at her meeting and a crisis on the news.

A DAD OF PURPOSE.

Last week I changed brake pads, fixed a toilet, sealed the driveway and hung wallpaper. There's nothing wrong with getting the most out of each day. In fact, the Bible tells us that there is a time for everything under the sun. Housework is important, recreation is beneficial, but in the midst of all

my worthwhile activities I must remember the words: "Beware of the barrenness of a busy life."

My children need the legacy of a dad whose life is directed by a clear purpose. They must see more than just an effective executive managing daily demands. While a treat at the Dairy Queen is a good investment, they also need to see my cheque written for world relief. While playing catch in the backyard is enjoyable, they must also sense the joy I feel when praising God in a spontaneous song.

I want Ben and Betsy to recognize the overarching purpose in my life, the primary goal which gives meaning to daily particulars. Whether we're playing trumpets, painting a widow's house, or helping at the church work day, I hope they discover my main purpose in life is to honour God through praise and service.

A DAD OF PATIENCE.

We have all heard the terms introvert and extrovert. I have another way of categorizing people: the dictators and the wimps. I tend to err toward the dictator extreme.

Everyone of my tools has a proper place on the workbench, and I'm ready to court-martial any kid who misplaces them. I expect neat manners, courteous speech, clean bedrooms and acts of kindness showered between my 9-year-old and 11-year-old. In other words, I expect perfect kids.

But that's obviously unrealistic. No child will ever be perfect. A parent cannot ignore problems, nor should we avoid corrective discipline. However, we can guard our reactions.

My children need to experience peace with God, peace with each other, peace with their friends and peace with me. There have been times when I've been upset with the kids because they've "disturbed the peace." Yet honest reflection leads me to admit that too frequently my reaction was more disturbing than their initial infraction.

Recently, Ben and Betsy were an hour and a half late returning

home from school. Barb and I were worried and drove through the neighbourhood looking for them. We eventually found them playing in the school yard.

My normal reaction would have included reading them the riot act with a voice elevated in pitch and decibels. But on this occasion I quietly asked them to go home and subsequently discussed with them the consequences of disobedience.

I desire for my children, a father who accepts them, sympathizes, responds with patience.

For Betsy it meant missing her basketball game that evening for she still had homework, piano lessons and errands to run. For Ben it meant we would not work on his model airplane for he too had responsibilities. Surprisingly, their attitudes during the two-day grounding that followed was peaceful. I believe they reflected the patience I had shown.

The legacy I desire for my children includes a father who accepts them, empathizes and responds with patience.

A DAD OF PLAY.

All too soon our children will begin to drive, date, attend college and eventually set up their own homes. For now, as children, they enjoy a stage of life that can never be recaptured. While each of our kids has school and household responsibilities, we want to guard for them in their childhood years the freedom for creative play.

Ben may not get his baby teeth in a bottle but he will remember launching his rockets and playing frisbee in the cul-de-sac. Betsy won't receive our rings but she may recall the bike rides around Lake Johanna, the games of "PIG" on the driveway basketball court and the times in the front yard when she'd say: "Dad, warm me up for soccer." I want to leave my children the memories of a dad who was fun.

A DAD OF PRAISE.

I'm amazed at how often people complain. I'm amazed at how often Christians complain. I'm amazed at how often I complain! I cannot think of a greater insult to God than to gripe with the mouth he has created for praise. The seriousness of Israel's wilderness wanderings reminds us of God's hatred of complaining.

As a parent, I frequently complain about things in my children's lives. My motivation is sincere. I want them to grow up with good attitudes and habits. I am embarrassed, however, by how often I use negative corrective speech compared to the amount of praise I give them.

Some days it's hard to find something worth commending. Nevertheless, if I want my children to praise rather than complain, they need a dad who leaves them a legacy of praise.

Ben and Betsy will live up to my view of them. Therefore I must notice and commend their actions that are wholesome, good and praiseworthy.

Since our burglary, I've set to work to build a legacy for my children that can never be taken away. I've called Ben to point out a Scripture portion; I've asked Betsy, "Can we talk about it?" when she was having a bad day. I've even endured a horrendous wrestling match in the family room.

There are still times when I tarnish that legacy. But I have determined by God's enabling to leave my children more than jewellery or coins. My prayer is to leave them the legacy of a godly father, one who above all else, reflects their Father above. □



Dr. Cionca is Dean of Students and Christian Education Professor at Bethel Theological Seminary in St. Paul, Minnesota.

On a rather busy thoroughfare just east of the Lake Simcoe community of Beaverton, Ontario, stands the Old Stone Church. One-hundred and fifty years old, this edifice symbolizes the devotion of a people to the faith of their forebears. Though buffeted by the winds of change and the storms of human discord, St. Andrew's, Thorah, epitomizes the resolute spirit of the Scots.

Settlers began arriving in Thorah Township in the 1820s. Of the 663 inhabitants in 1842 no fewer than 552 adhered to the established Church of Scotland. In the early days people met regularly in homes or under the great dome of the sky to praise their God. At one service in Calder's Mill a great commotion ensued when the large assembly of worshippers caused the floor to give way.

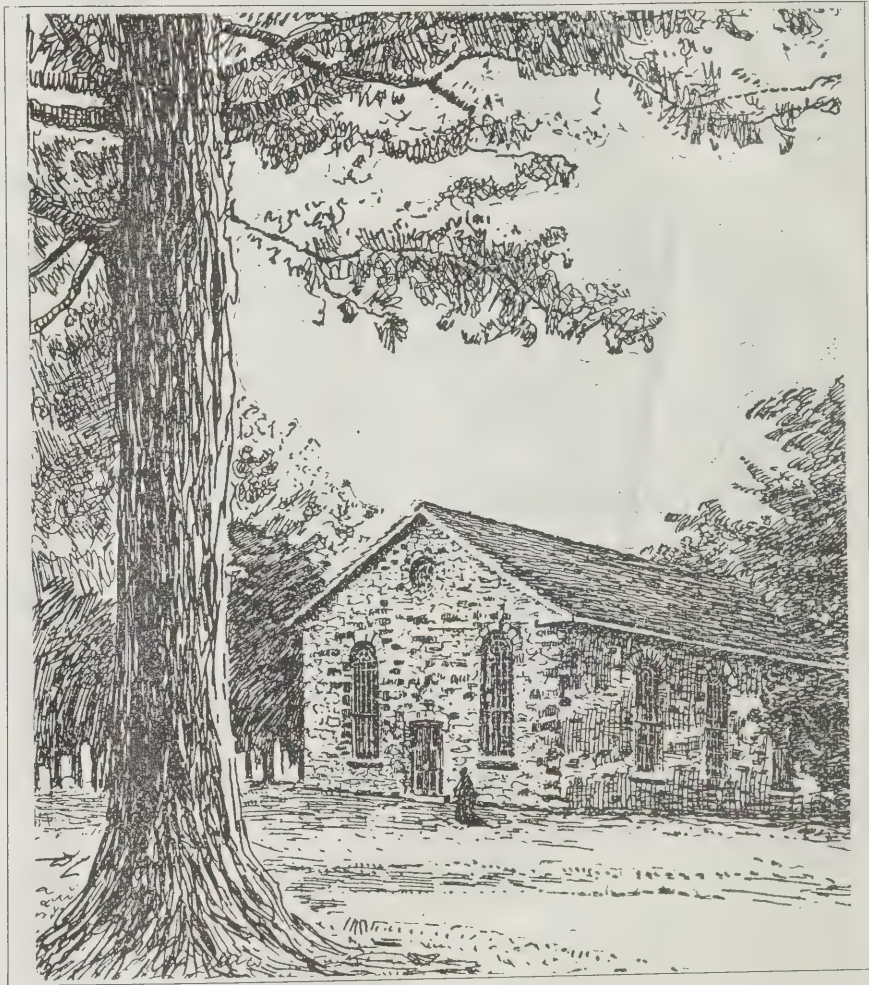
More than one petition was made to the Crown for land on which to build a church. The story is told that as John Gunn, a leader in the Thorah congregation, came away one day in 1835 from a fruitless meeting in Kingston with members of the Family Compact, he met a Roman Catholic bishop who said, "Come with me," and 100 acres of land were granted for a church, cemetery, manse and glebe.

Burials took place and a log church was erected, but it was five years before the race was on to deliver the first load of stone to build the walls of the 55' by 43' structure which would take shape during the next decade. Using simple tools, these pioneers created from the stones and trees of Thorah Township a place of worship for themselves and generations to follow.

The year 1843 saw the Church in Scotland torn apart by the Disruption. Rebelling against lay patronage, one-third of the Presbyterians there broke away to form the Free Church. Census figures indicate a similar proportion of Thorah's congregation severed its connection with St. Andrew's. Among those taking their leave were the three trustees, John Gunn, Alexander Calder and Charles Robinson, to whom the church land had been granted.

The Old Stone Church

by Helen Alsop



The Old Stone Church at Beaverton.

With this major setback, construction slowed and financial woes troubled the St. Andrew's congregation so that in 1844 part of its property was to be sold for taxes. Dissenter, but still a trustee, Charles Robinson rescued the church from this fate.

All through these years the Thorah Presbyterians were without their own minister. Finally in 1853 Rev. David Watson arrived to be pastor, teacher and friend to this congregation for 45 years.

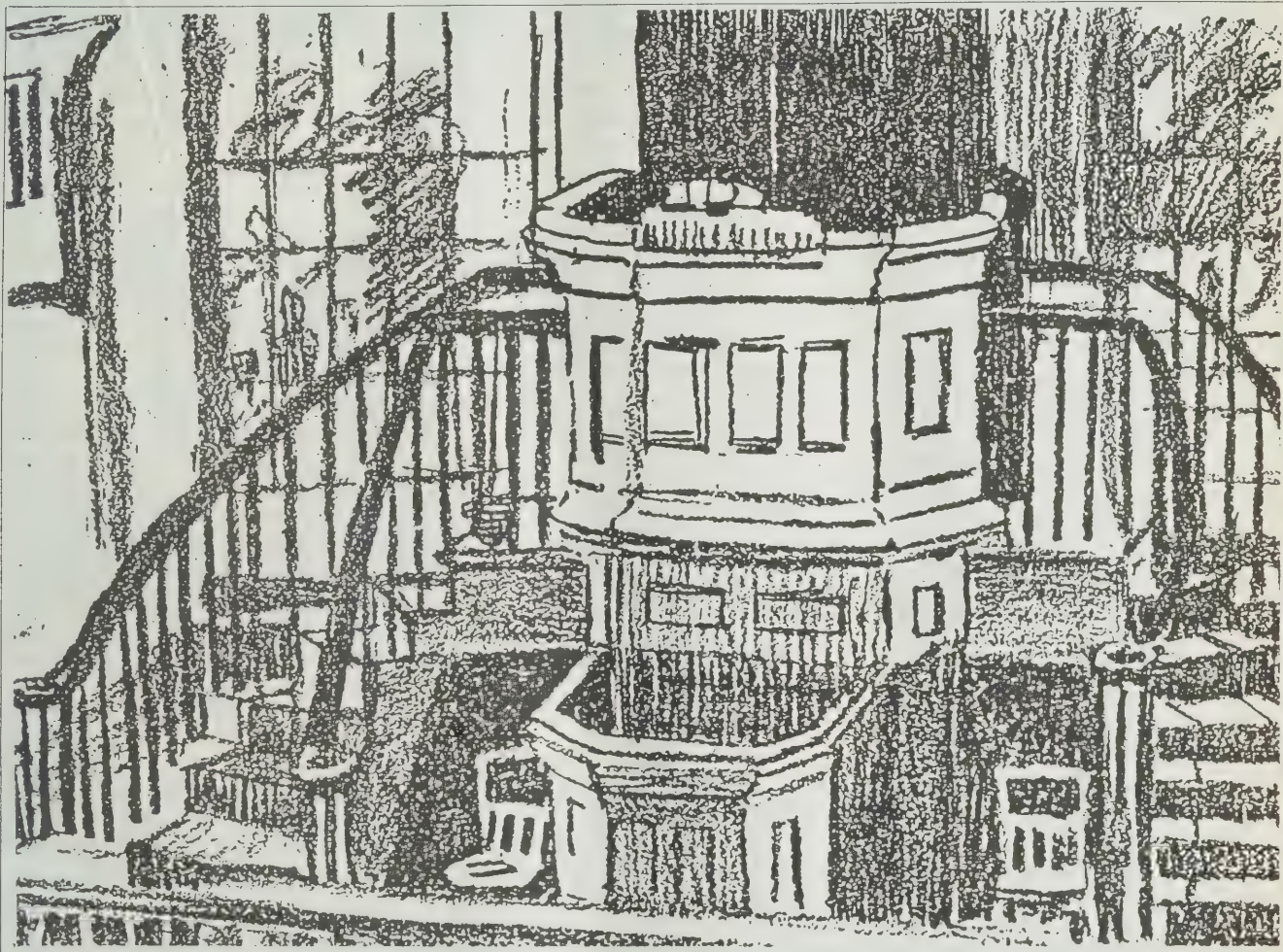
At about this time money was raised by subscription to purchase two huge box stoves. Though no longer used, they still stand with their string of pipes stretching the length of the sanctuary.

Each family was assigned a pew for which rent was paid. In 1861, after a gallery was added on three sides, it was determined that seat-holders there would pay at the same rate.

In 1879 the St. Andrew's congregation opened a new, large, brick church in the village, but Mr. Watson's request that services be held in the Stone Church once a month was respected, and the custom is carried on during the summer months even to the present.

scale was accepted by a considerable majority in Beaverton, it was rejected by some of those who had stayed with St. Andrew's and by a number of former Knox Church people. A bill in the Ontario Legislature placed ownership of the Stone Church in the hands of the local continuing Pres-

In 1933 Mr. T. Arbuthnot wrote: "Its strong well-built walls show no sign of decay." Unfortunately, in 1990 there are such signs. Knowing that the next 150 years will not be as kind to this building as the preceding ones, those who love this beautiful old church are making possible a re-



The Pulpit and Precentor's Box in the Old Stone Church.

When most congregations joined The Presbyterian Church of Canada in 1875, St. Andrew's folk declined, clinging to the Church of Scotland until 1898. Even then they wavered and only by a small majority did the vote for union pass. It was 1914 before they would give in to amalgamate with Knox Church, Beaverton. Those two congregations, along with the local Methodists who joined them in 1918, worshipped in harmony until 1925. While union on a national

byterian — an unique situation for an unique church.

The "kist o' whistles" (organ) was forbidden in the Church in earlier days and the tradition of no musical instrument has been maintained. Untouched by paint or varnish, beautiful in its austerity, this church stands today, a monument to the past.

storage project. It is hoped that in the year 2140 our descendants can cry as Mr. Arbuthnot did: "Old Stone Church of our fathers, aye stand in thy glory!" □

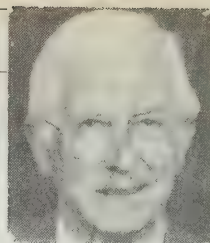


Ms. Alsop is a teacher who is also active in the Beaverton Historical Society.

GROWING PAINS

Burdett McNeel

Too Dependent On Me



In your article in the June 89 Record, regarding the control of feeling, you mentioned the development of "a different outlook on the person or situation" which is one action of psychotherapy As a result of responding to the needs of a dependent friend, I fear that she has developed a dependency on me and as a result I am feeling resentful of the time required to be invested, and also of the intrusion into my personal life.

Your negative feelings toward your dependent friend are a familiar response to the situation you describe. In addition to resenting the intrusion, and possibly the unpredictability of it, I expect that you feel guilty about these negative feelings. You may even suspect that your friend senses your feelings, which indeed she may do. If so you are not meeting her dependency needs; it may be that no one can meet them fully.

The most dependent people have an insatiable need for love and security which no human being can satisfy. Because such people feel this, but probably don't interpret it correctly, they try harder to establish a relationship in which all dependency needs will be satisfied. This sometimes leads to a clinging, demanding relationship.

As you have indicated, the problem for a compassionate person is how to meet the other's need, even partially, without it becoming a full-time job. To meet it as much as possible requires a great deal of goodwill which you will not have if you feel imposed upon. What the other person needs is something to count on, some sense of security in a friendship without fear of rejection. What you need is some sense of freedom without the constant fear of intrusion and exploitation of your friendship. The problem is how to achieve both goals.

For you to feel free in giving, and

to do it graciously, I think that you need to have control over the timetable and the extent and nature of your commitment. In professional work this is established by the appointment system and the treatment contract. In situations where there is no formal relationship and one person is just being a friend to another, we seem to assume that no limits are necessary though we know perfectly well that they often are. As you have indicated, we recognize that efforts to control excessive demands may be interpreted as rejection. We also need to recognize that any resentment felt by the person imposed upon will be seen as uneasiness by the other person even if it is disguised. So you are caught either way.



There is no way of insuring that a person who has been sensitized to rejection will not feel rejected. However there are ways of reducing the risk. Because they must be tailored to the person and the situation I will mention principles rather than procedures. You have to decide what time you can give, and how it can be relatively pleasant for each of you. Remember that you have something to gain in terms of increased understanding and, perhaps, self-discipline. You should decide on an appropriate time and manner to tell her that you must rearrange your schedule and to suggest some regular time to get together (this is to give her the security of knowing that she has something to count on, and to give you the chance to set some limits.) This may not work. She could be-

come despondent, or angry, or uncooperative, or call the whole thing off. If she becomes very emotional don't panic. Gently assure her of your concern but don't get involved in discussion. Invite her to discuss the matter further when she feels more settled. When that time comes you may have to be more frank about your feelings. If you do, express them in a gentle manner without being defensive. Keep in mind the objective of helping her to become more independent and continue to think of her as a friend.

I hope that you will not be "turned off" by this discussion. I have given you a "worst scenario" so that you will be prepared if it does happen. The chances are that it won't. However if it appears to you that you have reached an impasse it would be good for you to have someone to whom you can turn for support. Also my advice would be incomplete if I did not mention prayer. I assumed that you would ask God for direction and grace.

(The above correspondence was unpublished. The following is an extract from a response received about two months later.)

. . . I have gained in working through this situation, in understanding of my own attitude/response, and in a deepened sense of understanding and respect for her. Therefore, difficult as it has been, and is, I am grateful for the growth which it has demanded of me.

Shortly after I wrote to you, I began a prayer journal concerning this and other personal matters. As a result of recording thoughts and reactions, I was able to be more objective in seeing gains, and less discouraged about setbacks.

Thank you. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

MISSION UPDATE



*A Publication of
the Board of World Mission
The Presbyterian Church in Canada*

Vol. 12, No. 2, June, 1990

most of the children fail public school and only recently some have begun to dare to dream of a life different from that of their parents. No one expected leaders to come from this parish and, as is usually the case, people lived DOWN to others' expectations of them.

The church seemed to have lost sight of St. Paul's wisdom:

"For consider your call, brothers and sisters, not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world..." (1 Corinthians 1:26-28).

Things are beginning to change. France Cangy, Joanne Carpen, Patricia Curpanen and Saville Cangy, four talented and dedicated young people, courageously took the challenge. They began to tackle their own self-images which said that they would not amount to anything. They met with strong opposition from their seniors whose own depression blinded them to these young peoples' talent and potential. The fact that three of them are women is a first for this small island and the Mauritian Presbyterian Church. In spite of setbacks and failure of nerve we are on the way to building up a strong

continued



Pictured with Ray Drennan are the four lay preachers-in-training: (back row), Joanne Carpen & Patricia Curpanen, (front row), France Cangy & Saville Cangy.

Can anything good come out of Grand Gaube?

by Ray Drennan

"Why me? I don't come from an important family. My parents can't even read or write. I don't speak French very well. Remember this is Grand Gaube. Why me?"

Two years ago these were the reactions when the idea was first presented that we begin a lay preacher's course in Grand Gaube. Although the parish is over 120 years old and is the largest one in the Presbyterian Church of Mauritius, there have never been any church leaders from its midst. Grand Gaube was always considered the backward rural parish which needed to be ministered to. It is a poor fishing village where

Grande Gaube, continued

local leadership for Grand Gaube and the Presbyterian Church of Mauritius.

They have been taking a course given in Creole by the Rev. Ray Drennan along the lines of T.E.E. (Theological Education by Extension). In Mauritius it is called "Formation Biblique et Theologique a Maurice" or FBTM. In addition to learning some theology as well as pastoral and preaching skills they have looked at what it means to be young and Creole in Mauritius today. They have begun to reflect critically upon Mauritian society which has begun to move quickly in the "fast lane" of the 20th century.

The four lay-preachers-in-training are not waiting for their course to end before they begin to contribute as leaders to church life. They have lead worship in two of the other four congregations and participated regularly in Sunday services. Joanne runs a junior youth group and France, a young adults' group.

Thanks to the support of their partner church, you, The Presbyterian Church in Canada, France is now taking a special nine-month training course in Zambia in order to be ordained a deacon upon his return. We expect him then to take on additional responsibilities in the northern parishes of Mauritius when Ray and Ann finish their five-year term in 1991.

YES SOMETHING GOOD,
SOMETHING VERY GOOD,
CAN COME OUT OF
GRAND GAUBE.

Rev. Ray Drennan and Mrs. Ann Vickers, along with their two adopted Mauritian daughters Claudine and Frances, have been working in the Presbyterian Church of Mauritius, since April 1986.

COMINGS & GOINGS

COMINGS

CALDWELL, Dr. Georgine (Taiwan) - Leaving overseas staff June 30, following 25 years service in Taiwan.
New Address: 354 Lingan Rd., Sydney, N.S. B1N 1W3

EMBREE, Dr. Bernard & Mrs. Ruth (China Liaison) - Returned to Canada in May. Deputation to June 30, prior to terminating overseas appointment Aug. 31.
Address: 205-530 Cottonwood Ave., Coquitlam, B.C. V3J 2R6

duCHARME, Rev. Douglas (Middle East Liaison) - returning in Aug. for three-month home assignment.

FEE, Rev. Richard (Nigeria - Africa Liaison) - Returning in Aug. for three-month home assignment with extensive deputation.

GILLAN, Rev. Stewart (Lesotho - S. Africa) - Returning in Aug. for three-month furlough with extensive deputation.

KIM, Dr. Myung-gi (Nicaragua) - Leaving overseas staff in June following completion of overseas assignment, for further study. Available for limited deputation in fall.

McINTOSH, Dr. Beth (Japan) - Returning to Canada in Sept. for three-month furlough with deputation.

MacKAY, Rev. Donald (Nigeria) - Returning to Canada in July. Will complete overseas service following deputation from Sept. to Dec.

McMULLEN, Dr. Clarence & Mrs. Cathy (India) - Summer furlough in Canada with limited deputation.

MORRISON, Miss Doreen (India) - Expected to return in Oct. for three-month furlough with deputation in Nov.

RAEBURN-GIBSON, Ms Susan (China) - Returning in Dec. for short furlough with deputation in Jan.

GOINGS

BARRIE, Mr. David & Mrs. Miriam (Malawi) - Proceeding to Malawi in July under appointment as agricultural consultants to Blantyre Synod.

INGLIS, Rev. Glenn & Mrs. Linda (Lesotho) - Departing in Aug. for regular appointment as chaplain at Roma University.

CRAWFORD, Mr. David (Kenya, S. Africa, Mozambique) - Left in late May for three month summer student appointment.

VAN der SWEERDE, Mrs. Margaret (India) - Going to India in August with husband Jake for three-month summer student assignment.

NEPAL: SUDDEN CHANGE BRINGS HOPE

U.M.N. (April 16, 1990)

The lifting of the thirty year ban on political parties on April 9 caused a massive celebration. The streets of Kathmandu were crowded with hundreds of thousands of happy Nepalis.

The atmosphere was overwhelming with slogans like "The people won! We have got democracy!" A banner on top of a statue proclaimed "People Power". According to old traditions, the victory was celebrated by throwing red colour powder on one another.

The political flags, which had been totally forbidden, were now seen everywhere: on cars motor-cycles, royal statues and in the hands of young and old. There was the Nepali Congress' red and white flag, but also many red communist flags.

When the hammer and the sickle are being taken down in the rest of the world, they are hoisted as symbols of victory in Nepal! (Maybe a sign of Nepal's age-old determination to follow its own way - more or less unaffected by the rest of the world.)

After two months of illegal strikes and various protest actions, the Nepali Congress in coalition with the United Leftist Front finally achieved its first goal - the right to exist.

"This is only the first step" says a Congress supporter. "But we are expecting the panchayat system to be dissolved and a new election soon to be held."

On April 16 the King announced that the old partyless panchayat system was entirely dismantled and an interim government was being formed.

But under the joyous surface, some suspicions are to be found: "We are fifty percent sure" says another Kathmandu citizen. "Indirectly the King has promised multi-party system and full democracy. But how much will come to reality - that remains to be seen."

In an effort to stop the demonstrations, the King installed a new Prime Minister on April 6. But this was not enough for all those who had risked their lives for a new political system.

A huge mass meeting turned into a severe clash with police and army. Dozens were reported dead and many injured, also one foreigner killed. The next day Kathmandu and Patan were put under a total curfew - an unexpected experience in Nepal, a country which internationally claims to be a zone of peace.

For two days the streets were patrolled by army soldiers, no-one was allowed to leave his house. People were not

allowed to be seen even on roofs or in windows.

Firing was heard several times and probably some hundred people lost their lives all over the country. Six people are reported being killed after the King's announcement - because the soldiers did not know what had happened and acted as if the curfew was still in force.

The death toll for the two months of struggle for democracy is unknown, some estimate it in hundreds. Thousands have been reported imprisoned for shorter or longer times. There have also been reports on torture and bad circumstances in the overcrowded prisons. The government has now announced that all political prisoners are being released.

For further information, contact:
Olof Konneback, Information Officer
United Mission to Nepal
Box 126, Kathmandu, Nepal

Phone: 215370, Telex: 2315 UMNEPA

MISSION STUDY RESOURCE PACKETS

1990-91

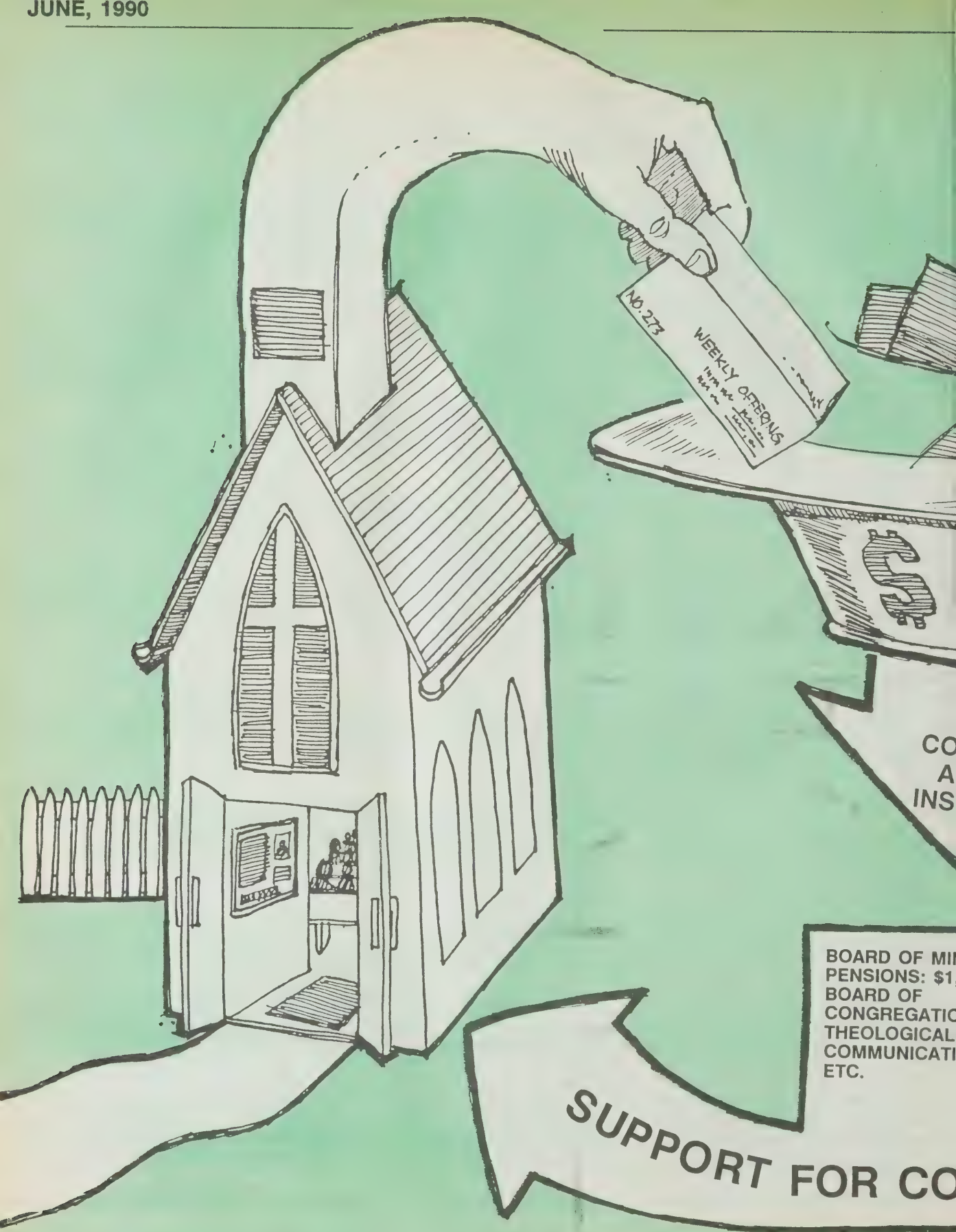
Adult: PEOPLE BETWEEN TWO CONTINENTS
(CENTRAL AMERICA)

Youth: GOSPEL, CULTURE AND MEDIA

Children: GOSPEL, CULTURE AND MEDIA

Order from: THE W.M.S. BOOKROOM
50 Wynford Dr.
Don Mills, Ont. M3C 1J7

Phone: (416) 441-2840

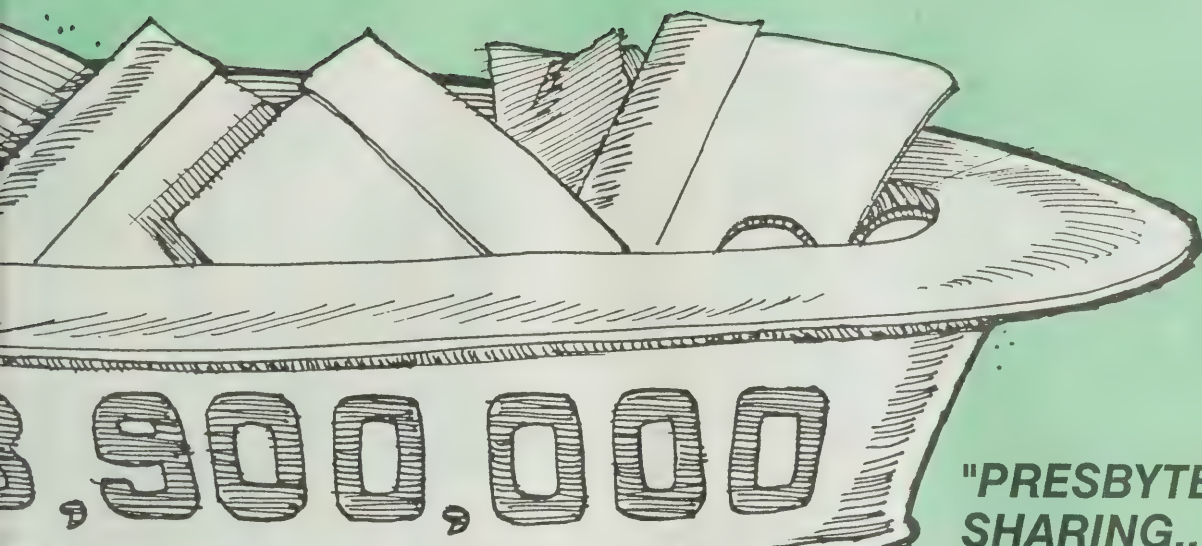


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BOARD OF MISSIONS
PENSIONS: \$1,000
BOARD OF CONGREGATIONAL DEVELOPMENT
THEOLOGICAL EDUCATION
COMMUNICATIONS
ETC.

SUPPORT FOR CO

HOW WE REACH OUT TO OTHERS TO SUPPORT CONGREGATIONAL MINISTRIES THROUGH "PRESBYTERIANS SHARING"



"PRESBYTERIANS SHARING..."

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BOARD OF
WORLD
MISSION
\$4,678,580.

REACHING
OUT TO
OTHERS

\$192,929

E: \$717,580
TION: \$456,995
VICES: \$119,083

CANADA OPERATIONS

Grants to
Congregations:
\$1,263,886

Special
Ministries
\$1,457,953

REGATIONS

INTERNATIONAL
MINISTRIES
\$1,457,953





Counting the Cost

by Mary Taylor

Senior Administrator, Finance
Board of World Mission

Someone asked me the other day, "Just how does the Board of World Mission spend the money it receives from 'Presbyterians Sharing...'? Good question!

As I thought about it I wondered how many people in our congregations actually know, for instance, how much in 1990 dollars it costs to place one missionary couple, without children, in an overseas appointment.

At first the thought of assigning dollar values to the process of establishing a mission outreach may seem inappropriate. However, costs are real and, as faithful stewards, it is wise to sit down and "count the cost".

Some general points should be kept in mind. The usual term of appointment is five years. This will vary depending on the country of assignment. Africa, for instance, is usually considered a four year appointment.

Emergency funds are always set aside in case a hasty trip home has to be made for reasons of illness or a sudden threat to personal safety.

The following then is a scenario listing the average major costs of funding an appointment of a missionary couple beginning at the first interview through to the return to Canada after the first term of service

INTERVIEWS

\$1,000

This cost will vary depending on where home is or if more than one interview is needed. Careful thought is given to the timing of travel so costs can be kept to a minimum. Usually travel is done in conjunction with other events.

TESTS

\$ 800

These include complete medical, psychiatric and/or psychological evaluations as well as the required immunizations.



ORIENTATION

\$ 10,500

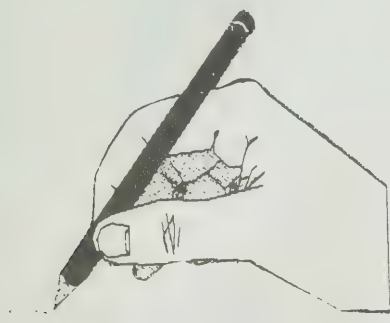
All candidates normally are required to participate in a pre-service orientation period which can take two or three months to complete. During this period they are paid a stipend as they participate in the following:

1. Training at Toronto Institute of Linguistics, an intensive residential course designed to teach the candidates how to learn a foreign language, how to deal with pressure and to provide opportunities for communication with candidates of other denominations.
2. Mission Orientation Programme sponsored by the Ecumenical Forum of Canada, a course designed to help candidates adjust to cross-cultural living.

During this time of orientation the Board of World Mission provides room and board, or rent free accommodation at the Mission residence for the candidates.

AIRFARE, VISAS**\$ 3,500**

Obviously the cost of this will depend on the country to which the missionaries have been assigned.

**SHIPPING PERSONAL GOODS****\$3,000**

While abroad, it is expected that accommodation in the field of service will be supplied with heavy furniture and major appliances. Therefore, only the personal effects plus items such as bedding, linen, silverware, dishes, etc., need be supplied by the missionary. Wherever possible it is hoped that the total weight of goods to be shipped will be kept within the range of 1000 pounds per couple. No grand pianos, please!

SPECIAL GRANTS & MISC. ITEMS**\$1,200**

This includes an outfit allowance for items which the missionaries need for their specific country of service. Sometimes special equipment is necessary such as shortwave radios, clothes for unusual climates, etc. Personal medical supplies may need to be purchased in bulk to carry them through the entire term of appointment.

FIVE YEARS OF SERVICE**\$ 190,000**

The major portion of this amount is the stipend for the couple. Both husband and wife are designated as missionaries and both are encouraged to participate in the mission work although one may not be involved on a full time basis. In any case, one stipend is paid to each couple at a rate slightly higher than the minimum stipend for ministers in Canada.

**Does anyone in your Church
sell the
PRESBYTERIAN CHURCH
CALENDAR for 1991?**

If not, here is a chance to earn some revenue for your group, and at the same time support the MISSION programme of the Church.

For further information contact:

Mrs. Carole Gibson,
The Calendar Committee,
The Presbyterian Church in Canada,
50 Wynford Dr.,
Don Mills, Ont. M3C 1J7

Or ask your minister for the order form in the May/June B.C.L. Mailing.

Other costs during this period include accommodation, utilities, all medical care, work related expenses plus the employer's share of contributions to a pension plan. Not included in the above figure is a cost of living allowance which in some countries can be as high as 95%.

Midway through the term, the missionaries return to Canada for a short furlough of approximately three months. This is a time for them to "touch base" with family and friends, be involved with mission education in Canada and have a brief rest before returning overseas. Accommodation is provided at the Mission residence.

GRAND TOTAL**\$ 210,000**

So how does the Board of World Mission spend its budget - at least in part? A large portion of the budget is used to keep faithful missionaries working overseas.

PROFILE



MALAWI

Mr. David & Mrs. Miriam Barrie

David was born and raised on a farm near Galt, Ontario. He received a diploma from the Ontario Agricultural College, and farmed with his father and two brothers. In 1963 he purchased a farm, specializing in growing asparagus, which he and his family operated until going overseas. He was active in the Junior Farmer's Association of Ontario spending a summer in Britain on a traveling scholarship and, as President, represented Canada at a Rural Youth Conference in Lebanon. David led the 4H Youth Programme for 35 years and is involved in many national 4H programmes. He was a trustee on the Waterloo Board of Education for 20 years. A life-long member of Central Presbyterian Church, Cambridge/Galt, David was on the Board of Managers for many years, sang in the choir and rang the chimes in the steeple.

Miriam was raised on a farm near Alliston, Ontario and was a secretary with the Ministry of Agriculture and Food. In addition to raising a family of four she obtained her A.R.C.T. in piano teacher's degree and taught piano. A member of Central P.C., Cambridge/Galt, Miriam led the youth choir for fifteen years and sang in the choir.

David and Miriam have two daughters and two sons: Becky, who does youth work at Central P.C.; Tim, who is in charge of recreation at Burtch Correctional Centre; Andrew, who is a soil conservation advisor with the Grand River Conservation Authorities; and Marybeth, who is studying linguistics at York University.

David and Miriam have been appointed as volunteer missionaries to the Synod of Blantyre, Church of Central Africa Presbyterian, Malawi, to oversee the Domasi Agricultural Extension programme. David will be responsible for encouraging small scale farming among Christians and village people, encouraging high yield crops. They reside at Likhubula House, a retreat centre which has established small scale poultry, vegetable and fish farming.

5/90

MISSION UPDATE

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Carole (Halsey) Gibson
GRAPHIC DESIGN:
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SUGGESTION BOX

Aileen Wallace

What are you doing for school break? *(the innovative programme of one congregation)*

It was 8:30 a.m. on March 19, 1990. A mild and pleasant day was quickly melting the snow and slush of winter, sending it in rivulets along the driveway down the street to join the flood disappearing into the catch basin. Inside the church, anxious leaders stood about prepared — for what? Ads and notices, TV and radio, had proclaimed the message that Knox Church, Midland, was holding a Bible Vacation School during the March Break of 1990. But, with no pre-registration, there was an anxiety as to how many might respond to this invitation. The telephone rang. "I understand you are holding a programme for children this week." Joyfully a leader responded, knowing that at least one child would appear.

And so they came, bag lunch and running shoes in hand, ages five through eleven, timidly supplying name, age and phone number to have their names imprinted on a heart-shaped tag. The name tag shape was a symbol of the theme chosen for the week's activity, "We love, because he first loved us."

Mornings began with a sing-song while gathered about the piano, opening prayers and announcements. Divided in two groups, the children settled down for a period of Bible stories, Bible search (for the readers) and creative activities and crafts. Following the first story, "The Lost Sheep", several children illustrated the story by making a flock of ninety-nine sheep by using a potato-block print. Even the counting was fun!

A snack break followed — juice and cookies prepared and served by senior church members.

Then it was time to let off steam! Still maintaining their two groups, the children took part in both boisterous and quiet play. Lively games, relays and exercises were led by a young father whose employment time is flexible in the winter season. Meanwhile, the other group played in the "Dungeon" (a renovated basement space used by the youth groups of the church) where ping pong, puzzles, colouring books and quiet discussions were enjoyed.

Lunch time arrived and on the first day twenty-two bright-eyed, chattering, enthusiastic children gathered about large tables in the church kitchen to investigate the contents of those

brown bags and lunch boxes after quietly saying or singing Grace. Following lunch, a period of free play was enjoyed, each child able to choose lively games or quiet play. Volunteers, from a young teen to grandmothers, rallied to supervise this period.

continued



"We made them ourselves!" Left, Ashley Sproule, Melissa Dagenais, Stephanie Vincent.

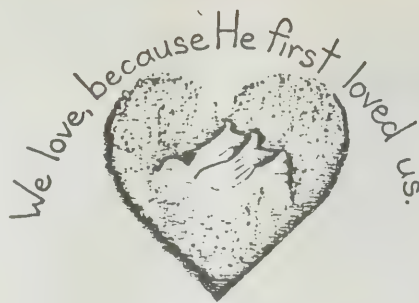


At the March break vacation school in 1990, from left, Donna Sim, Katie Martin, Jeff Klauck, Lindsay Sproule, Aileen Wallace, Amanda Robin Ali, Sean Ali, Matthew Robitaille, Jamie Sherren.

Suggestion Box,

continued

The afternoon programmes were started with another sing-song and prayers leading to the mission theme for the week, "Indonesia." Knox congregation helps support a young couple, Rich and Kathy Konieczny, and their two little girls, who are beginning work in Indonesia with the Overseas Missionary Fellowship. Rich and Kathy are personally known to many of the children as they directed our Christian Camp Manitowish for a number of years. A set of slides and audio-cassette presentation showing a day in the life of the Koniecznys in Indonesia prepared the setting for exciting activities teaching the children about the environment, lifestyle, religions, dress and homes in that country. We dressed as Indonesians, made straw hats to work in rice fields (singing "Planting rice is never fun"), viewed slides showing special dances in Bali, practised carrying loads on our heads, and prepared a large wall-map decorated with children's pictures of animals,



trees and volcanoes. Two very exciting activities were the dyeing of batik to be used as part of native costumes, and the preparing and eating of an Indonesian meal. Another set of volunteers came to our assistance in preparing the rice, meatballs, peanut sauce, meat skewers, peanuts and coconut!

The afternoons culminated with another session of games and a "goodbye" song. By 3:15 each day, a tired group of children and leaders

were on their way home to share experiences and prepare activities for the following day.

Tuesday brought an even larger group — 33 children! Over the week, 57 different children were involved.

We see this endeavour as a mission in two dimensions. First, we prayerfully hope we demonstrated the Christian love of our congregation for all the children and their "care-givers" in our local community. And what a wide involvement of our members was demonstrated! At least 20 people came and went, contributing their time and talents in their own special way.

Secondly, we hope that we have widened the children's understanding of the need to demonstrate God's love and caring for his children in far places living in different lifestyles and having different problems.

Another year? Yes, certainly! Already we are collecting materials, brainstorming ideas, and assessing the strengths and weaknesses of our format. See you in March 1991! □

Ms. Wallace is an elder in Knox Church, Midland, Ont.

Definition of "Christian"

- | | |
|------------|---|
| <u>g</u> | Often spelled "gee". Refers to an expanding sense of wonder. |
| <u>ge</u> | Greek, meaning "earth". Suggests an awareness of connection with all of creation. |
| <u>gen</u> | Latin, meaning "beginning". One who begins with God. |
| generous | Opposite of mean. One who shares. Certain types called "Presbyterians Sharing...". Don't hesitate. Be generous. Be a sharing, caring, daring Christian. |

"PRESBYTERIANS SHARING..."

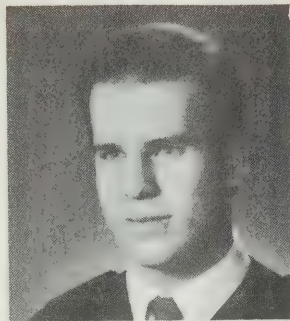
GRADUATES



Knox College



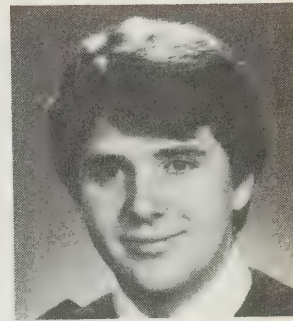
KAREN SUE BACH
B.A., M.Div.
Home congregation:
Glebe, Toronto, Ont.



C. DUNCAN CAMERON*
B.Sc., M.Div.
Home congregation:
Grace, Etobicoke, Ont.



MARY BEATON CAMPBELL
B.A., M.Div.
Home congregation: St.
Stephen's, Weston, Ont.



CHARLES STEWART COOK
B.A., M.Div.
Home congregation: St.
Luke's, Oshawa, Ont.



KAREN DE JONG
B.A., M.Div.
Home congregation: Essa
Road, Barrie, Ont.



ROBERT STEWART GEDDES
B.Sc., M.Sc., M.Div.
Home congregation:
Glenbrook, Mississauga,
Ont.



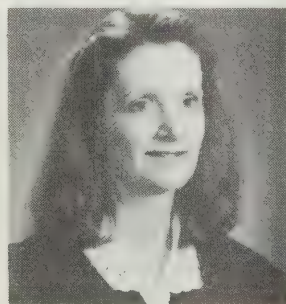
KENRICK KESHWAH
G.A. Cert.
Home congregation:
Patterson, Toronto, Ont.



LOIS JEAN LYONS
M.Div.
Home congregation:
Elmvale, Elmvale, Ont.



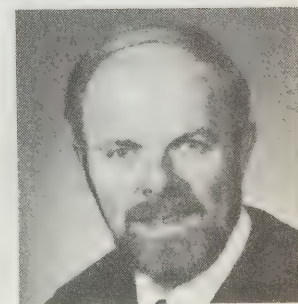
KATHLEEN (HARPER) MATIC
M.Div.
Home congregation:
Brant Hills, Burlington,
Ont.



SUSAN PATRICIA SHAFFER*
B.Sc. M.R.E., M.Div.
Home congregation:
Burns', Erin, Ont.



JEFFREY LLEWELLYN SMITH*
B.A., M.A., M.Div.
Home congregation: St.
Andrew's, St. John's,
Nfld.



H. ALAN STEWART
B.A., B.Mus., M.Div.
Home congregation: St.
Andrew's (King Street),
Toronto, Ont.

continued



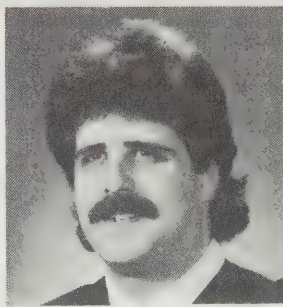
Graduates,
Knox College
continued



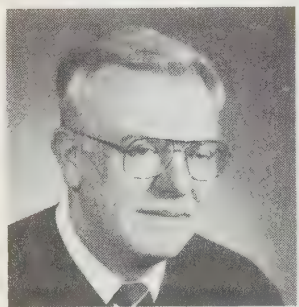
LEIGH ANNE
THOMSON
B.Sc., M.Div.
Home congregation:
Thornhill, Thornhill,
Ont.



LAWRENCE VICTOR
TURNER
B.A., M.Div.
Home congregation: St.
Stephen's, Weston, Ont.



THOMAS G. VAIS
M.Div.
Home congregation:
Leaside, Toronto, Ont.



CASE VANBODEGOM
G.A. Cert.
Home congregation: St.
Andrew's, Barrie, Ont.

No information was received for the following graduates:
Milton Tulley; John Yoo.

* indicates this student completed programme in December 1989
but received degree at Convocation, May 16, 1990.



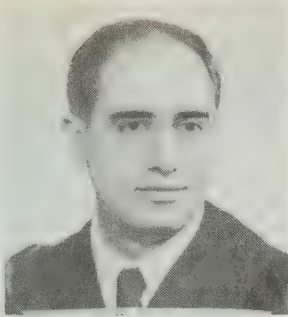
ISABEL L. VAUGHAN
B.A., M.Div.
Home congregation: St.
Andrew's, Trenton, Ont.



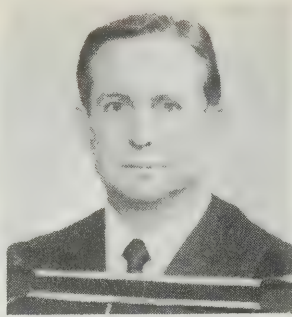
LESLIE LOUIS
WALKER*
B.A., M.Div.
Home congregation: St.
Andrew's, Barrie, Ont.



The Presbyterian College



**NICOLAS
ATHANASIADIS**
B.A., B.Th.
Home congregation:
Church of St. Andrew
and St. Paul, Montreal,
Que.



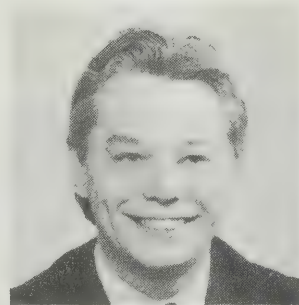
JAMES W. COOPER
C.A.M., B.Th. Dip. Min.
Home congregation:
MacNab Street,
Hamilton, Ont.



JAMES DAVID JONES
B.A., B.Th.
Home congregation:
Church of St. Andrew
and St. Paul, Montreal,
Que.



**KATHERINE (KATE)
ELAINE RONSHEIM
JORDAN**
B.A., B.Th., M.Div.
Home congregation: St.
Giles, Baie d'Urfé, Que.



**JOHN MARTIN HUGH
MCPHADDEN**
B.A., B.Th.
Home congregation: St.
Andrew's, Martintown,
Ont.



**JO-ANNE ELIZABETH
NICHOLS**
B.R.E., B.A., B.Th.,
M.Div.
Home congregation:
West Adelaide,
Kerwood, Ont.



**LINDA ELAINE
ROBINSON**
C.S.W., B.Th., Dip.
Min.
Home congregation:
First, Regina, Sask.



**AUSTIN ALEXANDER
SCALES**
Dip. Min.
Home congregation:
Zion, Charlottetown,
P.E.I.

continued



Graduates,

continued

Vancouver School of Theology



**KEVEN GEORGE
FLETCHER**
B.A., M.Div.
Home congregation:
Kerrisdale, Vancouver,
B.C.



**DONALD KENT
LINDSAY**
Dip.T, B.A., M.Div.
Home congregation: St.
David's, Kelowna, B.C.



**MARGARET
VANDERZWEERDE**
Dip. C.E.
Home congregation:
Stamford, Niagara Falls,
Ont.



**ANNABELLE
WALLACE**
B.A., M.Div.
Home congregation:
First, Edmonton, Alta.

Ewart College



ELKO HOSAKA
Dip. C.E.
Home congregation:
Japanese United,
Toronto, Ont.



SANDRA KIM
Dip. C.E.
Home congregation:
Montreal Korean
Presbyterian, Montreal,
Que.



HYEON SOO LIM
Dip. C.E.
Home congregation:
Chung Hyeon
Presbyterian, Seoul,
Korea.



ELLIOT SHIN
Dip. C.E.
Home congregation:
Metropolitan Korean
Presbyterian, Toronto. Ont.

Hugh D. McKellar

Old ideas that still work

Psalms of Scotland. The Scottish Philharmonic Singers, directed by Ian McCrorie; John Langdon, organ. Abbey/SCS Music Ltd. (Oxford, England): Record, SCSLP 2830; cassette tape, SCSTC 2830; compact disc, SCSCD 2830. \$16 approx. (Available from the Anglican Book Centre, Toronto, or other stores that carry Abbey products).

Is the absence, in this recording's notes, of any details about the Scottish Philharmonic Singers, their conductor, or the organist, an oversight — or an integral part of the disc's excellence?

Whoever they may be, the performers have resisted the temptation to get between the listener and the 20 hymns they present. All the words come from either the 1650 *Psalter* or the 1781 *Paraphrases*, while the tunes, most of which fortunately figure in *The Book of Praise*, are Scottish in origin or by time-tested adoption.

With these people, the words come first, governing tempo and volume; no tune, however attractive, is allowed to turn the words into also-rans. Descants, faux-bourbons (with the melody in the tenor), and "fuguing" tunes (with imitative entries) indeed appear, but only with stanzas which invite more elaborate treatment than usual.

In our current quest for imagina-

tive new ways of using the Psalms in worship, we cannot safely forget that some of our ancestors' ideas still work after all, from whom else did we inherit our brilliant minds? This recording demonstrates how the psalms on which many of us grew up can sound when sung by people in whom familiarity has not bred contempt or, still worse, indifference. If you know these selections only from ordinary congregational singing, these Scots may make you feel as though, after seeing the movie version of a classic novel, you were finally getting a chance to read the book. □

Mr. McKellar is a hymnologist, teacher and free-lance writer.

muddy waters for president by Big Dave McLean and the Muddytunes.

\$10.50, available by mail, c/o Dave McLean 781 Jessie Ave., Winnipeg, Man., R3M 0Z6

When most Presbyterians think of "blues" they are likely to be discussing colours for the cover of *The Book of Praise*. The music that was born on the slave plantations in the southern United States, that made it upriver from the Mississippi delta to Chicago, music that united the sacred and the sultry and gave birth to rock and roll (ungrateful child that it often is) is not, commonly, hummed by WASPS. As they say in the tea commercial, "Pity."

There is something in Blues music that the uptight, cerebral sons and daughters of Calvin need. It is simple in its rhyming scheme and musical

structure and nakedly honest in emotional content (oh all right . . . "unclothed" . . . I don't want to scare anyone off).

Like the Psalms, the Blues speak to the universal human condition.

As proof of its universality, and as further evidence of God's affection for the improbable, the subject of this review is a cassette of first-rate Blues music, performed by a band headed by a white, Canadian, prairie-born Presbyterian, the son of a Presbyterian minister.

"Big" Dave McLean (and he is, longitudinally anyway) is the son of former Mission Superintendent, M.S. "Mac" McLean. His mother, Pearl, is a classically trained pianist. A listener could glean the basic biographical details from McLean's own composition on the "B" side of the tape, "I Best Choose to Pick the Blues." Not only is this song a parable-like exposition of what it means to have a vocation, it is the first, and probably the last, Blues composition in which "The Presbyterian Church" gets a mention. All of the songs on the "B" side are McLean's own, with the exception of "T.V. Preacher Blues" for which he shares a writing credit. That song, which kicks off the "B" side is a concise and devastating portrait of those modern-day Tetzels who hawk indulgences in the guise of Christian evangelism, smiling, ever smiling, sharp and shiny teeth biting off half-platitudes and from under welded hair. That it was written before the relatively recent spate of scandals makes it an even stronger and more prescient song.

"Tales of Last Night" is another unique, at least to my knowledge, addition to the blues. It is an *anti-booze* song with a moral exhortation as a coda. It growls along just fine, but strains for wholesomeness a bit at the end, though it was greeted just as warmly, and apparently without any sardonic overtones to the applause, by his audience.

The "A" side of the tape is made up of traditional Blues numbers, of which "Atlanta Moan" and "Something on Your Mind" are my favourites. The first proves conclusively (if such proof were needed) that blues ain't *all* black when it's well done,

continued over page



Big Dave McLean and the Muddytunes.

We Are Still Married by Garrison

Keillor. Viking, 1989.

\$24.95. or in paperback, Penguin, 1990.

\$10.95.

"There's a lot to be said for lack of communication and so many problems we can't talk about simply go away after a while, such as the problem of mortality . . . but a writer's job is to keep trying, . . . and here to show I've been on the job and not sunning myself in Denmark, is a book, . . . written at the time of Ronald Reagan, the President who never told bad news to the American people."

Luckily for us Garrison Keillor keeps trying. With the above words he begins his fourth delightfully humorous book of stories, letters and yes, even poems. Keillor calls them "house poems."

Because he speaks to us with gentle humour, we listen as he makes some telling points. In "The Current Crisis in Remorse," he reports that, "In 1976, a major Protestant denomination narrowly defeated an attempt to destigmatize the Prayer of Confes-

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sion by removing from it all guilt or guilt-orientated references: 'Lord, we approach Thy Throne of Grace, having committed acts which, we do heartily acknowledge, must be very difficult for Thee to understand.

Nevertheless, we do beseech Thee to postpone judgment and to give Thy faithful servants the benefit of the doubt until such time as we are able to answer all Thy questions fully and clear our reputations in Heaven'."

Who knows a better punch-line to the story of the Prodigal Son than the one Keillor provides: "You run off and waste your substance on riotous living with a fast crowd in Galilee, you shouldn't expect to come home and get a feast and a ring and a big

hug. The Old Story: jerks rewarded, nice people abused."

Keillor describes what happens to an old neighbourhood when it is transformed by upwardly-mobile yuppies: "The handsome old South Street was named Market Square South, with twelve shops on the ground floor (The Cat's Pajamas, Wines 'n Stuff, Big Boy's Toys, Liz Johnson, Frank's Fruit Pudding, The Shirtery, The Phonery, The Fudgery, The Wrappery, The Toolery, The Suitery, The Computery) and sixteen spacious condominiums above."

Although normally confining his remarks to Lutherans, Roman Catholics and Brethren, Presbyterians make it into this book. In an imaginary letter about a political candidate trying to reverse his downward trend in the polls by attending worship in a Presbyterian Church, Keillor adds, "... Presbyterianism was a good choice, a solid well-known religion a candidate can attend without fear that people will suddenly start hollering and prancing around and woofing like dogs."

About his own upbringing in the Sanctified Brethren and the mark it leaves on a person, he states that, "... even today, when I sweep into a room holding a glass of Pouilly-Fuisse, people see me sweep and say I didn't know you were Baptist. I wasn't. We considered Baptists loose."

Few of Keillor's books fail to include something on baseball and why the Lake Wobegon Whippets always seemed to finish dead last. This book includes an account of the visit of Babe Ruth. "The Babe," Keillor remarks, "was a legend then, much like God is today. He didn't give interviews, in other words."

This is much more, however, than just another funny book. It is filled with wisdom, social comment and theological insight. My advice is that you should run, not walk, to the nearest bookstore to get yourself a copy. But before you do one small warning. After reading this book I found that I was obsessed with reading aloud long passages to anyone who crossed the threshold of our home, much to the embarrassment of my

Music,

continued

and the second that inflection and humour can defuse the most misery laden lyrics, otherwise insufferably melodramatic if played straight.

There are tributes, on both sides, to some of the great bluesmen, living and dead. Men who contributed to a whole new musical form, men, and women, who have had more "licks" stolen and put to lucrative use than any other single class of musicians; legends only rarely rewarded for their talent, and then only after grinding numbers of one-night stands in cheap bars, sleeping in buses and cars, coping with racism and the pressures to self-destruct. One who did, eventually, escape to the world of general acclaim and recognition was Muddy Waters, to whom the tape and the live performance is dedicated.

Muddy Waters died in 1983. I wanted to do an obituary tribute to him in the *Record* at that time. I should have. Dave accompanied Mr.

Waters in a Winnipeg engagement a few years ago. Waters' influence is evident, and in more than his band's name. The title of the tape is from the last song on side "B". "If the Blues was a country, Muddy Waters be its President." (Grammar is not of prime importance in Blues). Dave McLean would certainly hold a cabinet post.

By the way, Muddy Waters was born McKinley Morganfield. I mention that because it is a good, respectable, non-threatening name (vaguely Presbyterian maybe) that might tempt some brave soul, hitherto unexposed to Blues, to take a chance and buy this tape. Those of you who know and love Blues music will never spend ten and a half dollars for a better buy.

James Ross Dickey

Mr. Dickey, former editor of the *Record*, is presently minister of St. Andrew's Church, Stratford, Ont.

wife. But then, why shouldn't the pauper-girl have the opportunity to enjoy Garrison Keillor too.

John Congram

Of God and Maxim Guns —

Presbyterianism In Nigeria 1846-

1966 by Geoffrey Johnston.

Wilfrid Laurier University, 1988.
\$15.95.

This is a first-class, well-researched history of the Calabar Mission, which through the decades evolved into the present Presbyterian Church of Nigeria. The author served for some years just prior to 1966 as a minister and theological teacher in our sister Nigerian church. His love for and empathy with the Nigerian Church and people are evident. Yet he is objective in his treatment of the successes and failures of both the missionaries, the Nigerian Church and Christians.

This history is of particular interest to the Canadian Church as in the early 1950s The Presbyterian Church in Canada was invited by the Nigerian Church to provide personnel and resources for its work.

The material is treated topically rather than chronologically so that each chapter deals with a specific vital aspect of the Church's life up to 1966. This enables the author to set forth a clear, well-connected, fluid historical and analytical picture of the development of the Mission and subsequent Church. The educational and medical ministries are ably presented as two of the strong arms of the mission and church.

The founding of the Presbyterian Church of Nigeria through the Calabar Mission is traced to the enthusiasm of the young Presbyterian Church in Jamaica, many of whose members had been transported to Jamaica as slaves from Calabar and the Cross River District.

In 1846 the first mission party of six — three blacks and three whites — arrived in Calabar from Jamaica with a charter stating that, in so far as possible, the personnel of the mission was to be Jamaican. Thus the Calabar Mission started without distinction of race and in a spirit of genuine equality, and settled into a routine of preaching, teaching, campaigning for social reform, ministerial training and practising medicine.

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DRAW ON OUR RESOURCES

Books

continued from previous page

However, with the coming of the British Empire after 1890, a new generation of Scottish missionaries armed with a kind of colonial mentality largely dominated the administration of the Mission which resulted in a pronounced diminished role for Nigerians.

By the 1930s the Mission (Church) had developed a large corps of trained teachers and a smaller corps of trained ministers who were beginning to assert their independence. Also by 1950 the nationalist period had begun — a period marked by rapid growth of the number of primary and secondary schools and teacher training colleges. Most importantly this marked a shift in power from the Mission Council to the Synod representing the Church as a whole.

Thus by 1960 the administration of the Church was firmly in Nigerian hands and so had come full circle to its origins. The Church's affairs were regulated by the Synod in which Nigerians and missionaries worked as equals.

The story of the origin and development of the Church Union movement in Nigeria is of considerable interest. The Scottish missionaries originally proposed it in the 1920s and zealously supported the union of the Anglican, Methodist and Presbyterian Churches in Nigeria. The energies of the missionaries and the Presbyterian Church were increasingly consumed in its pursuit. However, within a month of its consummation, the proposed Nigerian Church Union failed abruptly in November 1965 — owing mainly to the ongoing conflicts between Yoruba Christians in Western Nigeria. The Presbyterian Church was the big loser as for decades it had put almost all its eggs in the proposed Church Union basket and had no contingency plan for its failure. The Church was left in a weak position to face the Civil War that broke out in 1967.

The place of the authority of the Word of God is highlighted in the Church's teachings and actions as it was forced to deal with slavery in Nigeria, demon rum, African polygamy, and regulation of marriage. Ob-

viously the Word of God was central to the life and growth of the Mission. Although the translation of the Old Testament into Efik is mentioned, I was disappointed that the story of the translation of the whole Bible into Efik in 1868 was omitted. This Bible translation by the missionaries was a great achievement, especially as it was the first translation of the whole Bible into any African language.

The author points out that, though the Mission Church produced no theologians and little theological literature, nonetheless, it was always busy doing the Word and seeking to live by it.

In, *Of God and Maxim Guns*, Geoffrey Johnston has written readable, objective history and made a substantial contribution to the field of mission history. It is compulsory reading for anyone seeking to understand the origin and development of missions and the Church in Nigeria, and especially for anyone who has the opportunity to work in West Africa.

Russell T. Hall

Mr. Hall, a minister in The Presbyterian Church in Canada, served as minister at the Lagos Presbyterian Church, Lagos, Nigeria, from 1966 to 1976.



The Dad Difference. Creating an Environment for Your Child's

Sexual Wholeness by Josh

McDowell and Dr. Norm Wakefield.

Here's Life Publishers, San Bernadino, 1989. \$11.65

Is this just another book written by Christians who enjoy heaping guilt on parents for what they are supposed to be doing as parents? No, *The Dad Difference* is a positive and affirming book. Neither McDowell nor Wakefield underestimate the task of parenthood. At the same time, though, their book offers constructive and manageable strategies about dealing with, among other things, children's and young people's emerging sexual awareness about themselves as well as others.

The chapters cover a wide range of subjects from handling peer pressure, to instilling a positive sense of disci-

pline, to nurturing Christian values. The chapter, "The world your child faces", is a chilling reminder that the world of the late 80s and 90s is not the world of the late 50s, 60s and 70s.

The thesis of this book is that dads are important in the rearing and upbringing of children — particularly in the rearing and upbringing of daughters. It is in the relationship with fathers that children develop a particular sense of self-esteem, regard for others and a sense of purpose. It is in the relationship with fathers that daughters develop attitudes toward other men. They contend that if a child does not find that love and intimacy in her father, it becomes almost impossible to turn down from another male. None of this is new information, but McDowell and Wakefield's presentation of the material is fresh and engaging.

One suggestion they make in reference to nurturing healthy sexual attitudes is for every father to take his daughter on a date before dating is permitted and model what it means to his daughter, to be treated with dignity and respect. I was struck by the utter common sense of this suggestion.

Each chapter ends with a number of review questions and discussion starters. The book, therefore, could easily be adapted for use as a study booklet for a parents group. At the end of the book, there is a list of "Fun Things Dads can do with their Kids."

At times, I think all parents wonder whether it is really worth investing extra time with their children. McDowell and Wakefield's book, in a compassionate and Christian way, affirms that the extra time is worth it. Parenthood is hard work. *The Dad Difference* helps us to remember why we bother.

Herbert Hilder

Mr. Hilder is minister of St. Andrew's Presbyterian Church, Sackville, N.B.

Daily Prayer: The Worship of God Supplemental Liturgical Resource 5

Prepared by the Office of Worship for the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church. Westminster Press, 1990. \$16.85

Daily prayer is a foundational part of the Christian life with which many of us struggle. This book, *Daily*

Prayer, could be helpful to those who acknowledge that condition, as well as to those to which a liturgical resource would seem to primarily address.

As a liturgical resource it is prepared and presented for the use of those involved in the daily devotions of a faith community. The material (400+ pages) is arranged in prepared orders of worship for morning and evening prayers for each day of the week, and for the seasons of the Christian Year. There are other sections which collect together ancient hymns and biblical songs, additional prayers, and a variety of musical settings for the Psalms and ancient hymns.

For a wider readership the introduction on daily prayer and the importance of the Psalms to the devotional life, is both explanatory and encouraging. The Psalms form a major part of all services suggested.

Daily prayer is the means of grace to help us burn a little brighter in the darkness around. The printed prayers of this book make wonderful starters for private personal meditation or, better if you have the benefit of being part of a group, using the same daily focus for prayer time, even if the group does not physically meet together.

But quite apart from its use of the powerful symbol of light, the book presents language which is clear and images which are strong all of which will be helpful for those growing or seeking to grow in the devotional life.

I found it unfortunate that the lectionary uses a 2 year cycle and therefore does not follow that which is offered to our church through the Common Lectionary.

If we are serious in seeking to rediscover the strength drawn by our forebears in the faith from the Psalter, in claiming a structure to discipline our devotional life, or in having a resource of strong image and clear language for prayer, then this book is well worth examination. □

Ian A. Clark

Dr. Clark is chairperson of the Board of Congregational Life.

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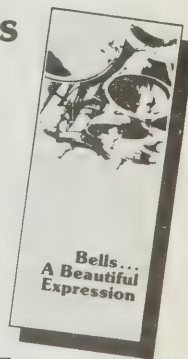
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Letters,

continued from page 9

Life in Quebec

I read with bewilderment the letter of Geoffrey Johnston entitled "French Language Rights" in the April *Record*. Like the writer I chose Montreal as a wonderful city in which to live and I am a passionate educatee of a unified Canada. When, as Mayor of Montreal West, I was invited to speak with Joe Fratesi, Mayor of Sault Ste. Marie, to reconsider his motion for a unilingual English municipality on February 7th, it was because our Council had urged Sault Ste. Marie to rescind its motion "to prove" that we are citizens of a country that was built on the respect and understanding of one another's differences and that, as Canadians, we are willing to work together to develop a greater understanding between us all at this critical time in the nation's history.

Yet when the writer states that "English-speaking people in Quebec are the most privileged minority in Canada, if not the Western World," I feel he must be challenged. The Municipal Council resolutions in Ontario imposing unilingualism are despicable, but legally meaningless insults; the Quebec language charter imposes real prohibitions.

When Quebec passed Bill 101, its language Charter, 140,000 Anglophones moved out of Metropolitan Montreal, along the 401 to Toronto. Bill 101 removed the language freedoms of non-francophones in schooling, in business and on commercial signs. No other province has similar legislation suppressing private use of English or French. To enable English speaking Canadians, who came to Quebec, to have the choice of an English Education for their children, I took Bill 101 to the Supreme Court and won the Canada Clause. When Alliance Quebec had the Supreme Court strike down the law prohibiting languages other than French on Commercial Signs, Premier Bourassa invoked the Notwithstanding Clause, followed by Bill 178, of which Peter C. Newman has written "that provocative act . . . clearly violated minority English rights in the Province" (*Maclean's*, April 16, 1990).

Now only signs in French can be seen.

As I write this the headlines are that Quebec's largest School Board is moving toward banning the use of any language other than French in its classes, buildings, school yards and during extracurricular activities. Lorraine Pagé, President of Quebec's 70,000 member teacher union said Sunday that Quebec should not rule out forcing students to comply if they don't cooperate" (*Montreal Gazette*, April 9th).

Without hesitation I believe French should be the predominant language in Quebec. As I have frequently said to Mr. Claude Ryan, Minister of Education and Language (I spoke with him and Premier Bourassa personally last Friday) I will always support the enrichment and promotion of the French Language and Culture; but the way to do this is not by penalizing English or other languages. Quebec language laws stifle the French as well as the English. French language and culture will be safer in a bilingual Canada than in a unilingual Quebec.

Whatever, these matters should be acknowledged and debated rather than dismissed as a "pussycat."

John A. Simms,

Ville de Montreal Ouest, Quebec



Events in Quebec

Thank you for publishing the Rev. Jean Porret's excellent article in French. I read it in French, a paragraph at a time, looking at the English translation at the end of each paragraph.

I am originally from Montreal and I relived the horror and sorrow felt at the time by Canadians across the country. Pray God it never happens again.

In paragraph four of Geoffrey Johnston's letter, he presents an excellent explanation of why there are, and should be, two official languages in this country.

Marian Kemp,
Edmonton, Alta.

*
Thank you for publishing Geoffrey Johnston's letter concerning French language rights in the April *Record*, and thank you Dr. Johnston for writing such a letter.

Joan Mackenzie Bell,
Toronto, Ont.

More on, Who are the Jews?

I was deeply disturbed by the *Record's* decision to publish Arthur Cochrane's article, "Who are the Jews?" Dr. Cochrane's belief that "the presence of the occasional Christian Jew in our congregations is a pledge that God has not utterly cast away his people" is dangerous and self-righteous. It promotes anti-Semitism and intolerance, not understanding and dialogue.

Rosemary Thoms,
Woodstock, Ont.

*
I am writing with reference to the article "Who are the Jews?" by Arthur C. Cochrane in the March *Record*.

I write as a Christian actively involved in conversations with the Jewish community. I have experienced first hand the suspicion with which Christians are viewed. Knowing what so-called Christian nations have done to the Jewish people in my lifetime I find their fears entirely understandable. Therefore, I am very disappointed that Dr. Cochrane has written, and the *Record* has printed an article that will (albeit unintentionally) reinforce those fears.

According to Dr. Cochrane, the only hope for the Jews is that at Christ's coming they will all be willy-nilly converted. I simply cannot accept that understanding of the Second Coming. More importantly, I am distressed that it gives credibility to the Jewish fear that every friendly overture from Christians hides an intention to convert.

Perhaps Dr. Cochrane is making some valid points. Nevertheless, his message is framed in such a way as to leave it wide open for misinterpretation.

Marjorie Ross,
Toronto, Ont.

*
We are writing in response to Arthur Cochrane's "Who are the Jews?" While applauding Dr. Coch-

rane's desire to affirm the Jews as God's chosen people, we were nevertheless disturbed by certain things about this article We would like to state categorically that Dr. Cochrane did not speak for us. Although this may be interpreted as placing us among those who are not honest enough to admit it, we do not believe that we harbour an open, or even a secret, antipathy to Jews. On the contrary, we feel very deeply that we are indebted to Judaism and its people for the many gifts they have given us

We felt that the layout of this article did a disservice to Dr. Cochrane. It was difficult for us and the people whose reactions we sought to get over our shock and, to be honest, revulsion at what was chosen by your staff to be highlighted. This is 1990. In this century six million Jews were sent to the gas chambers. That people, many of whom considered themselves to be Christian, were able to approve of or even to ignore the plight of those Jews, was in part because they had been raised to believe what that large, bold print said. Why would not the statement "The Jews . . . remain God's chosen people" have been singled out for highlighting? We feel it would have been fairer to the intention of Dr. Cochrane's article.

Dr. Cochrane writes that the only possibility for reconciliation between Jews and other people lies in the forgiveness of their (Jews) sins. As far as we are concerned, that quite simply ignores the realities of history in order to be systematically theological. The truth is that, in relationship to the Jews, it is the sins of the Christian Church throughout the centuries which need to be our concern. They need to be acknowledged, repented of, and, it is to be hoped, forgiven. Moreover, we need to examine ruthlessly and unflinchingly how our contemporary preaching, worship and Bible study contribute to keeping hatred alive in these present days. No reconciliation can ever happen, either now or at Christ's coming, unless we as Christians have been willing to put ourselves through that process.

Kathleen Waldie Gibson
Allan Ross Gibson.
Toronto, Ont.

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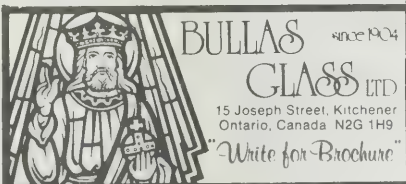
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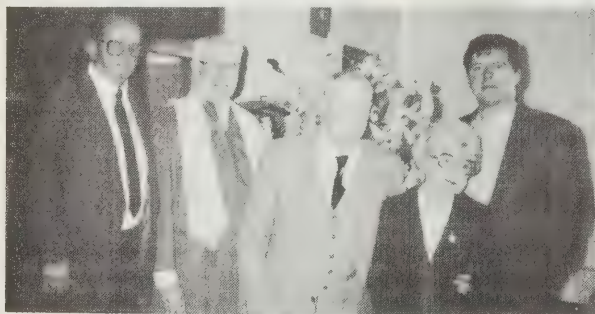
PEOPLE AND PLACES



PICTURED (centre) at a presentation recognizing his 40 years as a choir member of St. Andrew's Church, Brampton, Ont., is Lindsay McFarlane, with his wife, Margaret, and choir director Alfred Waymann.



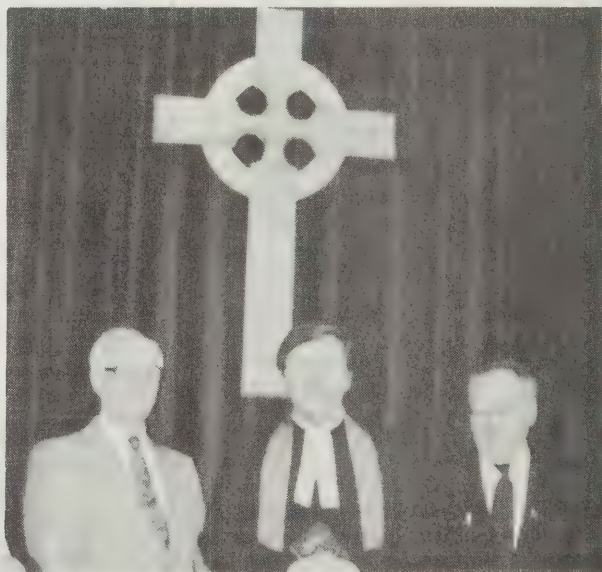
SINCE 1980, there have been students continuously at Knox College from St. Andrew's Church, Barrie, Ont. Pictured are the four most recent students (from left): David Faurbo, Leslie Walker, Frances Savill and Case Vanbodegom.



A GIFT OF PEW CUSHIONS from Elmer and Lillian Fredin was accepted with gratitude by the congregation of St. Paul's Church, Oshawa, Ont. Mr. Fredin has been a member of session at St. Paul's for some 30 years and member of the congregation for 31 years. Mrs. Fredin, who passed away recently (less than two months after the presentation), was also a member for 31 years. Pictured, left to right, are: Doug Turner, elder; Alex Nathan, elder; Elmer Fredin and the late Lillian Fredin; the Rev. Mark Turner. Inspired by the colourful new cushions, St. Paul's has upgraded the carpeting and installed a new audio system in the church.



THE CONGREGATION OF St. James Church, Chatham, Ont., held their "Polar Bear Walk" — a ten-kilometre walk-a-thon — on Sunday afternoon, Feb. 18. About 40 walkers took part, ranging in age from five years to a few senior participants. As well as being an afternoon of fun and fellowship, the Polar Bear Walk raised \$3,300, which will be given to Presbyterian World Service & Development for hunger-related projects. Pictured in the foreground are Brock McGregor and his sister, Stephanie (hidden behind Brock), Laura Smith and the Rev. Helen Smith. In the background are Bob McGregor and Betty Jenner.



A CELTIC CROSS and velvet backdrop were dedicated to the glory of God in loving memory of William Fraser of First Church, Hopewell, N.S., March 18. The memorials were given by Mr. Fraser's sister, Mrs. Isabel MacLennan of Rhode Island and formerly of Lorne, N.S. Pictured, left to right, are: Eben Langille, chairman of the board of managers; the Rev. Charles E. McPherson, minister of the Hopewell pastoral charge; David MacLean, clerk of session, who presented the memorials on Mrs. MacLennan's behalf.



THE CONGREGATIONS of Richmond Church, Richmond, B.C. and the Vancouver Taiwanese Presbyterian Church jointly held a "Mission Evening: Taiwan." Exhibits of Taiwanese handicrafts, flower arrangements and a tea ceremony were followed by a pot-luck supper featuring Taiwanese food prepared by the Vancouver congregation (members of Richmond Church provided salads and desserts). The Taiwanese Church Choir, dressed in uniquely-styled gowns, presented a selection of Taiwanese hymns and folk songs. The evening concluded with a slide show on the country and people of Taiwan, including a brief history of the Presbyterian Church there, by the Rev. Andrew Hsieh, minister of the Vancouver congregation. Pictured (foreground), the Rev. Tony Plomp of Richmond Church, joins the Rev. Andrew Hsieh and members of both churches at the buffet table.



TWO MEMBERS OF Knox Church, Welland, Ont., Zoltan and Elizabeth Tayti, spent the month of January living with the Rev. Ohemeng Boakye and family at the manse in Dormaa-Ahenkro, Ghana, West Africa. The Taytis were the first Canadians to visit the Presbyterian churches in this area and met with many of the 34 congregations under the Rev. Ohemeng Boakye, district pastor. Since their return, they have taken on the project of raising funds to help establish a much-needed Girls' Vocational School for the Dormaa District. Mr. and Mrs. Tayti are shown presenting a banner to the Rev. John Van Haneghan, which is made from a piece of fabric used to make traditional clothing for the Bible study group and was given by Mr. Ayeyi Martin.



THE 100TH BIRTHDAY of Mr. Ying Fay Lee, a member of Chinese Presbyterian Church, Victoria, B.C., was celebrated at the church on April 7. The minister of the Chinese congregation is the Rev. George C.Y. Lam.



THE SECOND MEMBER of St. Luke's Church, Oshawa, Ont., to enter the ordained ministry in the church's 30-year history was honoured during a fellowship hour recently. Pictured are the Rev. Charles Cook and his wife, Catherine, who was presented with flowers by Dorothy Johnston.



FIRST CHURCH, Brockville, Ont., realized the fulfilment of a long-standing project with the dedication of access facilities for persons with handicaps. A church committee first investigated the possibility of access to the sanctuary and upper meeting rooms some years ago. However, the idea was never forgotten and at last year's Annual Meeting the congregation voted unanimously to proceed with the installation of an elevator, ramp, and washroom for the disabled. Funding came from the congregation, the Memorial Fund of First Church, and a grant from the Access Fund. Pictured from left to right are: John Jackson, chairman; Jim Brown, church treasurer and a member of the committee; Jack Carswell, clerk of session and a committee member. (Also on the committee were Hugh Manahan and Audrey Sine.)

continued



THE CONGREGATION OF St. Andrew's Church, Hastings, Ont., recently honoured Mrs. Margaret Taylor with a token of appreciation for 33 years of dedicated service as church treasurer.

On April 13, 1990, the Moderator, the Rev. Dr. Harrold Morris, at an ecumenical service at *Knox Church, Burlington, Ont.*, presented *William Fleming* with a uniquely-crafted needlepoint Knox Church Brick in recognition of his service to the Administrative Council from 1983-89.

April 22, the Rev. Dr. Donald Corbett, Principal of Knox College, presented *Gary Hall* with a Knox Brick for his service on the Board of Knox College (1983-89) and *Dr. William Proctor* with a Knox Brick for his service to the Knox Senate (1984-90). All three recipients are elders of Knox Church.



AT A RECENT worship service in St. Mark's Church, Malton, Ont., the mortgage on the church building was officially burned. The building was dedicated on March 23, 1975. Pictured taking part in the ceremony are (from left): the Rev. Frank Slavik, the first minister of St. Mark's; Fred Duggleby, treasurer; and John McIntosh, clerk of session.



DURING A RECENT VISIT with the congregations of Knox Church, Sundridge, St. Andrew's Church, Burk's Falls and Knox Church, Magnetawan, Ont., the Moderator, the Rev. Dr. Harrold Morris, enjoyed a trip to a local sugarbush with the Sunwanfalls Youth Group. He is pictured with (front row, left to right) Willie MacLachlan, Lisa Smith, Jamie Russell, Christine Hartford, and (back row) Jennifer Richardson and Melissa MacLachlan.



THE JUNIOR CHOIR of Central Church, Hamilton, Ont., joined with the Hamilton Board of Education City-Wide Choir and the Hamilton Suzuki School Orchestra in a production of Benjamin Britten's "Noye's Fludde." The cast and orchestra of 175 adults and children were directed by Clare Moskalyk and conducted by David Stothart — members of the senior choir of Central Church. The project was co-ordinated by Linda Bosela, conductor of the City-Wide Choir, Paul Grimwood, director of music at Central Church, and Pam, Stansfield, Norma Ashcroft and Sandy Barbour.

□



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- 2. Program Director, Church Development**
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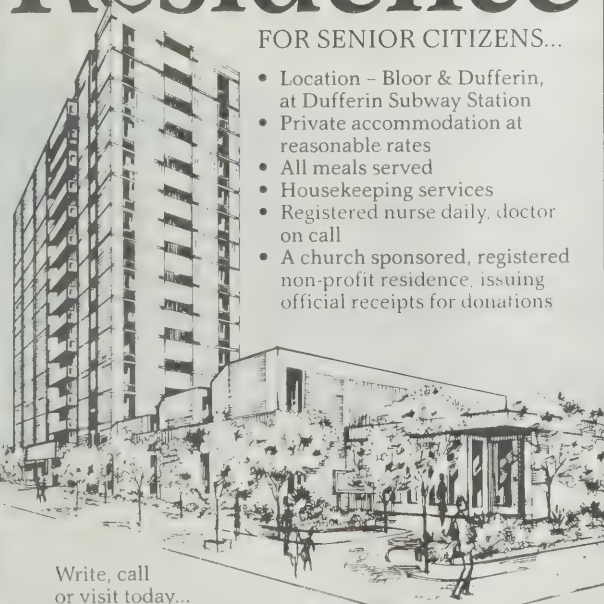


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Two pastors in East German government

Two Evangelical (United) pastors — Markus Meckel, leader of the Social Democratic Party, and Rainer Eppelmann, leader of the Democratic Awakening Party — are among the 24 members of the new East German (DDR) government. Meckel is finance minister, and Eppelmann, who some years ago spent about a year in jail because he refused to do military service, is defence and disarmament minister. Finance Minister Walter Bromberg, has also been long active in church affairs. (EPS)

Population to increase by 93 million this year

The world will add 93 million more people to the global population in 1990, according to the U.S. Census Bureau. That is the equivalent of adding a country such as Mexico each year to the world's total. Estimates of current population are more than 5.2 billion, with nearly three-fourths in developing countries. Even though the rate of growth is slowing, the bureau says the world population will exceed six billion by the year 2000, with some 80 per cent living in developing countries. (*Mennonite Reporter*)

Study reveals predicaments for Presbyterian Church (USA)

The decline of mainstream Christian churches over the last three decades is the subject of a study by the U.S.-based Lilly Foundation. Over the course of its research, the foundation looked at, among others, the situation of the Presbyterian Church (USA), including missions, ethnic makeup, publications, preaching styles, campus ministry, theological education and other topics in 55 separate reports.

In the last two decades, more than one million members have left the church. The northern and southern branches (which reunited in 1983) had a combined membership of 4.25 million in 1965, and a membership of 3 million in 1988.

Many of those who have left the PCUSA are part of the baby-boomer generation born after World War II. Most did not leave for another church; they left for no church life at all. The PCUSA gained some members from other churches, usually people leaving conservative churches for the more liberal PCUSA.

New leadership models have also changed the church. No longer do powerful pastors in large churches control the denomination. The church intentionally democratized its power structures, which lead to a widening of interests within the PCUSA. It took on many of the issues in the civil rights movement, the Vietnam War and the feminist movement. Those commitments were idealistic, says John M. Mulder, the organizer of the Lilly Foundation studies. But they led to the neglect of the nurturing and building of the traditional church.

The PCUSA, like other mainline churches, is also subject to the polarization of liberal and conservative views, or orthodox and progressive. Mulder says that polls show it is not severely split, but diversity is now a fact of its life. Some members view this as an erosion of its Presbyterian

theology, while others see it as an enrichment. The key questions are no longer about how one relates to Jean Calvin or Martin Luther, but rather about one's views on scripture, abortion, justice and sexual ethics. (REC NE)

Canadian Christian Festival III

With many of the 10,000 participants expected to attend the third Canadian Christian Festival in Halifax, N.S. (August 16-19, 1990) already registered, the event promises to be the largest interdenominational gathering of Christians Atlantic Canada has ever seen.

Christians of almost every denomination, including Anglican, Baptist, Christian Church (Disciples of Christ), Christian Reformed, Lutheran, Mennonite, Methodist, Pentecostal, Presbyterian, Roman Catholic, Salvation Army, the United Church and the Congregational Christian Church are anticipated at the event.

The Festival, whose theme is "A Time To Love," is being held to bring Christians together so they can celebrate what they have in common and learn to better apply the Festival's sub-themes of "Love God,"

Assembly reports needn't be dull!



"Alive, meaningful and related to the life of our congregation." Believe it or not, that's how Toronto's Gateway Community Church experienced a report of the 1989 General Assembly. It was given at their annual outdoor service, pictured above.

Elder Beth Cleland, (wearing the Burning Bush T-shirt) had agreed earlier to prepare a "sermon" for the service. She decided this occasion could become a unique way of reporting her experiences as a Commissioner at the Montreal Assembly. "I had been burdened for some time to speak about the nature of the church and Christian community," Beth said. "So I combined themes and approaches."

Choir and congregation joined in the singing of "We are one in the Spirit," accompanied by a wind trio. From a Scriptural foundation Beth discussed the New Testament Church, reporting on this aspect as she saw it demonstrated at Assembly, linking this to Gateway's nature and tasks. (Photo by Robert Blane).

— Valerie M. Dunn

"Love Self," "Love Neighbour," and "Love Creation" to their daily lives.

These themes will be explored through workshops (80 in total), Bible studies, musical events, keynote speakers, art, drama and the "Marketplace of Possibilities" — a Christian fair of 75 ministry and commercial booths. The ministry booths, sponsored by a variety of Christian organizations, will offer information on their activities. The commercial booths will sell books, tapes, videos and other materials. There will also be a "Speakers' Superstall," offering books and tapes of the Festival's seven keynote speakers.

The speakers include: Archbishop Desmond Tutu; Dr. Emilio Castro, General Secretary of the World Council of Churches; best-selling author Father John Powell; Sr. Elizabeth Thoman, founder and director of the Los Angeles-based Media Action Research Centre; Dr. Tony Campolo, Dr. Pauline Webb; and Canon Herbert O'Driscoll. Canon O'Driscoll, an author and theologian from Calgary, wrote the Festival hymn.

The Festival also has a youth programme, which this year will feature a "Love Boat Cruise," art and drama events, contemporary Gospel music, worship services and workshops such as "How to Raise Your Parents." For children aged five to 12, there will be workshops with clowns, music and puppets. Daycare is planned for two to five-year-olds.

Registration information for Canadian Christian Festival III can be obtained from the Festival Office, P.O. Box 9428, Station A, Halifax, N.S. B3K 2S3 (Tel. 902-423-9670).

Cardinal
Jaime Sin



Religious Communication Congress 1990

From April 18-21, 1990, 1,600 participants gathered at the Opryland Hotel in Nashville, Tenn., to explore the theme, "Communication Power." This congress, which meets every 10 years, brings together a wide variety of religious communicators in both the print and visual field.

Representing The Presbyterian Church in Canada were June Stevenson, editor of the *Glad Tidings*, Don

continued

From the past RECORD

June 1890

In the year 1882, from a small settlement on the banks of the Bow River went forth a request to the authorities of the Presbyterian Church in Winnipeg for supply of religious services. The settlement was then known as Fort Calgary, and was a trading point into which converged wide-drawn interests connected with the North-West Mounted Police, the Hudson's Bay Co., and the American firm of J. G. Baker & Co.; followed by the development of ranching and then by the Railway. In the spring of 1883, Rev. Angus Robertson, of Knox College, Toronto, was sent out by the Home Mission Board to this distant district; the town consisting at that time of a few log huts and tents on the east side of the Elbow River.

June 1915

— Then the neighbours came and they laid her away,
And they blamed the Lord, in the same old way;
And they wondered how, if God is good,
He could take her away from her little brood.
But looking down on that tired face,
The minister knew what had taken place;
The Great Physician — from the skies
Had looked on her with his kindly eyes,

And prescribed the cure He thought the best;

"For Mrs. Brown a Change and Rest."

— from a poem written by Nellie L. McClung, Calgary, on the death of a 31-year-old mother of seven.

June 1940

The work that I am trying to do is to take peasant boys and young workers and make doctors out of them. They can read and write and most have a knowledge of arithmetic. None of my doctors has ever been to college or university and none has ever been in a modern hospital (most of them have never been in any hospital) much less a medical school. With this material I must make doctors and nurses out of them — six months for nurses and one year for doctors.

— from a letter written by Dr. Norman Bethune from the border of North Western Hopei, China.

June 1965

We live and think and act always in the context of a tradition . . . is it to be a source of strength, support and guidance, or a set of invisible chains, paralyzing us, immobilizing our church and robbing us of our freedom . . . in new situations . . . It is always easiest to do the thing we have done before and to think the same thing today that we thought yesterday.

— from an address by Dr. James Smart to the 121st Convocation of Knox College

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News

continued from previous page

Stephens, director, Communication Services, and John Congram, editor of the *Presbyterian Record*. Among those addressing the congress were Bill Moyers, award winning journalist and former press secretary to President Lyndon Johnson, Cardinal Jaime Sin, Roman Catholic Archbishop of Manila, Philippines, and Kate Adie, British Broadcasting Reporter and last journalist to leave Tiananmen Square following the military break-up of the student demonstrations in Beijing, China.

During the congress, the Associated Church Press held their annual meeting at which time the *Record* received an Award of Honourable Mention for the poem in the December 1989 issue, entitled, "A Christmas Quartet."

Winner of DeCourcy H. Rayner Prize announced

Rob Congram of Willowdale, Ontario, is this year's winner of a \$500 scholarship for his essay on the subject, "The Media as a Means of Communication Today." The competition established in 1987 to recognize the 50th Anniversary of the ordination of the Rev. Dr. DeCourcy Rayner (former editor of the *Presbyterian Record*) is open to all students in training for ministry in The Presbyterian Church in Canada.

An Honourable Mention and \$100 were given to Calvin Lewis of Waterloo, Ontario. Both winners are students at Knox College. A committee representing the Trustees of Armour Heights Presbyterian Church, makes the award annually.

The Presbyterian College bestows honorary degrees

Dr. Donald J.M. Corbett, Principal of Knox College, Toronto, and the Rev. Allan M. Duncan, minister of First Church, Brockville, Ont., were awarded the degree of Doctor of Divinity (honoris causa) at the 123rd Convocation of The Presbyterian College, held May 3 in the Church of St. Andrew and St. Paul, Montreal.



The Hon. Walter McLean, M.P., Waterloo (Ontario) and a minister of The Presbyterian Church in Canada, is pictured with three Indian church leaders during a visit he made to Delhi earlier this year: the Rt. Rev. F.C. Jonathan (far left), chairman of the Churches Auxiliary for Social Action; the Rt. Rev. J.E. Ghose (second from left), Moderator of the Church of North India; and the Rev. Pritham Santram, General Secretary of the Church of North India. Mr. McLean also visited Lusaka in Southern Africa and met with Nelson Mandela.

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WORLD VISION CANADA, a Christian, humanitarian organization raising public awareness and financial support in excess of \$60 million annually, towards childcare, relief and development projects in the developing world, is inviting applications for the position of CONTROLLER.

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Preparing for Armageddon

Approximately 2,000 members of the Church Universal and Triumphant, many of them heavily armed, are settling on 33,000 acres of church property in Paradise Valley, Montana, in anticipation of a nuclear Armageddon. Elizabeth Clare Prophet, known to her followers as Guru Ma, had announced that the world would be in "a dangerous period" during March and April of this year, and followers say she was referring to nuclear war. Prophet believes the recent easing of tension between the Soviet Union and the U.S. is a Soviet ploy to lure the U.S. into complacency.

While members, some of whom have paid \$10,000 to reserve a space, have not yet begun to live in the underground system of concrete and steel shelters the church has built, they have been stockpiling the shelters with dried food, computers, medical equipment, blood supplies,

diesel generators and other survival gear. Because Montana has no zoning laws, local law enforcement officials say they can do nothing about the situation until members begin to live in their subterranean quarters. Then they can cite them for living in structures without adequate septic tanks or sewage systems. (*The Christian Century*)

Letters to God end up in Jerusalem

According to the *Los Angeles Times*, many letters addressed to "God" are forwarded to the dead-letter office in the Jerusalem post office. Its director, Moshe Ben-Meier, says he also receives letters addressed to Jesus, Moses, Solomon, David and Mohammed. "Some people don't bother to put on a stamp," says Ben-Meier. "They think God will pay the postage due, I suppose." (EPS) □



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GLEANINGS

People often ask us, Is what you are saying liberal or conservative? The question is frankly political. "Whose side are you on — the progressive, open liberal, or the closed, reactionary conservative?" We admit that we are openly political, but not as that word is ordinarily understood. The conservative-liberal polarity is not much help in diagnosing the situation of the church since, as presently constructed, we can see little difference between the originating positions of liberals or conservatives. Both assume that the main political significance of the church lies in assisting the secular state in its presumption to make a better world for its citizens . . . We want to assert for the church politics that is both truthful and hopeful . . . hopeful because we really believe that, as Christians we are given the resources to speak truth to one another . . . truthful because it refuses to base itself on false gods that make us so prone to violence. . . . Our project is . . . helping the church to recover what it means to be a truthful people — a hope American liberals and conservatives have equally abandoned.

Stanley M. Hauerwas and William H. Willimon, in *Resident Aliens: Life in the Christian Colony*



In an age as noisily secular as our own, it is striking that prayer is as commonplace in hospitals as technology.

Allan Verhey



The purpose of art is the gradual life-long construction of a state of wonder and serenity.

Glenn Gould



Spring is God's way of saying, One more time.

Robert Orben



I skate to where the puck is going to be, not where it's been.

Wayne Gretzky

SASS, REV. DR. FREDERICK WILLIAM, B.A., B.D., S.T.M. Ph.D., 78, a retired minister of The Presbyterian Church in Canada, died in Toronto, Ontario, on March 7, 1990.

Dr. Sass was born in Capetown, South Africa, where he received his primary and secondary education and obtained his B.A. degree. He was the minister of Woodstock Presbyterian Church in Capetown prior to emigrating to Canada in 1944. He continued his theological education at The Presbyterian College and McGill University in Montreal, graduating in 1952 with B.D. and S.T.M. degrees. In 1956 he graduated from New College, Edinburgh, Scotland, with his Ph.D.

He served pastorates in Canada at Queen's Road Presbyterian Church in St. John's, Newfoundland (1944-1949); Knox Church, Toronto, as Assistant Minister; Armour Heights Presbyterian Church, Toronto, as its first minister; and at St. Andrew's Church, Niagara-on-the-Lake, Ontario, where he ministered from 1959 until his retirement in 1974.

His writings included *The Influence of the Church of Scotland on the Dutch Reformed Church in South Africa*; *The Nature of God in the Writings of Nicolas Berdyaev*; and *John Calvin's Teaching on Church Worship and Atonement in the Epistle to the Hebrews*.

Dr. Sass is survived by his widow, Agnes; and two sisters in Capetown, South Africa — Minnie Wilson and Hilda Jeppe.

WISEMAN, THE REV. JOHN (JACK), B.A., 63, minister emeritus of St. Andrew's Church, Avonmore, Ontario, and the churches of Gravel Hill and Monkland, died at his late residence, 1000 Riverdale Avenue, Cornwall, Ontario, on April 1st, 1990.

Born in Moose Jaw, Saskatchewan, where he received his elementary and high school education; was an elder in his home church, Knox, where he was active in young people's work; and worked for a number of years in the Providence Hospital, he responded to God's Call and came East to study. He graduated from Sir George Williams University in Montreal, Quebec, and from Knox College, Toronto, in 1966.

He served pastorates in Nelson, Slocan, New Denver and Kinnaird, a four-point charge in the Presbytery of Kootenay, B.C.; St. Matthew's Church, Grand Falls, Newfoundland (1971-1975); and at Avonmore pastoral charge in the Presbytery of Glengarry where he served for 14 years, the longest tenure in the congregation's history. In failing health for the last five years of his ministry, he was forced to retire early in November, 1989.

Mr. Wiseman is survived by his widow, Barbara Rose, formerly of St. John's, Newfoundland; one daughter, Marie, a student at Laurentian University, Sudbury; one sister and brother, Mrs. Ruth Kergan and James Wiseman, both of Moose Jaw; five nieces and four nephews.

BARTON, WILFRED JOHN, senior elder of St. Andrew's Church, Fredericton, N.B., March 30.

BRITTAIN, WILLIAM DUNCAN, 78, longtime elder and former clerk of session of St. Andrew's Church, Wyoming, Ont., former member of the board. April 13.

DEATHS

DONALDSON, JAMES, lifelong member, elder, representative elder, clerk of session of St. Paul's Presbyterian Church, Hawkesbury, Ont., former Sunday school superintendent, and member of the board of managers and involved with Young Peoples, April 18.

DUTHIE, WILLIAM M., 84, elder, trustee, Sunday school superintendent and teacher of St. Paul's Presbyterian Church, Hartney, Manitoba, former choir member, April 4.

EDGINGTON, LLOYD, elder of Duff's Presbyterian Church, Puslinch, Ont., Oct. 23, 1989.

EWART, JAMES HERALD, great-grandson of the Rev. James Herald, first resident minister of St. John's Church, Medicine Hat, Alta., March 28.

HENDERSON, MRS. ELIZABETH, longtime member of First Presbyterian Church, Brockville, Ont., active in W.M.S. and Presbyterian Women, mother of the Rev. John Bodkin of White Rock, B.C., March 30.

ISTVANFFY, MISS KATHERINE E., 60, longtime member, secretary/treasurer of the board of managers and Sunday school teacher of St. Stephen's Presbyterian Church, Creston, B.C., April 1st.

LETT, VIOLET ERMA, 99, lifetime member of the Snow Road Presbyterian Church,

Snow Road, Ont., for over 20 years taught Bible Class and was superintendent of the Sunday school, March 14.

MABLESON, MRS. RON (RUTH), member of First Presbyterian Church, Kenora, Ont., longtime member of W.M.S., March 30.

MacDONALD, LLOYD NAISMITH, 71, longtime member of First Presbyterian Church, New Glasgow, N.S., April 2.

MacLEOD, MRS. FLORENCE MARY (FLO), 95, longtime member of First Presbyterian Church, New Glasgow, N.S., April 9.

MacROBBIE, WAYNE ARCHIE, 27, member of Duff's Presbyterian Church, Puslinch, Ont., (result of a car accident), March 31.

MARSHALL, WALTER J., 69, elder for 23 years at Knox Church, Walkerton, Ont., former Mayor of Walkerton, Feb. 6.

MESSINGER, MRS. FRANCES B., 101, longtime member of St. Stephen's Presbyterian Church, Creston, B.C., life member of W.M.S., March 25.

SPEERIN, BRUCE, 94, longtime member of St. Andrew's Church, Coldwater, Ont., March 16.

SWAN, MISS DORIS EMMA, 82, longtime member of First Presbyterian Church, New Glasgow, N.S., April 1st.

WILSON, HILLIARD, 92, elder for over 40 years and longtime member of St. Andrew's-Chalmers Church, Uxbridge, Ont., March 3.



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TRANSITION

ORDINATION

Campbell, Rev. Mary, Norval and Union pastoral charge, Ont., June 3.

INDUCTIONS

Campbell, Rev. Mary, Norval and Union pastoral charge, Ont., June 3.

Fawcett, Rev. Melvin, Mount Brydges, St. Andrew's Church, Ont., April 8.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Elmsdale, St. Matthew's Church and Hardwoodlands Church (joint charge with The United Church of Canada) (effective June 30). Direct enquiries to Presbytery Clerk, Rev. P.A. McDonald, 4 Pinehill Road, Dartmouth, N.S., B3A 2E6.

Glance Bay, St. Paul's Church, N.S., Rev. Dr. E.H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.

North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.

Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.

Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.

Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.

Stellarton, First Presbyterian Church, N.S., Rev. J.M. Grant, Box 1078, Westville, N.S., B0K 2A0.

Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.

Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2 (effective July 3, 1990)

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.

Finch, St. Luke's-Knox Church, Ont., Rev. R. Martin, Box 41, Vankleek Hill, Ont., K0B 1R0.

Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kars, St. Andrew's Church and Vernon, Osage Church, Ont., Rev. Dr. Calvin Chambers, 290G Dalehurst Drive, Nepean, Ont., K2G 4E4.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Montreal, Maplewood Presbyterian Church, Chateaugay, Que. Rev. W. Hong, First Presbyterian Church, 501 Fifth Ave., Verdun, Que., H4G 2Z2.

Ormsdown/Rockburn pastoral charge, Que., Rev. Hugh Jack, 39 Beverley Ave., Montreal, P.Q., H3P 1K3.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.

Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.

Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.

Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.

Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digbate Blvd., Scarborough, Ont., M1S 2W8.

Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont., M8W 4Y3.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, St. James Presbyterian Church, Long Branch, Ont., Rev. Nora Gorham, 69 Rowanwood Ave., Toronto, Ont., M4W 1Y8.

Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.

Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Ernest Herron, 155 N. Front Street, Apt. 606, Sarnia, Ont., N7T 7V5.

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkon, Ont., N0K 1P0 (effective August 1st).

Caledonia, Caledonia Presbyterian Church, Ont., Dr. R.G. MacMillan, #401, 2055 Upper Middle Rd., Burlington, Ont., L7P 3P4.

Chatsworth, St. Andrew's and Dornoch, Latona, Ont., Rev. Ted Green, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Delhi, Calvin Presbyterian Church, Ont., (bilingual - Hungarian and English), Rev. W. D. Jarvis, 48 Brock St. West, Tillsonburg, Ont., N4G 2A5.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Embro, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont., N3Y 5H9.

Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0.

Ilderton, Bethel Presbyterian Church, Ont., — part-time minister — Rev. Robert Robinson, 521 Village Green Ave., London, Ont., N6K 1G3.

Komoka, Knox Church, North Caradoc Presbyterian Church, Mount Brydges, St. Andrew's, Ont., Rev. Donald McInnis, 760 Wellington St., London, Ont., N6A 3S3.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Leslie Files, 760 Wellington St., London, Ont., N6A 3S3.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Clairmont Circle, Welland, Ont., L3C 2P4.

St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.

Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.

Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.

Walkerton, Knox Church, Ontario; Interim Moderator Designate, Rev. Gordon Fresco, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

continued

Transition

continued from previous page

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Joanne Stoskopf, 301 - 3rd Avenue, Box 342, Geraldton, Ont., P0T 1M0.

Winnipeg, First Presbyterian Church, Man., Rev. Beth McCutcheon, 1911 Portage Ave., Winnipeg, Man., R3J 0J3.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Synod of British Columbia

Burnaby, Vancouver Heights Presbyterian Church, B.C., (60-70% part-time minister), Rev. E.A.M. Forrester, 965 Tollcross Road, North Vancouver, B.C., V7H 2G3.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

Ordained Missionary for Slocan, Slocan Valley and Castlegar, Presbytery of Kootenay. For information contact Senior Administrator for Mission Personnel, Board of World Mission, 50 Wynford Dr., Don Mills, Ont., M3C 1J7.

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon
Nepal — Nursing Educator
Africa — Nurse Midwives
Nicaragua — Medical Doctor to work in a TB Clinic and community health

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

ORGANIST/CHOIR DIRECTOR

required by Willowdale Presbyterian Church. Currently one Sunday morning service and weekly choir rehearsal. Conn two-manual organ. Contact Worship & Music Committee, 38 Ellerslie Ave., Willowdale, Ont. (416) 221-8373.

YOUTH IN MISSION OPPORTUNITIES FOR SUMMER 1990!

CAMPING: *Family Camping Coordinator for Gracefield Presbyterian Centre, Quebec. Synod Camp, an hour north of Ottawa — to provide programmes (games, crafts, music, theme days, campfires, etc) for families camping at the Centre. *Needed:* male or female 18+ yrs. *Dates:* end of June to end of August.

*** Wilderness Assistant** for Gracefield Presbyterian Centre, Quebec. — to assist in leading overnight, canoeing wilderness trips. *Needed:* male or female 19+ yrs. with canoeing experience and bronze cross swimming qualifications. *Dates:* end of June to end of August.

*** Counsellors are needed** for Camp Prescawa (on Shoal Lake near the Ontario/Manitoba border, 1/2 hour east of Winnipeg). *Needed:* male or female counsellors 18+ yrs., Jr. counsellors 14+ yrs. *Dates:* July & August

COMMUNITY AND CONFERENCE CENTRE:

*** Hospitality Assistant for Crieff Hills Community Retreat and Conference Centre** for The Presbyterian Church in Canada, Puslinch, Ontario (near Guelph). Duties will rotate around kitchen and housekeeping, maintenance, programme leadership and hospitality. *Needed:* 3 volunteers male or female *Dates:* May to end of August

MINISTRY: * Leaders for a morning Vacation Bible School at Elmvale Presbyterian Church, Ontario (near Wasaga Beach on Georgian Bay) — to plan and lead children's activities (4-10 yrs.). *Needed:* 2 people. *Dates:* August 5th-24th.

*** Congregational worker for Knox Presbyterian Church, Yorkton, Sask.** to do community outreach work with the youth group (helping them prepare a float for a community parade, leadership for weekly meetings and plan and lead two youth retreats). Some painting and maintenance as well as helping to assist in worship. *Needed:* male or female, *Dates:* mid June to end of July.

INTERNATIONAL TRAVEL:

*** Youth and adults to travel to Costa Rica and Nicaragua** to do light construction work, clean up, and maintenance. *Needed:* Youth — male and female 17+ yrs.; adults — male/female 21+ yrs.; Spiritual Director — adult; Interpreter — youth or adult (fluent in Spanish); Project Supervisor — adult, *Dates:* last two weeks of August.

CONTACT: Rev. Linda Ashfield, 49 Margaret Ave., S., WATERLOO, Ontario, N2J 2C8. Phone: (519) 886-4150 or (519) 749-2883

PETAWAWA PRESBYTERIAN CHURCH MORTGAGE BURNING

Former members and friends are invited to attend a Service of Thanksgiving and Celebration on Sunday October 14th at 7:30 p.m.

For more information write:
24 Ethel St., Petawawa, Ont. K8H 2C1.

PRESBYTERIAN RESOURCE PERSON

Presbytery of Calgary-MacLeod (Southern Alberta) is seeking a person to give full-time leadership in Christian education, leadership development and co-ordinating of resources. Stipend and benefits commensurate with Order of Diaconal Ministries. Minimum education at Bachelor level. Contact: Hector Rose, Chairman of the Search Committee, Box 221, Bassano, Alberta T0J 0B0. (403) 641-4090.

STROUD PRESBYTERIAN CHURCH STROUD, ONTARIO

desires to call an Ordained Minister on a half-time basis. Potential within community should lead to full-time position within a few years. Those applying should be prepared to make a commitment of time and energy to an exciting opportunity for Church growth. Interested applicants should contact: Rev. Malcolm D. Summers, 222 Lillian Cresc., Barrie, Ontario L4N 5Y6.

ORGANIST/CHOIR DIRECTOR

for Fallingbrook Church, Scarborough, Ontario. Sunday morning service and weekly rehearsal. Active senior choir and youth music potential. Kawai baby grand and Baldwin 2 manual full foot pedal board. Contact: Church office (416) 699-3084; Dr. Ian Clark 266-7694; Dr. Elizabeth Thorsen 690-5728.



KNOX PRESBYTERIAN CHURCH, CRANBROOK,

a warm and friendly church, in the heart of the beautiful Rockies, in S.E. British Columbia, is seeking an experienced Pastor to lead our 100-member "family" in a partnership of ministry.

Cranbrook (pop. 17,000) with 90 years of Presbyterian witness, has wonderful amenities.

Church profile is available from: National Church Office; the Interim-Moderator the Rev. Charles McNeil; or Search Committee, c/o G. Schalk, Knox Church, Cranbrook. Phone (604) 426-5429, collect.

ORGANIST/CHOIR DIRECTOR

For Knox Presbyterian Church, Agincourt, Ontario. One Sunday morning service and one weekly choir rehearsal. Rodgers 2-manual organ. Duties to begin September, 1990. Assistant available. Contact: The Music Committee, 4156 Sheppard Avenue East, Agincourt, Ontario M1S 1T3. Tel. 416-293-0791

ORDER OF DIACONAL MINISTRIES

The Church of St. John and St. Stephen Home Inc. (80-bed nursing home) is seeking a graduate of Ewart College or a person with equivalent training to serve as Pastoral Care Coordinator. Please contact the Rev. Dr. Philip J. Lee, 101 Coburg Street, Saint John, New Brunswick, E2L 3J8. Deadline for applications: June 15.

BED & BREAKFAST

Minutes to Yonge & Davisville subway in Toronto. Single. Non-smoker. Call (416) 483-5945.

Issa Saliba

Journeying with Jesus



(Read Luke 9:51-62)

I always have been keenly interested in the geographic references found in the Bible. Names of cities and towns readily grab my attention. This might be due to my background, having been born and raised in the Holy Land. In tracing the stories and travels of our Lord Jesus, for example, I note names and phrases like Bethlehem, Egypt, to Galilee, through Samaria, across the Jordan, down to Jericho, up to Jerusalem, and so on. Therefore when these references become relatively scarce in a section of the Gospel narrative where one would expect them I begin to wonder why.

Obviously the Bible was not written to satisfy my geographic curiosity but it is worth noting that much of the ministry of our Lord is presented in the course of his travels. This is especially true of the Gospel of St. Luke. Luke is well known for his message of "the Way" and his portrayal of Jesus "on the road" or "passing through towns and villages" which he often leaves unnamed. Is the Evangelist calling us to contemplate a deeper meaning of the journeys of our Lord? As the ministry of the Galilean Preacher, which had been itinerant all along, begins to move toward a definite goal, namely Jerusalem and the cross, we are challenged to follow him on the road of discipleship. It is not the geographic road that is important as much as the spiritual road of faith, obedience, love and commitment.

In the large context of the above passage from Luke's Gospel we note that following the Master is a journey taken by those who had confessed him as the Christ of God and had witnessed more than a glimpse of his glory on the Mount of Transfiguration. They had heard him time and again reiterate the conditions of discipleship, which include self denial and total devotion.

Jesus illustrated these qualities in his own life during his last journey to Jerusalem. This city is his final destination where he is to experience rejection, suffering, death and then resurrection. Resolution is written all over his face, nothing is going to deter him. The goal is obvious not only to his disciples but also to the Sama-



ritans who provide him no hospitality on account of it. However, Jesus is not distracted, he goes ahead blazing the trail for his followers; the way he calls us to follow is a way he himself had walked before.

The "road" is a cue to the three sayings of Jesus in this passage. A man who wishes to become a disciple meets him. "I will follow you wherever you go" he declares. Our Lord does not congratulate this new volunteer who does not seem to have thought through what he is saying. Does he realize following Jesus could lead to suffering and death? "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head" was the response. Jesus has no place to call his own. To follow him involves uncertainty, risk, a sense of insecurity, even the possibility of death. Even today, in many countries of the world, to be a Christian is identical to being a candidate for martyrdom. There is no room here for half-heart-

ed commitment. All would-be disciples need to know there is no guarantee of an easy life.

To a second man on the road Jesus calls, "Follow Me." But he responds, "First let me go and bury my father." We may surmise that the man's father had not died, otherwise he would be preparing for a funeral, but he wishes not to abandon him in old age. Whatever the situation might have been it should not delay a quick and obedient response to the call of Jesus. "No one who puts his hand to the plough and looks back is fit for service in the kingdom of God," Jesus says. No farmer can plough a straight furrow unless he looks straight ahead. Neither can a disciple be close to his master if he allows himself to be distracted. "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Jesus underlines the sense of urgency in following him even if that disrupts the closest of ties. Jesus is number one and will be second to none.

A third man meets Jesus along the road and proposes to become a follower but only under certain conditions. "I will follow you Lord," he says, "but let me first say farewell to those at my home." Once again here is a man who wants to do something else *first*. Of course, we are not to think that Jesus considers family life unimportant. But conditional commitment is what he discourages. We are to follow him on his terms, not ours. There can be no genuine discipleship with "strings attached."

Prayer:

O God our Maker: Thank you for your high expectations of us. As we journey in this life help us to be ever devoted to your Son, our Lord Jesus, from whom we learn and whom we follow. Amen ☐

Mr. Saliba is part of the ministry team at Zion Presbyterian Church in Charlottetown, P.E.I.

A Vision

- 1. We will grow in our relationship with Jesus Christ.*
- 2. We will reach out in mission, proclaiming the Good News of Jesus Christ with relevance and power.*
- 3. We will integrate evangelism, social action, and justice ministry.*
- 4. Our congregations will be alive.*
- 5. We will be a loving, inclusive community-truly God's family.*
- 6. We will be effective communicators.*
- 7. We will have a Spirit-led ministry by the whole people of God.*
- 8. The courts of the Church will be vital and compassionate.*
- 9. The administration of the Church will be lean and accountable.*

*The Presbyterian Church in Canada,
adopted by The 115th General Assembly.*

PRESBYTERIAN Record

JULY-AUGUST, 1990



Dr. John F. Allan, Moderator
of the 116th General Assembly,
with his wife Marjorie and their son, Andrew.

Missionary to Canadians

John Congram

When the General Assembly met in Vancouver in 1957, one of the guests on that occasion was the Rev. In Ha Lee a young Korean Pastor from Japan. Since that time he has become widely known both in our own church and the world-wide Christian community. For many years he served on the World Council of Churches Commission on Combating Racism. From 1974-76 he was Moderator of the Korean Christian Church in Japan. In the fall of 1989 he returned to Canada as visiting scholar at Knox College.

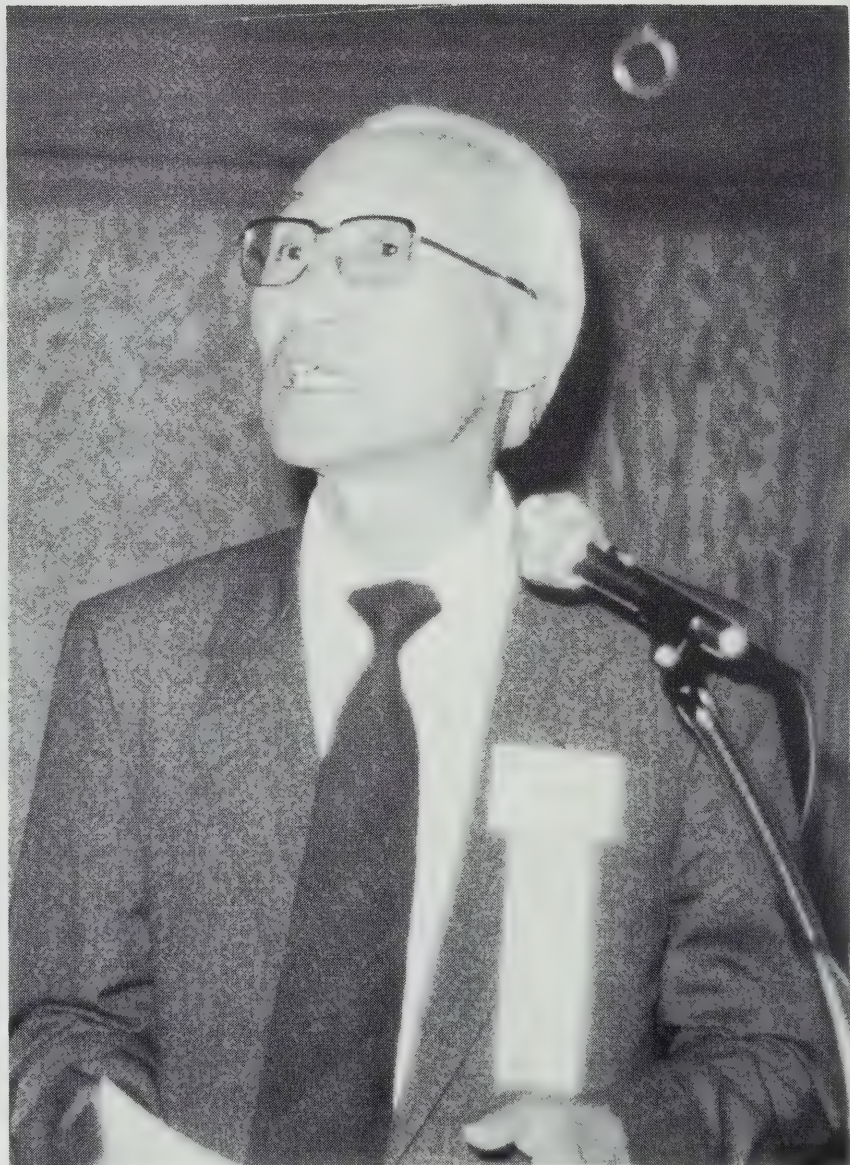
What have been the influences in his life that have made him the respected, loved and prophetic figure he is in the church today?

When he was 15 years old, his school in Korea was closed by the Japanese for failure to comply with Japanese ways. Five hundred students found themselves out on the street. Lee's parents decided to send him to Japan to get an education. He describes this period as probably the most difficult period of his life. The school where he studied underwent frequent police searches.

But it was also here that he encountered the person who would dramatically change the future course of his life. In Korea Lee had grown up in the Buddhist faith. But a Japanese teacher, who was a Christian and taught Old Testament, stood out from all the other teachers he met in Japan. His conversion began, he believes, when he listened to this man expound from the Sermon on the Mount. "My values," Lee recalls, "were turned upside down. This man treated us as real persons."

Later this teacher became a self-appointed missionary to China. Just before he was to leave, his young son

Rev. In Ha Lee challenges Canadian Presbyterians to rethink their relationship to the world, other religions, and Korean-speaking Christians.



suddenly died. Lee can still hear him praying at the son's funeral, thanking God for the opportunity to go to China, and for the care of his small son now in God's presence.

The second great influence on his Christian journey was the Rev. Ted Johnson of our own Board of World Mission. In him Lee saw someone struggling to deal with the paternalism of the missionary approach after the Second World War. It was Johnson who involved a young In Ha Lee in the Student Christian Movement and pushed back his horizons to include the concerns of world Christianity. For these reasons Lee remembers, as a highlight of his life, the opportunity to return to Canada in 1984 and deliver the E. H. Johnson Memorial Lecture.

A turning point in Lee's ministry occurred in 1970 when a young Korean became involved in a dispute with the giant Hitachi electronics' company in Japan. Despite passing a stiff test provided by the company he was refused employment. It seemed reasonable to assume that the pretext for this decision resided in the long-standing prejudice against Koreans living in Japan.

A young person in In Ha Lee's congregation asked him to get involved in this case. At first he hesitated. Should pastors become involved in controversial social questions such as this one? In the end he did become deeply absorbed in this issue and now describes the experience as his "second conversion." Readers may recall that the Christian church throughout the world was mobilized against Hitachi, resulting in the company instituting fairer hiring practices.

Through these events In Ha Lee came to fully experience the deep agony of Koreans who had been born and continued to live in Japan. Out of it he developed what he calls his "theology of sojourning people."

Evangelism has been a lifelong passion for Lee. His own experience in coming to faith through the influence of a Japanese Christian has shaped his own views. The two pillars of evangelism, he believes, are

one's own lifestyle and justice issues. These must always be held together. We reach others with the gospel by first sharing their suffering and then entering into their situation in a very personal way. His encounter with Hitachi, which resulted in Lee and his people recognizing the importance of justice issues, produced a major breakthrough for his own congregation in terms of church growth.

Given his own background in Buddhism and the fact that most of his life has been spent in a country where Christianity is a small minority of the population, Lee has always had an intense interest in dialogue with other religions. In such encounters, his own conviction that Jesus Christ is the only Saviour, both of himself and the world, is always made clear. Otherwise we would return, he believes, to the syncretism of the past, in which he had once lived and to which he has no desire to return.

"We reach each other with the gospel by first sharing their suffering and then entering into their situation in a very personal way."

That does not mean Christians should be always proselytizing, nor that there should be no dialogue nor mutual respect shown. In the Christian's approach there is no room for arrogance nor triumphalism. It must be based on Jesus' own pattern of emptying himself.

If he has a criticism of church life he has experienced on this visit to Canada, it would centre on the sermons he has heard. They are what he describes as wonderful biblically-based sermons but often too universal and metaphysical. For him they lack

particular referents in the lives of the hearers. "Preachers talk from the Bible but are not deeply rooted in the life of the Bible."

If Christians are to try to deal with the problem of the widening gap between the rich and the poor in the world, let them start, he suggests, with the poor in their own midst. Let them first find Jesus in the wounded face of the poor who live near them. Out of that experience let them go forth into the rest of the world. Lee believes that failure in this area is one factor why large numbers of young persons are abandoning the church in North America.

Naturally Lee has a deep concern for the many Koreans who have come to make Canada their home. Many, he believes, are struggling to find a viable role for themselves in the Canadian church and church courts. He hopes that Canadian Christians will try to appreciate the huge cultural barriers these people face, barriers that will not be overcome without much sacrifice. He reminds us that it is those with power who must pay the cost so that others may come in. He prays that Canadian Presbyterians will be willing to make that offering on behalf of their Korean brothers and sisters.

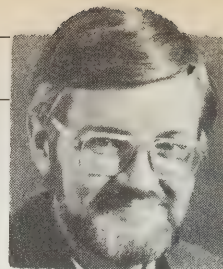
Too often, when a Korean congregation looks for a place to meet and worship, English-speaking congregations will look upon the potential relationship from a strictly business point of view. He hopes that they might see it instead as a mission partnership and opportunity. For as Lee rightly points out, there could be many mutually enriching benefits to such an opportunity, not the least of which is the strong youth representation found in most Korean-speaking congregations.

Visitations by In Ha Lee to Canada are always welcomed, not only for the kindly warmth of a Christian brother, but for the fresh and challenging word he always brings to us. In *A Sojourners' Theology* he writes: "The eschatological [end] Kingdom of God has already begun in Jesus Christ. On a border line between two peoples, sojourning peoples are invited to view the coming of God's Kingdom as imminent. Maranatha! Our Lord, come!" □

FROM THE EDITOR

John Congram

Priority questions



The General Assembly left me feeling that there remain a number of questions we desperately need to face.

1. Can we learn to do a few things well?

At one point the Moderator announced that we still had 189 recommendations with which to deal. With the time available that worked out to approximately six minutes for each one. Most commissioners were overwhelmed by the number and complexity of issues they were expected to deal with in a few days. We attempt to take up every worthwhile cause and attend every meeting on the face of the earth. We are a small denomination with limited resources. Can we not choose a few items on which we can make an impact?

2. Will we become a congregational church?

In 1925, with church union, the Congregational Church in Canada virtually disappeared. Our denomination is in danger of replacing it. Increasingly, congregations are only interested in themselves. Are we prepared to give up those things in

our tradition and polity that our predecessors considered essential?

3. What about our stewardship?

A motion to introduce tithing in the Presbyterian Church was defeated. Less than half of our members contribute to Presbyterian World Service and Development. Each year our increased giving to Presbyterians Sharing is less than inflation. More and more people give only to causes that interest them. If continued what will become of less spectacular and popular missions? All of these point to the need to recover a sense of stewardship.

4. What about leadership?

No leaders are more important than those at the congregational level. Pastoral excellence will make or break us. By passing almost all of the recommendations of the Task Force on Theological Education the Assembly said that not only were they dissatisfied with this area of the church's life, but that theological education must play a key role in our survival.

5. Can we trust each other?

Lack of trust will kill us faster than anything else. Unless

something is done we will strangle ourselves with too many regulations and meetings and too much paper work. The 400 page book of reports that each commissioner received cost \$20 to print, not counting the time of preparation, by both staff and volunteers. The Kingdom of God will not be ushered in on General Assembly resolutions. I fear that we believe this process is the real work of the church.

6. Can we effectively share our faith in Jesus Christ?

Or will we dissipate our energies in debating means and methods? Failure here will make all our other efforts academic or, in the words of Shakespeare, "full of sound and fury signifying nothing."

Our denomination is small. But that does not mean we need to be insignificant. At least if you can believe St. Paul: "...God chose what is foolish in the world to shame the wise...what is weak...to shame the strong..." Like Casey Stengel once said of his cellar-dwelling Mets when they were eliminated from the pennant race early in July: "Well, now that the pressure's off, maybe we can play better."

Taking our own medicine

Like most Assemblies the one that just ended in Vancouver was not reluctant to offer advice and guidance to just about every other nation on the face of the earth. Meanwhile, our own country, with far fewer aggravations than most of those to whom we attempted to speak, was in danger of splitting apart. At least that is what our politicians kept telling us.

Quite frankly, I don't know who is right on the Meech Lake dispute. It may have been, as some suggested, an artificial dispute

provoked by politicians for less than honourable motives, or as others would have us believe, the most important decision faced by Canada since Confederation.

In any case I love Canada and hope we remain together. With that in mind a number of us during the Assembly put together a resolution on the Meech Lake Accord, the contents of which you can read elsewhere in this magazine.

In retrospect I wonder if we did not leave out the most important

factor in this whole dispute. Meech Lake is symptomatic of a spiritual problem. While many countries with fewer opportunities and a less bright future are struggling to come together, we seem bent on destroying ourselves. Why? Is there any other reason than our obsession with personal and political rights? In our affluence and blessings we have forgotten responsibility and service. We need Calvin's reminder that the meaning of life is found in service and glorifying God. □

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OUR COVER

The Moderator of the 116th General Assembly, the Rev. Dr. John F. Allan, is pictured with his wife Marjorie and son Andrew, in Beacon Hill Park, a few blocks from St. Andrew's Presbyterian Church, Victoria, B.C., where he is minister.

— Photo by James Reid

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Lloyd Robertson

Summer Reflections



Stand back, wipe your brow and be thankful the holidays are here. Given the intensity of the fractious and divisive debate over Meech Lake we have had to endure these last several months, the summer of 1990 should afford us a pause and a time of reflection to soothe our battered national ego.

What became apparent during the argument as it echoed around the country was that meaningful dialogue between the English and French founding cultures of Canada had broken down. The gulf that had always existed between them widened to become a chasm. Many Canadians outside Quebec regarded that province's demand to call itself a "distinct society" as the granting of special status to one group. Quebecers could not understand why the rest of the country should feel that way when it is obvious to anyone who bothers to look that Quebec is truly different from the others and to reject something so simple and fundamental is not only wrong but also represents a humiliation to the province and its people. To make matters worse Meech Lake became a lightning rod for all of the discontents harboured for years by various regional and ethnic groups within Canada.

As you might expect the pollsters were in the thick of everything to tell us what we were thinking and how we were feeling. Beyond the immediate polling numbers of how many people supported or rejected Meech Lake the Environics Research Group of Toronto came up with some interesting conclusions that might serve as a starting point for politicians and others concerned about redefining our future.

The President of Environics, Michael Adams, recently outlined to the Council for Canadian Unity in Ottawa how polling data over the last 10 to 15 years shows some key changes in Canadian attitudes toward federalism. For one thing he says his tracking shows that there was a decline in the 1980s in the importance we attach to various symbols of Canadian identity, such as the national anthem, the office of Prime Minister, multiculturalism, hockey and the Queen. Support for Canada's official languages policy has hardly budged from the 50 per cent support it received in 1977.

Only in Quebec is there solid majority support for bilingualism at 79 per cent. When asked to choose between a bilingual Canada in which French and English are spoken across the country or a Canada in which French is spoken in Quebec and English in the rest of the country, Canadians are divided right down the middle: 45 per cent support each point of view.

Another startling figure turned up by the Environics Group this year relates to how we feel about the regions in which we live compared to our attitudes toward the country as a whole. Over a 10 year period there was a 13 point drop in the proportion of people who identify more with Canada than with their province. In 1980, 62 per cent of Canadians said they identified more with Canada than with their province; in 1990 only 49 per cent, less than a majority, puts

a preference for the country ahead of a preference for the region in which they live.

Adams also points out that the debate over the Meech Lake Accord makes clear that the political institutions that served us so well in the past are badly in need of reform. Canadians want fundamental changes, he says, as is evidenced by the growing desire for an elected senate. Canadians in 1990 are better educated, more egalitarian, less deferential to authority and better informed than ever before. They want to be part of the decision making process and will no longer tolerate 11 first ministers sitting in a room at Meech Lake or anywhere else drafting policies in which they have had no input and that could affect their own and their children's future as Canadians.

The fathers of Confederation knew that bringing together a country that had no common culture, religion or language would not be an easy task but they were optimistic that Canada would find its way. If we can adjust to the new realities and retain the will to stay together the future can still be bright for this wonderful and special land. □



LETTERS

Help for Tökés

We read with interest, the two stories about László Tökés in the *Record*.

We agreed with your editorial on the subject and would like to get "aboard." We would give a donation, if the church sets up a fund. If the church does not set up a fund, we would also give if we knew where to direct it.

Berna and Jim Kerr,
Elora, Ont.

Funds for this purpose may be sent to: First Hungarian Presbyterian Church, 439 Vaughan Rd., Toronto, Ont., M6C 2P1. Mark your donation clearly for the "László Tökés Fund." *ed.*

Un Vendredi-Saint de décembre

Reading the French and English versions of this article (April, 1990) in your magazine was an interesting exercise

The important thing, I find, is that the message, the overall impression and the flavour I get from both readings are essentially the same, and that is precisely the goal of translating

Reading the English version, I got the impression that the translators were close to the tragic events described, and that they are also close to the ministry on campus, because the overall message is rendered very "faithfully."

Vladimir N. Nekrassoff, M.D.,
Past-President, Canadian Translators
and Interpreters Council, Ottawa, Ont.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

Original thinking

I watch for the *Record* and as soon as it arrives I leaf through it to see if Professor Joseph McLelland has contributed an article. If so, then everything goes on hold till I read it.

It is delightful and so refreshing to see such original thinking that does not travel in a rut but is more a revelation.

Marion Stephen,
Scarborough, Ont.

Summer Services

I am sorry to hear that Mr. MacDonald (Pungent and Pertinent, May, 1990) is constantly being shut out of churches as he holidays around the country. Obviously, he has never come to visit us. In Port Carling and Torrance, Ont., we include extra services during July and August, beyond those held every Sunday throughout the year.

Although sometimes winter storms have meant that congregations have been small and the minister late for the second service, the worship of God is at its appointed hour. Since these two congregations continue to meet year round I wonder why others find it so hard to do so.

In response to Alex MacDonald's
R. Glenn Ball,
Port Carling, Ont.

column, I would suggest the MacDonalds do as I do when I am on holiday, and that is to take in the worship services of other denominations.

Last summer I visited a Pentecostal service which was most enlightening. On other Sundays, I worshipped with Anglicans and Uniteds. Each congregation and denomination does things differently and we can always learn wherever we are.

Rod Lamb,
Paisley, Ont.

The best years

As one on the verge of retirement I found my attention attracted to the paragraph beginning "The Pension Board . . ." in the article "What to watch for at this year's General Assembly," (May issue).

We are told a major revision is being proposed. My eye lights on the phrase "a person's best years," and my imagination takes off. Who will determine what those best years are? What criteria will be used to decide them? Will the pensioner be asked to pick them out or will there be some objective adjudicator charged with this responsibility?

I don't think I would want to include my Ordained Missionary year. But how about one or two of the years in a rural Ontario charge, and certainly some of the time I spent overseas, but which years? They all somehow merge together in my memory now. Then there was the year I was Chairman of the Board of World Mission! What could be better

continued on page 38

WATSON'S WORLD

Noel Watson



PUNGENT AND PERTINENT

Alistair I. Miller

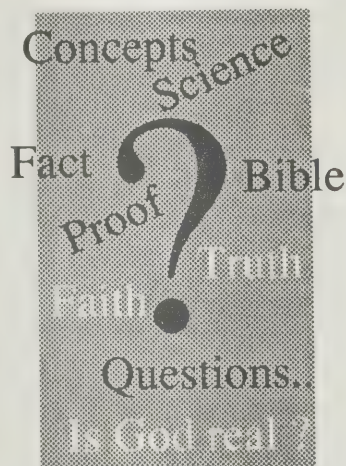
But What is the Question?



Recently I heard of a twelve-year old boy who had told his parents "that science has disproved God." As both a scientist and a church member, it hit me as a double assault on my beliefs. Science concentrates on questions. Christianity traditionally concentrates on answers; is that part of the conflict that often troubles our time?

Science, unequivocally, is about questions. Scientific method literally never proves anything. Disproves, perhaps, but only in narrowly specific ways. Take a trivial example that any parent will appreciate, an investigation of the difference between dirt and freckles. We can easily test the hypothesis that "most dirt is unlike freckles" by a test with soap. However, on reflection, a few dabs with an indelible marker quickly show superficial limitation to that truth. The hypothesis must be refined to show that the freckles under study have been formed by a chemical reaction in the skin promoted by sunlight. But as the study progresses, we shall find that some people's skins react to some chemicals — very specific kinds of dirt that won't wash off — by forming freckles. The original truth seemed clear but turns out really only to be a useful rule of thumb that fits most common experience. Contrary to common opinion, this is the situation for all the laws, principles and rules of science. They are a complex framework of concepts that serve to make sense out of reality but which science is constantly testing, sometimes to reject completely, sometimes to refine with more precise reformulations.

While the night sky has always impressed people, here too there have been profound changes in our understanding of recent years. We have gone from the idea of a largely tranquil and unchanging universe to a dynamic one populated by a zoo of exotic objects where turmoil and immense releases of energy are the norm. More significantly, our Universe is now perceived as finite in space and time. Whether it ends in uniform cold or re-collapse is hardly important. While physicists may soon be able to describe the whole underlying process in mathematical equations, we shall be no further for-



ward with the "why" of the Universe's existence. Describing a circle as 2 π r tells us nothing about why the circle is there. Science does not deal with such "why" questions. We may be impressed by the "neat" approaches that scientists uncover but the only way that science asks *why?* is in asking whether the "neatness" is a pointer to deeper insight. In a narrow and traditional sense, why galaxies are often spiral is a legitimate question for science; why there should be people to ask the question is barely so; why the universe and its apparent reality should exist appears to be outside the realm of science. In the broader sense that I find so attractive, these are all religious questions, all to do with the nature of God.

Just as science has no absolute insights on truth in physical processes, you may begin to find yourself compelled toward the idea that religious experience too is built on asking questions rather than accepting an-

swers. We have glimpses of the truth that we call God. Some of these are learned from others, some experienced directly.

Just as science and individual scientists participate in a steady journey of discovery within the physical world, so individuals participate in their own journey of discovery of the nature of God. Despite glimpses of God, within life, this religious journey could never lead to total certainty or the very meaning would ebb out of human life.

That seems important because, if correct, we should stop feeling guilty about our lack of total belief. And not only us, who basically believe that the struggle of faith is worth attempting, but much more all those increasingly well-educated people who are repelled by strict insistence on acceptance of archaic creeds and the frequently irrelevant baggage accumulated in 2000 years of Christian thinking.

To claim absolute truths is, I believe, the greatest heresy of all religion. I think we sin when we demand that others accept that there are absolute answers and that subscribing to them is desirable, personally beneficial, even essential.

The dogmas of the Christian church have often been every bit as obstructive as the attitudes that Jesus responded to with: "How terrible for you Pharisees! You give to God one tenth of the seasoning herbs, such as mint and rue and all other herbs, but you neglect justice and the love for God" and, by way of other condemnations of the people that had all the answers to faith and belief in God, to "How terrible for you teachers of the Law! You have kept the key that opens the door to the house of knowledge; you yourselves will not go in, and you stop those who are trying to go in!"

Now, from its beginnings, science has legitimately been testing "evi-

dence" of "proofs" of the existence of God and the church has suffered great discomfort as a result. The great debate pitting static religious truth against questing science is basically a phoney one. I also see no reason why religious belief should stand apart from other knowledge as immutable, static. Hence there is no reason for faith to react defensively when previously held religious concepts are overturned. Life and the intrinsic search for God that is central to life is about asking questions, not stating absolute answers. Just as a good scientist is always sceptical about proofs, so a person should always distrust claims of or against absolute religious truths.

Let me not, however, imply that reality is capricious. The ultimate underpinning of science is that the rules do not change. Experimental evidence is only overturned by error in the original experiment, never by caprice of nature. This is a point in which religious and scientific belief are strikingly alike: God and the Laws of Nature are believed both to be utterly coherent. A person with faith does not have to believe in an unchanging God — arguably an un-

necessary limitation on God — but if God were to change opinions overnight, the Christian definition of the basic justice of God would have been violated.

Central to life and religion for each individual is the attempt to understand the nature of God for himself or herself. Central to science is a similar attempt to understand the nature of the physical universe. As I see it, neither search will ever be complete but the searches can bring each of us fulfilment. Certain belief and certain disbelief are equally sad because neither is caught up in looking for deeper and deeper questions.

"It will no longer be good enough to try to separate secular from religious . . ."

I see adoption of this perspective of incomplete understanding as a form of growing up. Like all growth, this brings new responsibility. The old answers may not do. It will no longer be good enough to try to separate secular from religious questions or to answer the profoundly difficult questions of how life should be lived with traditional answers. We, collec-

tively and individually, have to live our age. We have to accept that we are growing up in God's eyes and that humanity is expected to pose intelligent questions on religious subjects as well as the pressing physical problems of our age. That way lies integration for Christians in the problems of society because we shall no longer be burdened with the claims of having textbook answers from 2000 years ago. But it will be a relevant involvement, not an assimilation. The way past the cross leads us still in the guidance of the one God.

In Habakkuk 1:5, most probably pointing to a time before the calamitous conquest by the Babylonians of Judah in 586 B.C., to a people that Habakkuk thought were blind and deaf to reality, he wrote: "Look among the nations and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told." Are we any less stuck in our conventional thinking, any more inclined to wonder and be astounded? □

Dr. Miller is a member of the inter-denominational Deep River Community Church. He is head of the Chemical Engineering Branch of Atomic Energy of Canada Limited's Chalk River Nuclear Laboratories.

Holy, Holly, Holidays

Holy days are days that call us to worship. Let's not forget to worship, this summer.

Holly days are days we sing of the birth of the Messiah. Let's not forget to sing this summer.

Holidays are days of recreation. Let's not forget to celebrate Creator and creation this summer.

Let's not forget: Need knows no summer. All year we are privileged to be...

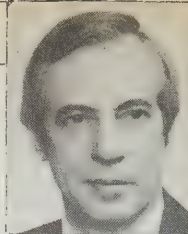
"PRESBYTERIAN SHARING..."

REVOLVING COLUMN

Joseph C. McLelland

View from the (Ivory) Tower

rites of passage



*This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand.*

So writes John Bunyan in the Introduction to *The Pilgrim's Progress*. That famous book inspired generations to pursue the godly path to holiness. Like its hero Christian they learned the snares set by Apollyon, the temptations of Vanity Fair, the grip of Giant Despair in Doubting Castle, the support of friends — Messrs Hopeful, Stand-fast and Great-heart. This powerful allegory helped shape the Puritan idea and ideal of Christian faith.

The metaphor of pilgrimage is a standard way of expressing faith and its struggle toward a higher goal. Ever since the Exodus of ancient Israel the "journey of faith" has been a favourite image of preachers and teachers. Prophets looked for a New Exodus, and Jesus shaped his brief ministry on the old story of passing-over or This Way Out, *ex-hodos*. Soon everyone's exodus was being mapped according to the stages of Israel's trek recorded in the book of Numbers, or the Stages of the Cross, or the threefold ascent of mystics from initiation through purification to union with God (the three "books of Solomon" were important here: Proverbs, Ecclesiastes, Song of Songs).

Religion is a matter of *rites de passage*, rituals of the human journey. A Jewish-Christian literary form arose, called "tours of hell." Dante's version begins in a dark wood, Bunyan's in "the wilderness of this world." Like Theseus in ancient Knossos, we search for the Ariadne's thread to guide us through the labyrinth called Life. We must slay the monster — Minotaur or Dragon or Leviathan — that threatens us with doom. We discover that the monster is within us, that we must purify ourselves before we can attain "the paradise of the heart."

Now this language of travellers was too often restricted to one's personal pilgrimage, as if each soul travels alone. Bunyan's hero had to put fingers in ears to shut out the cries of his wife and children as he ran towards the wicket-gate that opened on the way of salvation. (Happily, Part



Two has Christiana and the kids on the same pilgrimage and with similar happy ending). "Saving your soul" was an individual affair, and Christian faith was reduced to the inner life and to personal ethics. Of course we know that Puritans were not quite like their caricature — Bunyan later wrote "The Life and Death of Mr Badman" to stress the point. But the idea of private faith haunts evangelical Protestantism still.

As we travel the roads and airways this summer we reenact the old story. Obstacles to overcome, temptations and trials to endure, new people to meet and places to explore. We also encounter the downside of pilgrimage. No longer can we ignore the plight of Third World countries whose low currency allows us to travel in comfort. Their suffering contributes to our luxury. A modern pilgrim must learn ways of *social* ethics, action for the relief of the others with whom we share this planet, and the healing of the planet itself. The human journey so far has used

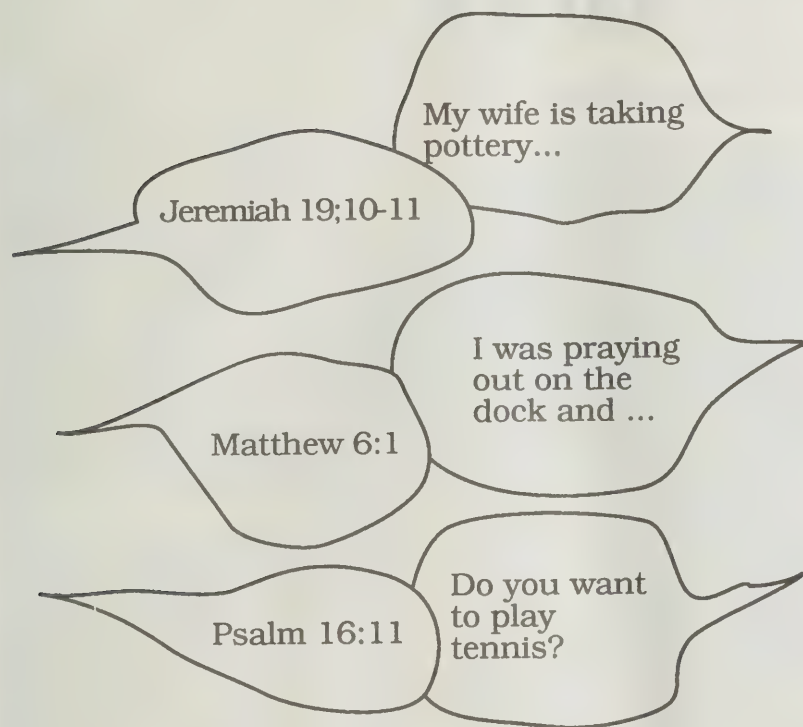
and abused both our environment and those who inhabit it. Our faith has been so private that we could even argue that they are poor or abused *because* their religion or their culture asked for it. Like Archbishop Romero we need to have our consciousness raised before we can make the awful passage from private to public faith, from personal to social ethics. *Our own safe passage cannot be purchased at the cost of others' destruction.*

John Calvin once said: "whatever God has conferred on us, which enables us to assist our neighbour, we are the stewards of it, and must one day render an account of our stewardship." Calvin's treatise on "the right use of the present life and its supports" follows one on "meditation on the future life" (*Institutes* 3:6-10). Unlike Bunyan's Christian, John Calvin sees our future hope not as taking us out of this present world but ordering us back in. We are called to active stewardship of goods and resources, on behalf of others. Otherwise "we defraud our neighbours of their property" by refusing to share our bounty with their need. In fact the Christian is even "debtor to his neighbour" . . . a hard saying, no? Calvin thought so, and saw that this pilgrimage of stewards will mean "bearing the cross." ("Lie easier, cross, upon His back"). He would make travellers of us, exploring new frontiers in social action, as we seek for justice and human rights; especially in those countries so depressed and deprived that they make for the best holiday tours. If it's your "avowed intent/To be a pilgrim" (see Hymn 520), don't remember Bunyan's hero Christian; remember his wife and children crying outside the gate. Go to them; your destiny lies in their hands. And that's no allegory. □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.

Presbyterian Language

by David Steele



In our anguish about membership losses we are accustomed to hearing of the failures of Joe and Joanna Presbyterian. Their faith is fuzzy and foggy, we hear. They come to church out of habit. They are rather tepid, wishy-washy Christians.

The data for these conclusions rest heavily on language. Presbyterians at work or play, in the supermarket, even during the coffee hour at church do not mention God or Jesus or salvation very often. This must mean we do not know or care much about our faith. So how can the church evangelize or grow with such flimsy membership?

The Joe and Joanna Presbyterian I know do not fit that picture. They are

the ones who lived through the '60s when the tepid ones pulled out of the church. They are among the 15 per cent of the people in our country involved with any church. When a family is the only one in the block pulling out of the driveway Sunday morning, headed for church, they are doing it on purpose. The Presbyterians I know have strong faith and true grit. I wish we would stop bad-mouthing them.

If Joe and Joanna have a fault, it is that they do not use religious language in common parlance. If you ask them about their faith, they can verbalize it quite well. But they will not thrust it into average conversation. They are people of Matthew 6,

Sermon on the Mount folk who heed the master's works: "Beware of practising your piety before other people."

MY DAD WAS LIKE THAT. During the '60s I was involved in sensitivity training. "How can you do that?" Dad asked, "I would never choose to share my problems with other people."

"How did you handle problems, decisions?" I asked. As a college president, I knew he had many. "Whom did you talk with?" I asked. "Well," he murmured softly, "God."

I'm sure that was true. He was a man of prayer. But I never saw him praying except at meals or in church. He never spoke of it. If I had not asked, I never would have known. For one does not parade piety before others. That's typical Presbyterian behaviour, isn't it? Don't you have a similar story?

I spent a weekend at a family camp once where people were big on religious language. Folk verbalized readily what Jesus was doing in their lives or how the Lord was leading them. I wanted to get acquainted with the people; but they were always telling me about Jesus.

I tired quickly of chatting about Jesus. If someone tells us the Lord is leading them to put beans up their nose, what can we say or do? Can't argue with God. Can't reason with the individual. Human dialogue evaporates.

I wish our evangelism thrust could begin by honouring Joe and Joanna Presbyterian and realizing their faith is strong, but not well expressed with heavily religious lingo. Instead of trying to get us to talk like Baptists or televangelists or whatever, let's spend some effort translating the gospel into Presbyterian.

We honour native tongues and have spent untold effort translating the Bible into Hawaiian, Eskimo, Swahili. 'Round here, we're looking for ways to evangelize in Presbyterian language. Any ideas? ☐

David Steele is pastor, Christ in Terra Linda Church, San Rafael, Calif.

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The Presbyterian Church in Canada **Didn't**

Double in the Eighties but some congregations **Did!**

In 1979, at the 105th General Assembly in Sudbury, Ontario, the following motion by James Statham was enthusiastically adopted by the Commissioners: "That the 105th General Assembly of the Presbyterian Church commit ourselves to double our membership in ten years as a realistic goal."

During the subsequent ten years, despite significant work and contribution by the Church Growth Committee, our church has *not* doubled; in fact, it has not grown numerically at all.

However, over the same period more than 25 congregations have increased their membership from 99 per cent to 1060 per cent. Looking at a list of these congregations they include church extension congregations like Trinity, Ottawa; ethnic ones like Korean Christian in London, Ontario; rural, like Knox, Sylvania in Saskatchewan and frontier congregations like Christ Church, Wabush, Labrador.

Last year, two ministers of our church, Floyd McPhee of Parkwood

Presbyterian Church in Nepean, Ontario, and Gordon Kouwenberg of Grace Presbyterian Church in Orleans, Ontario, set out to attempt to discover if there are common factors among growing churches of our denomination. They chose the following seven churches in Ontario that had experienced significant numerical growth in the last decade:

- Kortright Presbyterian Church, Guelph
- Brant Hills Presbyterian Church, Burlington
- Cheyne Presbyterian Church, Stoney Creek
- Oakridge Presbyterian Church, London
- Chalmers Presbyterian Church, London
- St. Andrew's Presbyterian Church, Puce
- Forest Glade Presbyterian Church, Windsor

They then interviewed the minister and/or staff. The following is their report of what they discovered.

Our interview consisted of a series of informal questions around the topics of church growth and outreach, with a prime focus on the question, "What do you do — what programmes do you run — to assimilate newcomers into the life and witness of your congregation?"

These churches were selected because of the pattern of growth which they have displayed over the last several years, and the recommendations

of the staff, and some former staff of the Church Growth Committee of the Board of Congregational Life.

While it is recognized that this survey varies from "pure research," the answers were subjectively recorded; it is still significant to notice the consistency of several factors.

Based upon these interviews and our observations we have come up with a profile of a growing church as follows:

1 The minister has a high level of personal skills; is church growth oriented; has a clear concept of evangelism; is skilled in leading people to Christ; has a deep passion for the Gospel; preaches in contemporary style that is biblically based and Christ-centred; and always seeks to make God real to "every day life" situations. The minister does not routinely visit the congregation, but faithfully visits newcomers, the sick and hospitalized, and those seeking baptism or marriage.

2 New people come to the church because of the location of the church, its reputation, and some advertising. A small percentage of the congregational budget is spent on advertising, and very little "door-to-door" visiting is done. However, church members bring others — relatives, friends, neighbours — with them to church.

3 The congregation displays friendliness by going out of its way to welcome new people. For example, church *regulars* will introduce themselves to new people sitting beside them in the pews.

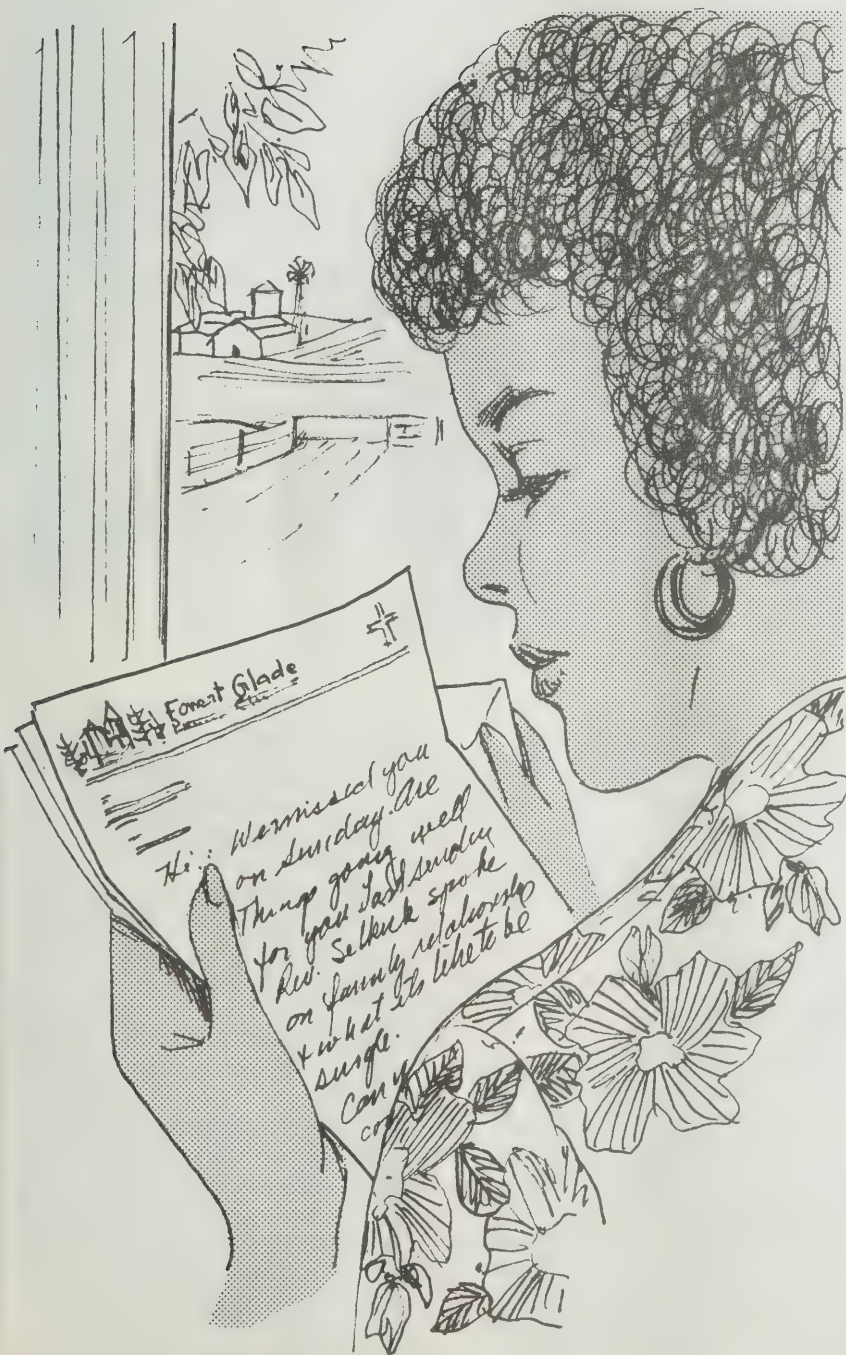
4 The congregation has a statement of *PURPOSE* which is well publicized throughout the congregation.

5 The worship services are joyfully contemporary, yet traditionally based, with freedom to do things differently and spontaneously.

6 The church has an organized prayer chain.

7 The congregation provides several Bible studies.

8 Music plays a focal role, with a children's choir, an adult choir, and, if there is interest, a youth choir, a seniors' choir, a folk singing group and quartets.



9 People stick with the congregation because they develop a relationship with God, plus significant relationships with others in the church.

10 The minister's spouse actively participates in the life of the congregation.

11 The congregation intentionally — within the first 36-hours to three weeks — follows up on new people attending church services by letter, a phone call, and a visit.

12 The church offers a variety of programmes in an attempt to meet the various age and interest needs of the community.

13 The congregation uses "friendship pads" weekly in the services of worship. (Friendship pads allow people to sign their names and to greet others in their pew by name.)

14 The congregation keeps track of how many and who attends each service of worship. Those who have missed several services of worship are contacted.

15 When the parking lot is crowded the key members of the congregation covenant to park outside the church parking lot. A few spaces in the parking lot, close to the building, are reserved for visitors.

16 Elders' visiting is supplemented by an organized way of keeping in touch with each family — e.g., a "shepherding" programme.

17 The congregation recognizes special events in members' lives such as births, anniversaries, graduations, and joining the church.

18 Lay people play an active leadership role within the congregation, which includes taking part in the services of worship.

19 The congregation emphasizes youth activities.

20 The congregation has a plan to reach people outside the congregation — for example, evangelistic Bible studies, Daily Vacation Bible School.

21 The congregation intentionally attempts to get people to know each other — for example, pictures of new members, congregational dinners and socials. □

Justice, Peace and the Integrity of Creation:

A Call for Covenant Renewal



Covenanting for peace and recognition of two states, Israel and Palestine.
— WCC photos, Peter Williams

by Dorothy Herbert

The Vancouver Assembly of the World Council of Churches in 1983 requested member churches “to engage . . . in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation.”

The World Convocation on Justice, Peace and Integrity of Creation (JPIC) held in Seoul, Korea, March 5-12, 1990, brought together some 750 delegates and advisors from around the world to consider the results of the process and provide the basis for the action of the ecumenical community, particularly at the WCC Canberra Assembly in 1991. Through worship, testimonials, panel and small group discussions, document writing, drama and symbolic acts, the Convocation focused on how the issues are interrelated, what our Christian faith says about justice,

peace and the integrity of creation, and how we as a covenant people — faithful and responsible to God for the world — can respond to today’s global crisis. I was the delegate selected to represent The Presbyterian Church in Canada.

From Guilt to Solidarity

Going to Korea gave me the opportunity to experience first hand what is, sadly, just one of many areas in the world where debt bondage, low intensity conflicts, and manipulation by power elites are causing growing disparity between rich and poor, the destruction of the natural order of creation and the death of thousands of innocent people. Born in the United States, I was cut to the heart by the presentation on “Korean

Night,” a drama produced by the Korean National Council of Churches which outlined the Cold War tragedies and oppression of the Korean people from the time of their brief liberation from Japan to the present. With pounding drums and dramatic dance, moving pictures and powerful singing and speeches, they shared the terror of the division of their peninsula, the tragedy of the Kwanju massacre and long term political prisoners, and their dream of kicking the super-powers out and reuniting the nation. Korean Christians see the connection between their suffering and the brokenness of their divided nation, and the life, death and resurrection of Jesus Christ. Their vision is that the resurrection means the nation reunified. They shared with us their hope for Jubilee Year (Leviticus 25) in 1995.



Part of daily worship included lighting of candles.

The JPIC World Convocation Message affirmed:

- that all exercise of power is accountable to God;
- God's option for the poor;
- the equal value of all races and peoples;
- that male and female are created in the image of God;
- that truth is at the foundation of a community of free people;
- the peace of Jesus Christ;
- the creation as beloved of God;
- that the earth is the Lord's;
- the dignity and commitment of the younger generation;
- that human rights are given by God.

As I sat among the wives and mothers of political prisoners, my face unashamedly washed with tears, my feelings of guilt bottomed out. The evening ended with an exuberant dragon dance in celebration of the Korean Christian's hope, with performers pulling members of the audience onto the floor to participate. I was one of the first pulled in, and it was then that grace struck: I was forgiven, not abstractly by God alone, but very particularly by the people who I, because of who and what I am, have oppressed. In those moments, while I danced until I almost dropped with hundreds of brothers and sisters from Korea and around the world, I experienced what solidarity means.

I probably wouldn't have been ready for what happened on Korean Night if it hadn't been for the

worship experiences of the previous days. Worship was a central activity of the Convocation. Since I volunteered to sing in the choir, I was immersed in the acts of worship. There were many beautiful moments. On the day of praise and adoration, the Bible was processed through the aisles to the accompaniment of drums and dancing: the Word of God is a gift to be celebrated! On the day of repentance and confession, the choir was asked to sing a lament together, each of us in our own language to our own tune; it demonstrated for me how the suffering of even one diminishes us all. The day of affirmation of faith, we built a wall with painted boxes in front of a rough wooden cross. Then we took it down, singing "Walls that divide are broken down; Christ is our unity . . .," while the victims of racism, sexism and political oppression decorated the cross with flowers. We shared the excitement of our East European colleagues and the anticipation of the Koreans. I cried often during worship the first few days — the testimonies were so powerful — but as the feelings of solidarity developed, relationships changed. I still weep. I weep with those who suffer, but I also hope because their faith is strong enough to see the resurrection on the other side of their suffering. If I truly believe in God, how can I feel disheartened.

The Challenge of Ecumenism

Representatives from 307 denominations, Christian world communions (such as the World Alliance of Reformed Churches) and people's movements (such as Peace Brigades), attended the convocation, plus advisors from other living faiths who share our concerns for justice, peace and the integrity of creation, and will be our partners in the process, working in their own way.

Ecumenism isn't easy, though. The Roman Catholics objected to the concept that covenant could be broken, while those of us from Reformed churches thought the covenant had been broken by the human partner many times. We found alternative

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Justice, Peace and the Integrity of Creation, continued



The 88 Seoul Art Troupes' special performance at the opening of the Assembly.

Covenants made at Seoul

About 20 covenants were celebrated at the Seoul convocation. Among those participating were:

- Jewish, Christian and Muslim participants from the Middle East, who committed themselves to work for "mutual recognition and self-determination" and sovereignty for both Israel and Palestine through the recognition of a Palestinian state.
- UK and South Africans attending pledged to continue to support sanctions and other pressure until there is "profound and irreversible change" in South Africa.
- Tamils and Sinhalese from Sri Lanka committed themselves to "go to the churches of Sri Lanka to work together for a just peace."
- People from the Netherlands and the Philippines pledged to "stop exploitation of women worldwide, especially the trafficking in Filipina women."
- Several groups committed themselves to working towards the goal of "peaceful reunification" of North and South Korea.

wording. The Russian Orthodox couldn't tolerate female images of God, so we carefully removed both male and female images of God from our documents. The wordiness of the convocation was a frustration to many, especially people from Africa and Latin America and aboriginals from north and south, who felt the whole process was dominated by European rationality. These delegates made significant changes to the documents and were responsible for a fourth covenant statement on racism, which was not pre-planned.

Debates in our small working groups were often heated, and the amendments during plenary sessions seemed endless. I kept finding myself on the opposite side of many issues from an English archbishop. Having argued with him for three days in our small group, when he stood in a plenary session to make an amendment, I knew it would be difficult to agree. He was concerned that the Irish Republican Army might get the wrong impression about some of our statements. He wanted the convocation to state that churches would only support organizations and people's movements which used non-violent means. I voted against the amendment. The report in the *Toron-*

to Star, made me sound like a "just war" advocate, which I'm not. I felt that another of our affirmation statements made the convocation's commitment to non-violence clear. I didn't feel we should put any qualifiers on which poor and oppressed we would choose to be with in solidarity.

The Message of the Convocation

Justice, peace and the integrity of creation are not three separate topics, but three entry points for analyzing our collapsing world order. They are three recurring biblical themes, three essential ingredients in the Reign of God. The growing concerns about the environment may be a window of opportunity for Christians to provide leadership and insight as to how the issues of injustice, militarism and environmental degradation are interrelated. People and nature are one. Injustice to one results in injustice to the other. When we destroy the environment, we commit injustice especially to future generations. Even when people destroy the environment because of need and not greed, their need is rooted in injustice.

It used to be that we could sit in our relative wealth and security and not think too much about the life and death struggles of people in the poorer nations of the world. This is no longer possible. Our planet is a single biosphere and what is done to one part affects all the other parts. It is not enough for us to repair the environmental damage in our own nation. We *must* do this, but we must also free the world's impoverished from debt bondage and end wasteful military spending. If we are unwilling to change, to consider reducing our standards of living so others can raise theirs within the physical limitations of this planet, then we *all* lose everything.

Inter-regional Covenants

In addition to the main covenants adopted by the whole Convocation, there were a variety of inter-regional covenants made between delegates. I put the name of The Presbyterian Church in Canada to a "Covenant on

Atmospheric Destruction Amongst Churches of Northern Industrialized Countries." The covenant says, in part, "Because northern industrialized countries are the primary contributors to atmospheric destruction, we as religious bodies in Europe, Canada, and the USA covenant to work together to help protect the integrity of God's creation by pressuring our societies to reduce emissions of greenhouse gases and ozone-deströying chemicals."

Success or Failure?

The convocation never finished all the business it set out to accomplish. By the time we got around to adopting some parts of the final document, time was running out on the translators' contracts, and without translators (in six official languages: Korean, English, French, German, Spanish, and Russian) the World Council cannot function! We ended up adopting only the major headings of the part of the document entitled "Act of Covenanting," as there was no time left to perfect the wording of the many sub-points.

Based on what happened to the final document, some might consider the convocation a failure. I don't — there was so much more going on other than just the work on the document. JPIC is not a paper or action. JPIC is a process, and the event in Seoul was a significant step on the collective Christian journey toward faith renewal. Once again, the Christian faith is seen as having significance for all of life. As long as a brother or sister is hurting, or nature is violated, our Christian is calling to work for justice, peace and integrity of creation.

When I returned to Canada, my heart was full — so full, that for many days, only my heart could speak. Despite the problems that can plague large ecumenical gatherings, the convocation was an intensely spiritual event for me. I felt the Spirit of God working in me, and I experienced the solidarity of being part of the Body of Christ in a new way. I pray to God that I can be an instrument for change, and that Christians around the world can work together for Justice, Peace and Integrity of



Rev. Kim Yong Bok, Korea, and Archbishop Kirill of the USSR.

Creation. It is easy to feel overwhelmed, but the keys seem to be to think globally while acting locally, and to repent and renew our covenant faith in God. If every congregation, every Christian, were to do what they can where they are, to act as though what they did mattered (because positive or negative, it does matter), God could transform our actions into what is necessary to save life on this plan-

et. This is the covenant gift of God, and the means by which all nations shall be blessed. □



Ms. Herbert is an elder in St. Andrew's Church (King Street), Toronto.

Threats to Life

The greatest danger to life on this planet lies in the interaction of forces that deny justice, peace and the integrity of creation.

The Reign of Injustice

More than 950 million people are deprived of life's basic necessities — food, shelter and dignity. The poorest one-fifth of the world's population receives less than two per cent of the earth's resources, while the richest one-fifth consumes 74 per cent. Poverty is not accidental; the international debt crisis is the most obvious cause. Poverty also contributes to environmental problems, as the poor are forced to sacrifice the future in order to survive in the present. Injustice also results from sexism and racism.

The Reign of Violence

Over 100 wars have been fought since 1945. Thousands have died in conflicts in which Third World countries have been battlegrounds for the superpowers. Despite some small progress on disarmament, arms expenditures continue to increase national debts and divert material and human resources from more urgent human needs.

The Disintegration of Creation

Economic development, primarily in the Northern Hemisphere, has upset the delicate balance of nature. Wanting to break free of subservience to affluent nations, Third World countries are determined to develop, but if they use the methods of the North, there is little hope for life on this planet.

War and Famine —

A

DEADLY

Combination

by L. June Stevenson

The poster is everywhere we go. It is gripping in its desperation. One can almost smell the blood that flows bright red against a stark background of black and white. In the forefront a gaunt woman grimaces as she stands defiantly, clutching a bony child to her bosom. Her horror is palatable. Equally horrifying is the monstrous tank that advances on her. Beneath its treads are the bodies of her friends and neighbours already dead and dying. The poster leaves no doubt in anyone's mind about the fate of that proud woman.

Everyone alludes to that poster in Eritrea. The massacre it depicts is a reference point in the 29-year struggle of the Eritrean people against the oppression of the Ethiopian military, the Dergue. On that fateful day in May 1988, about 15 Ethiopian tanks surrounded the village of She'eb. Local residents were herded into a small dugout under a tree, and the tanks rolled in to crush people to death. The soldiers then turned their guns on those still alive. Four hundred people died in the massacre.

Eritrea's misfortunes made few waves in the international media. She seemed alone in her claim for independence against the power struggles of outside nations that plagued her history. A Red Sea territory the size of England, Eritrea was colonized in 1890 by the Italians. After the fall of Italy in 1941, the British Military Administration took over, also pursuing a colonial policy. Following the end of the Second World War, the United Nations created a loose "federation" between Eritrea and its southern neighbour, Ethiopia, in 1956. In 1962, under Haile Selassie, the Ethiopian government violated that agreement and annexed Eritrea

This graphic poster, seen throughout Eritrea, depicts the massacre at She'eb.



— photo by Lee Holland

by force. Neither the UN nor other governments responded to that illegal act.

After peaceful requests for international help were ignored, Eritreans took up arms against hostile rule by Ethiopia. Today, the Eritrean independence movement, the Eritrean People's Liberation Front (EPLF), controls more than 85 per cent of the country, with a large civilian infrastructure in addition to its army. Its goal is to create a just society for all. The EPLF has proposed a peace plan that calls for an internationally supervised referendum in which Eritreans could vote for federation with, or regional autonomy within, Ethiopia, or independence.

To the southwest of Eritrea lies Ethiopia's province of Tigray, likewise locked in a deadly battle with the Dergue. There, freedom of state is not a concern but independence from the demonic policies of Ethiopia's President Mengistu Haile Mariam. In its 15-year effort to win a more democratic government for its peoples, and obtain multi-party elections for all of Ethiopia, the Tigrayan People's Liberation Front (TPLF), has pushed to within 100 kilometers of Addis Ababa, the capital of Ethiopia.

Like their neighbours in other areas of Ethiopia and the Sudan, Eritrea and Tigray suffer from recurrent drought and famine. In 1984-85, the skeletal images that flashed across world television screens, were a living daily reality. Now, in the early months of 1990, the spectre of famine looms again, today less the whims of cruel nature than the work of stubborn powers.

Once again drought has swept the area, leaving the already parched earth bone dry. Carcasses of animals rot on the periphery. Soon, the rains will sweep across the dying land. Roads, painstakingly carved by pick and shovel along mountains and valleys, will be washed out. River beds, now used as roads, will be flooded. Delivery of food will be cut by 50 per cent. Crops planted in peaceful times will be devastated. In the Horn of Africa four to five million people risk death by starvation.

The spectre of famine looms again



Issayas Afeworki, General Secretary of the EPLF, shown with an Italian film crew, "could well be a liberated Eritrea's first leader."

— photos by L. June Stevenson.

WHO, WHAT AND WHERE

The **Dergue** are Ethiopian military who occupied **Eritrea**, a Red Sea territory the size of England. In 1962 Eritrea was annexed by force, by its southern neighbour, **Ethiopia**.

Eritrean People's Liberation Front (EPLF), is the Eritrean independence movement, now controlling over 85% of the country.

In the Ethiopian province of **Tigray**, southwest of Eritrea, the **Tigrayan People's Liberation Front (TPLF)**, is also fighting the Dergue.

The Eritrean Relief Association (ERA), is the relief and development wing of the EPLF. They, and the **Relief Association of Tigray (REST)**, are taking responsibility for distributing food from foreign donors, for famine relief.

Against that deathly scenario foreign donors have pledged hundreds of thousands of tons of relief food supplies. The Eritrean Relief Association (ERA) and the Relief Association of Tigray (REST) are ready and willing to distribute that food. Convoys of trucks wait to deliver it. Yet the food on the way may not be sufficient, the trucks labour under difficult conditions, and the battle lines are drawn. In Ethiopia, governments volley for points; in the West, diplomats argue over imprecise figures and circumspect politics. The world turns a deaf ear out of ignorance, fear and uncertainty. Meanwhile, millions of ordinary people wait in limbo — people whose only desire is for enough food and water to survive to see another day.

On a warm February evening this year, I entered Eritrea illegally (others in our delegation followed a food convoy into Tigray) — with the knowledge and sanction of my own Church and the unofficial counte-

continued over page

A deadly combination

continued

nance of my government — under cover of darkness to avoid being spotted by Ethiopian military aircraft — in a Toyota Land Cruiser which bumped drunkenly over tortuous Eritrean mountain roads. Famine and drought are serious matters. An armed struggle which prevents available food from reaching hungry people is a deadly game indeed.

Twelve hours of dusty, rocky roads from Port Sudan on the Red Sea brought us to Himbol in northern Eritrea where the field headquarters of the Eritrean Relief Association are ingeniously hidden under cover of branches and earth. It was a startling introduction to a country that is literally living under camouflage.

ERA is the relief and development wing of the EPLF. Most of these workers gladly volunteer their time to help the relief effort. "Food is a priority for people everywhere," we were told a few days later, by the General Secretary of the EPLF, a handsome, serious man in his late forties.

Issayas Afworki, who could well be a liberated Eritrea's first leader, had stopped on his way to the newly captured port city of Massawa to speak with us. He sat, ironically, on a chair made of an empty ammunition case on the verandah of what was once the headquarters of the Dergue, the Ethiopian military, in the bombed-out city of Asmara. Rusted out tanks fringe the city in mocking testimony to the idiotic futility of war. In a mere 48-hour battle in 1988, the Eritreans turned the tide of the civil war, capturing 48 tanks and 20,000 Ethiopian soldiers. Today the end of their struggle is in sight.

And food takes second place to the war effort. Without peace, people are unable to plant crops regularly, harvest those crops and build up resistance to the ravages of nature that are always present. Trucks that could be used to carry water and grain, must sometimes transport troops to the front. Running water is almost nonexistent. Spare parts are

costly. Tires cost \$1000 to replace.

The needs are endless, but it is not the plight of hungry people that grips you here in this desert land; it is the strength and courage of the people themselves. Optimism and sheer guts are written on every face. "We will be free," is echoed in every community we visit. And the cheery parting phrase, "See you in Asmara on Liberation Day," catches our imagination from ERA's head office in Khartoum, Sudan to the EPLF base camp at Orotta. Asmara, once the capital city of Eritrea, is now the nerve centre of Dergue air and artillery strength. It is today encircled by rebel troops.

In Afabet we chatted with Chu-Chu, a young woman who joined the liberation forces last year. She recalls being only 11 years old when she decided to fight. Escaping from Addis in 1976, Chu-Chu became active in the Eritrean student movement, and remained even after the Ethiopian government began killing many stu-

dents. For security reasons she has had no contact with her family since 1976. Chu-Chu's husband is fighting at the front; her father and one brother were killed in the war.

Women represent one-third of the Eritrean military, holding positions up to company commander. Most look like teenagers, their slim waists wrapped with grenades and magazines holding 30 bullets, the usual (Russian-made) AK 47 rifles slung over their slight shoulders and a turban-cum-bedsheet wound around their heads. Even local women who belong to their community Women's Association carry guns because of the danger of attack. Horror stories abound of rape and pillage of local areas.

In the camps for refugees and displaced persons such as the one we visited at Filfil, the older women live in more traditional ways. Widowed and alone, Negesti (meaning 'queen') sits regally calm in her highland home carved in the side of a mountain. One of some 70,000 persons displaced by the conflict, Negesti fled three months ago from occupied territory.



Negesti, who fled three months ago from occupied territory, shown in her highland home, carved in the side of a mountain, with Jonas, an ERA worker.

A piece of needlepoint is tacked on one wall. "God is love," it reads. There is no church or minister in the area so Negesti goes to her neighbour's house regularly for prayer and Bible study.

In one corner of the simple single-room dwelling is a wedding picture. Proudly she speaks of her son who lives in America. Her one hope, for herself and her family, is that they will return to their homeland when it is freed. For now, she lives comfortably, her basic needs supplied by ERA.

Minutes later on another windy mountainside, where my Tilley hat is swept off my head, we sip sweet tea with a young mother who goes every afternoon to the local school to take grade-two math, her youngest child bundled on her back. Old and young study everything from reading to child psychology. An educated populace is Eritrea's hope for the future.

Not far away, in Solomona Camp, is an orphanage where 450 children are napping when we arrive. Curious faces of those who cannot sleep peer at us over bed railings, tugging at our hearts. Separated from their families by the conflict, abandoned, disabled, they are collected into one place while workers try to discern their origins.

Nearby, Eritreans work in factories devoted to the war effort. A sandal factory, started to keep up with the needs of fighters, now supplies everyone in Eritrea. Colourful plastic cups and bowls are moulded and supplied to hospitals and orphanages. The number of women in the military prompted the establishment of the first factory in Eritrea for sanitary pads. Next door, soap is made. All these factories as well as the camps, health care, education and social services, are part of the EPLF base headquarters at Orotta.

Nearby, Tesfagaber contributes to the war effort as an electrical winder. He is a walking witness to the senseless cruelty of war, hobbling slowly along on crutches. One leg was amputated after a bullet severed the femoral artery during the sixth Ethiopian offensive in 1982.

"I would have paid my life," he

says. "I am not angry but proud since I was fighting for freedom."

Distances from good medical care and rough terrain necessitate the frequent amputation of limbs. Tesfagaber was one of dozens of amputees we saw — men, women and children.

Araya is an assistant doctor at ERA's Port Sudan Rehabilitation Centre where amputee victims like Tesfagaber are sent. Ninety per cent



Even the camels strip the leaves off the trees.

of patients are victims of combat — air raids, land mines, bombs and shells. Only 10 per cent are civilians, disabled as a result of diseases like meningitis and polio; 15 per cent of patients are women.

Rehabilitation for many is starting over: learning how to get out of bed in the morning, how to keep their balance, how to climb stairs. Daily workshops include wheelchair maintenance and the special tailoring of clothes required by disability. Here, no space, no piece of equipment is wasted. Bedrooms double as classrooms, ski poles are used to propel

wheelchairs along. The older patients help the newcomers cope with their psychological wounds.

The people we saw in Eritrea were not starving. Food was being delivered fairly regularly by lumbering 20-ton trucks, straining beneath their heavy loads of grain over mountain trails and river beds. As early as mid-April 1990, however, 4.5 million people in the northern areas of Ethiopia could be facing starvation and death worse than that of 1984-85 when one million died. More than one-half million metric tons of food are urgently needed.

Horrendous suffering can be averted if the international community moves quickly. Our delegation has called for the immediate negotiation of a ceasefire to the war and the opening of an internationally supervised and administered transit corridor for aid. If ships are loaded now and dispatched to the Horn of Africa area, food can be delivered through the Cross Border Routes from the Sudan. If safe passage is guaranteed food can also be delivered through the ports of Massawa and Assab.

Short-term relief can be provided through internal purchase from existing food surpluses in Northern Ethiopia. Relief workers must move quickly to pre-position food supplies before the rains begin.

As I return to the artificiality of North American life where supermarket aisles overflow with pop and junk food, it is neither the drought in Eritrea I remember nor the lack of water. It is the courageous, optimistic people who haunt me — people who live and work for justice and peace for all — people like you and me. Presbyterian World Service and Development has recently issued an urgent appeal for help. Do we really have any choice but to respond in full measure? □



Ms. Stevenson is editor of the *Glad Tidings*.

W. Matthew Vyse

Environmental Concerns Committee

What one Congregation is doing to help save the environment

In the past, environmentalists have been described (not very affectionately) as "tree-huggers", "radicals" or just plain pests. Today we can no longer ignore the environment, or those who are expressing well-founded concerns about our threatened world. We can't pick up a newspaper or magazine without reading about environmental studies or overflowing landfill sites.

In June of last year, St. Andrew's Presbyterian Church, located in southwest Calgary, established an Environmental Concerns Committee. The Committee operates under the Board of Managers. Our basic premise is that, as Christians, we all have an obligation to be stewards of God's creation. Our primary goals are to increase environmental awareness at St. Andrew's and to promote a more environmentally friendly operation of our church.

To achieve these goals, the committee acts as a resource which individuals or groups at St. Andrew's can access for information on such topics as recycling, water and energy conservation, waste reduction and environmentally friendly products and alternatives.

In order to keep St. Andrew's informed about current environmental issues, various methods of communication are used. A bulletin board, located in our church lounge, has been set aside to deal specifically with environmental issues and concerns. On it we display different topics each month, as well as a helpful hints section and a part which seeks input from the congregation and visitors to St. Andrew's. Secondly, our committee makes regular contributions to the St. Andrew's monthly newsletter. These articles discuss current environmental issues in a Christian context, and help to increase the overall level of environmental awareness of the congregation. Finally, our committee members make themselves available to speak to any interested groups at St. Andrew's, such as youth groups, Sunday school classes and social gatherings.

Although our committee has existed for less than a year, we are encouraged by the support and interest we have received from the congregation. Virtually all of the feed-

back to committee members has been positive. We have noticed that most people genuinely want to become more environmentally aware.

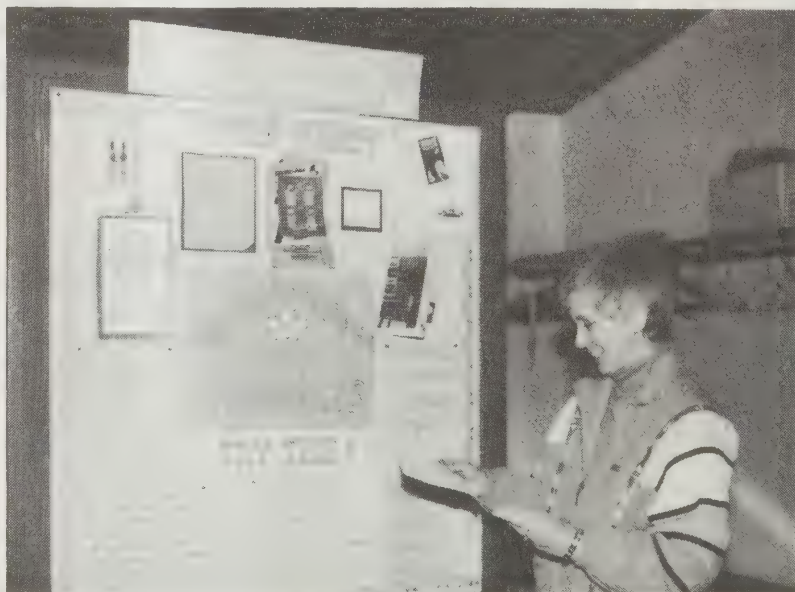
Awareness is one thing, but how do we convert this awareness into practical usefulness in our congregation? The Environmental Concerns Committee at St. Andrew's encourages the congregation to support industry and government when they are environmentally responsible and challenge them when they are not. Also, we feel that we as a congregation need to set a good example for others. This includes such things as minimizing excess waste paper, and active recycling in the day-to-day op-

eration of our church facility.

In a Christian context, there is no question where we should stand on this issue. This is God's good creation. It needs to be cared for with all the energy we as individuals and as a group can muster. All indications are that we are no longer allowed the luxury of bygone excuses such as, "let the other guy worry about it," or, "my little bit of waste won't make that much difference in the grand scheme of things." Fortunately for us in addition to creating an environment which is good, God also created one which is remarkably resilient. It can be healed if properly cared for.

We have written to encourage other congregations to become environmentally conscious. We hope they will write to share with us what they are doing. The Environmental Concerns Committee, c/o St. Andrew's Presbyterian Church, 703 Heritage Drive SW, Calgary, Alberta, T2V 2W4. □

Mr. Vyse is an elder in St. Andrew's Church, Calgary.



Mrs. Eleanor Art, elder in St. Andrew's, Calgary, in front of a display focusing on environmental issues.



**116th
General
Assembly of
The
Presbyterian
Church in Canada**

1990

VANCOUVER JUNE 7-13

Art by Ron Matheson



Kerrisdale and Taiwanese Children's Choir.



Clerks Plomp and Roberts with local volunteer, Lance Secret.



116TH ASSEMBLY EMBRACES CHANGE

Commissioners may have left at the end of Assembly uncertain of the implications of the motions they had passed, but there can be no doubt that they opted for change.

In the West people have always displayed a willingness to change. Appropriate then that an Assembly which could radically affect the future of our church should be held in Vancouver.

From the over 50 recommendations accepted through the International Affairs Committee to the adoption of all of the major recommendations of the two main task forces, the mood of the Assembly was for change—at times it seemed that any change was better than none. There was a communal conviction that we were at a point in our history when actions rather than words must characterize our life. There was an impatience with any who tried to concentrate on small items of church law or detail.

It is true that the Task Force on Restructuring was probably saved by a massive rescue operation led by Harrold Morris. But even that effort would not have been possible without a predisposition in favour of change, evidenced clearly in the willingness of the Assembly to wrestle with the first resolution of the report over several sessions until the rescue operation could be launched.

Change was also evidenced in the fact that more women commissioners took part in this Assembly than in any previous one - almost 80 of them - with the number of men and women ruling elders approaching parity. Assembly reaffirmed its position that all of its boards and committees will use inclusive language. Several motions were passed providing the guarantee of a percentage representation for women on

committees.

This Assembly also said goodbye to a large number of longtime servants of the church.

Finally, this Assembly did not remain untouched by the events around it in the world. Resolutions on the Meech Lake Accord, the new religious freedom in Nepal announced during Assembly and an acknowledgement of our sins against the Jewish people all received the Assembly's enthusiastic support.

Here then in brief summary are the actions of the 116th General Assembly of The Presbyterian Church in Canada.

AN ASSEMBLY FIRST

Is there anything new under the sun? The opening service, held in Kerrisdale Presbyterian Church on Thursday evening June 7, proved that indeed there is, at least in the Presbyterian Church. In the words of the host minister, David Stewart, "This is the first time in its 116-year history that the General Assembly would be called to worship by children." The Kerrisdale and Taiwanese Children's Choir did the honours.

Kerrisdale Church, the largest building in the Presbytery of Westminster, was jammed with 800 worshippers to hear the retiring Moderator, Harrold Morris. He called them to live the pilgrim way; a pilgrimage that must be in the world as it is, and that shares the anguish, anger and questions, as well as the joys, of the people of our day. He noted that the whole "New Testament had been written without a single word that could be translated 'structure.' " Concerns

about structure, he noted, were legitimate but never at the expense of ministry.

Dr. Morris also said that his ecumenical experiences during the year had moved him greatly. He regretted a sense of reluctance to work co-operatively on the local level. He reminded his listeners that Presbyterians are not alone on the pilgrim way, and that they have both much to give and much to learn.

At the conclusion of the service Dr. John Allan, the Moderator Designate, was formally elected as Moderator of the 116th General Assembly. About 50 of his parishioners from St. Andrew's Church in Victoria had travelled from the island to attend the service. Allan, in his opening remarks to the Assembly, noted that he had seen many Moderators installed, each of whom requested the prayer support of the church, but for the first time in his life he could really understand what they had been talking about.

THE HIGHLIGHT FOR MANY

"Stats Canada can give you the number of Presbyterians in Canada. But who are the real Presbyterians - with their wallets, their commitments, their worship?"

- Art Van Seters

We do not exaggerate when we say that the daily morning worship period was one of the most popular events of the Assembly. Worship was led by various ministers and lay persons from the Presbytery of Westminster. Dr. Arthur Van Seters preached on the way of Jesus as it is reflected in the



gospel of Luke. Although he warned his listeners that when either they or the preacher begin to enjoy the sermons too much they should question whether or not they are simply engaging in a culturally conditioned event, it did not deter them from giving him a standing ovation after the concluding service.

I have never attended an Assembly where attendance at worship remained so high throughout the whole week.

NEW COMMITTEE OF THEOLOGICAL EDUCATION

"If we are going to jump the Grand Canyon, better we do it in one leap rather than two."

- Ted Olson, Task Force on Theological Education.

As so frequently occurs when there are matters of substance to be decided, the first session on this subject was largely given over to debates about procedure. In the end the first three recommendations were collapsed into one and the Assembly adopted a single Presbyterian theological education enterprise, with three co-ordinate streams: Word and Sacraments, diaconal and lay theological education; and two focuses, one that takes place in theological colleges and the other that is conducted in congregations and communities.

A committee was established "to develop and co-ordinate policy for theological education" in the whole church. Although the colleges will continue to give reports to the Assembly, all recommendations with regard to theological education will come through this new committee.

The Assembly also agreed to move the current Ewart College programme from its present site, likely to reappear as part of the Knox College offerings. A commission was appointed to oversee these changes and to

ensure that the programme of Ewart College continued during 1990-91. The Committee of Theological Education will recommend to the next Assembly new structures for diaconal theological education.

The many other recommendations in the report regarding lay education in the church, having smaller unicameral Senates in each of the colleges (having only a downscaled senate), curriculum design and selection, and the general shape of theological education in the future were all passed with only minor changes.

The church has high expectations of this new Committee of Theological Education. It is to be hoped that this new committee receives the co-operation it will require to fulfil the mandate with which the church has entrusted it. Glen Crockford, an elder from Hanover, Ontario, is convener.

A NEW SHAPE FOR CHURCH STRUCTURES

After long hours of debate, it was agreed in principle to establish a new national structure with two major agencies: Life and Mission, and Services. In this new structure

evangelism, social action and justice ministries will be integrated.

A major change in the Task Force on Restructuring report was shifting the date for completing the implementation of the new structure from June, 1991, to June, 1992. The 1991 Assembly will approve two new executive directors for these new agencies, with the 1992 Assembly approving the various programme directors who will serve under them. A special Committee on Restructuring was named to facilitate the transition over the next two years. The convener is Alexandra Johnston, an elder from Toronto.

The bulk of the remaining recommendations including those affecting synods, the place of the Mission Societies, and the actual operation of the new structure was approved in principle and referred to this special Committee on Restructuring. The next Assembly will also have an opportunity to significantly mould the shape of the new organization.

GAMBLING STILL FROWNED UPON

The Church Doctrine Committee has produced a new statement on lotteries and gambling which the





Assembly commended for use in study. In it they note that "increasing positive practical support in compassionate generosity must go hand-in-hand with continuing negative judgments against gambling." The report also urges all Presbyterians to resist the temptation to participate in government lotteries and all other forms of gambling.

Overtures from the sessions of St. Andrew's, Moncton, and St. James, Newcastle, both in New Brunswick, "that the norm for sexual union is within the covenant of monogamous marriage between a man and a woman," was referred to the Church Doctrine Committee. They will present a report on human sexuality at the 1991 Assembly.

YOUTH STILL ONLY OBSERVE

Laurie MacKenzie, Hugh Donnelly and Kerry Anderson reported for the young adult observers. They highlighted what had been said in the church camping report, noting that for many of them Christian camping had played a significant role in their faith journey.

They also pointed out that young

adult observers had originally been established almost 20 years ago as a temporary measure to involve youth until a fuller way for participation could be discovered. They proposed that the Assembly consider some form of young adult commissioners, so that they might

better participate in the decision making of Assembly.

Of historical interest was the presence of Haskell Shin who, as a young adult, had been an observer at the Korean Church Assembly in his homeland.

Clerk Douglas Lowry, hits new high on PacMan game.



Barbecuing salmon for

NEW CAPITAL FUNDS CAMPAIGN

Beginning on January 1, 1991, for a five year period, a capital funds campaign will be launched to raise 10 million dollars. The proceeds will be used for new church development and overseas capital needs.

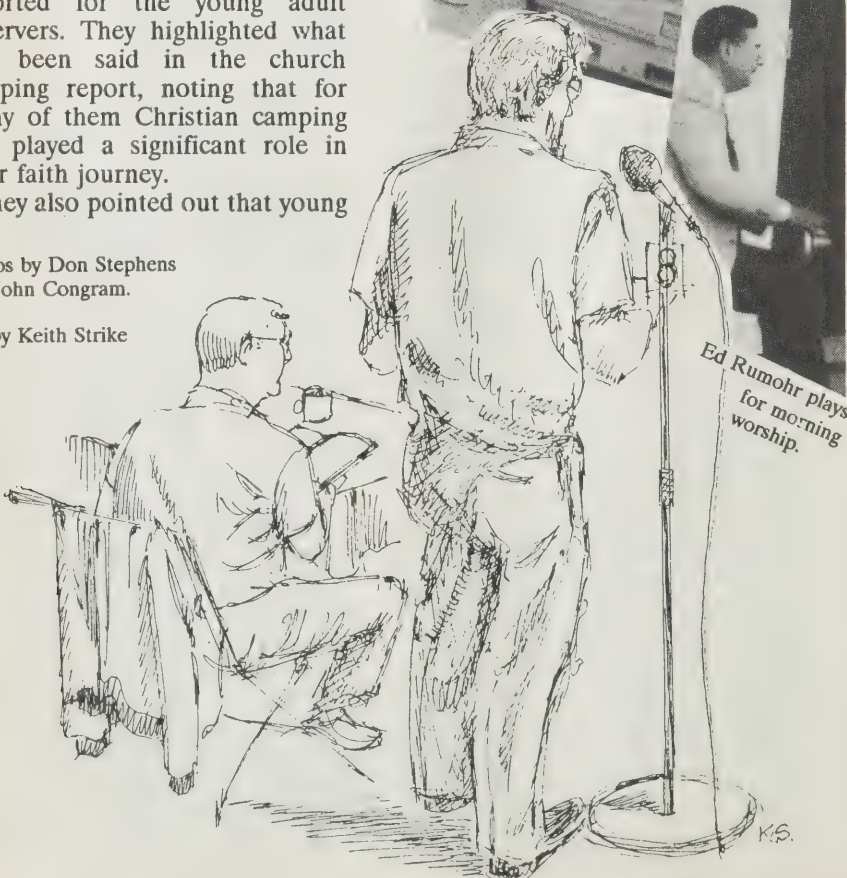
Also receiving spirited debate was a resolution from the Administrative Council that two ministers on basic stipend living in the same house should not receive two accommodation allowances. Those opposing this position felt that as a basic human right each person should receive an allowance. Concern was also expressed regarding the effects such a position would have on the pension of the person not receiving the allowance. In a close vote it was decided that only one allowance would be paid.

Stipends for ministers on the minimum level as well as those for professors and executive staff will be increased 5.5 per cent on January 1, 1991.

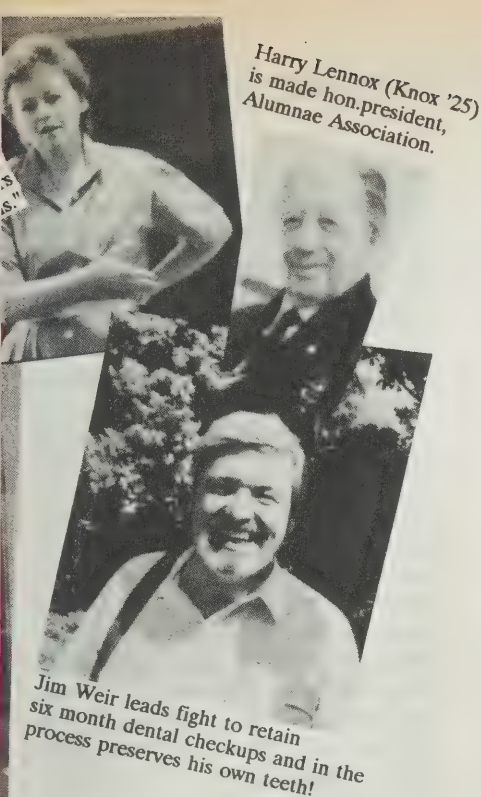
A motion to increase the estim-

Photos by Don Stephens and John Congram.

Art by Keith Strike



Ed Rumohr plays for morning worship.



Harry Lennox (Knox '25)
is made hon. president,
Alumnae Association.

Jim Weir leads fight to retain
six month dental checkups and in the
process preserves his own teeth!

ated revenue from Presbyterians Sharing by 4.4 per cent was amended to make the increase 6 per cent for 1991.

The Council reported on a survey they had completed as to whether or not church offices should remain in Toronto. An overwhelming number of presbyteries would prefer that church offices move out of Toronto even if the move would cost the church money. A motion from the floor of the Assembly referred this question to the new Committee on Restructuring.

COMMITTEE ON FRANCOPHONE MINISTRY ESTABLISHED

A significant move for our church was Assembly's decision to establish a National Committee on Francophone Ministry. This will allow all those in French ministry to work as one unit, and to be more aggressive in francophone ministry. It will also provide the work with a voice to the Assembly through the Board of World Mission.

The Board's report on the Theology of Mission was referred to the Church Doctrine Committee, as well as congregations, presbyteries and sessions, for study and report.

NEW BOOK OF PRAISE BY 2000

The Assembly agreed to ask the Board of Congregational Life to develop a revised *Book of Praise* over the next ten years. Guidelines and principles will be submitted to the Assembly before proceeding further.

A major paper on the environment entitled, "Caretakers or Careless Takers" was adopted as a contemporary statement. This statement brings together what our church has said over 20 years on this subject, plus results of recent studies, and calls for action by individual Christians in terms of lifestyle. It also makes suggestions for congregational involvement and calls upon various levels of government to enact environmental legislation and to expand the capacity for recycling.

APOLOGY TO THE JEWISH PEOPLE

The main focus of the History Committee report was a significant paper describing the sad story of Christian/Jewish relations, not only around the world but within the Presbyterian Church as well. It provides an outline of our sins of omission and commission committed against the Jewish people. The Assembly commended this paper to presbyteries and congregations for study.

It then agreed to the following resolution: "That the 116th General Assembly place on record its repentance for the indifference and callousness which we and those who have gone before us have shown to the sufferings of the Jewish people, and the degree to which the church's silence in the period of Nazi persecution made it complicit in the denial of asylum to Jewish refugees by the Government of Canada at that time."

SPEAKING TO THE WORLD

Among the International Affairs Committee's 43 recommendations, resolutions were passed on Africa, Central America, the Middle East, Sri Lanka, the Philippines, Northern Ireland, China, peacemaking and the environment. Perhaps more valuable than the resolutions are the fine research papers produced by this committee. These have been reproduced in attractive booklet form and are available from the committee.

Supplementary motions were presented: expressing gratitude for recent events in Eastern Europe; requesting that our Moderator consider visiting some of the minority churches in Eastern Europe; and resolutions reaffirming our desire for a just peace in the Middle East. Canadians who visit the Middle East were encouraged to include visits with Palestinian Christians in their itineraries.

Finally, a motion was adopted urging the Canadian Government to express concern to the Government of Japan over the unfair treatment of the Korean minority in their country.

CELEBRATION OF THE ORDINATION OF WOMEN

The Assembly adopted a motion from the Board of Ministry declaring 1991 as a year of creative celebration of the ordination of women to the teaching and ruling eldership in The Presbyterian Church in Canada.

PENSIONS INCREASE 10 PER CENT

Along with significant improvements to the pension plan of the church, the Board announced a 10 per cent increase in the annual pension of retired members, spouses and children of deceased members and paid up members.



THE WORLD COMES TO THE ASSEMBLY

Tom Kapengule was introduced as the first missionary to The Presbyterian Church in Canada from the Presbyterian Church in Central Africa. Kapengule is presently serving for two years as an associate minister in St. Andrew's Hespeler, Cambridge, Ont. He comes from the church in Malawi where the majority of individual synods have more members than the total membership of The Presbyterian Church in Canada.

Myung Shik Kim, Moderator of the Korean Christian Church in Japan, spoke warmly regarding the support and close relationship his church has enjoyed with our church. He reminded the Assembly of the Koreans in Japan who do not yet have the right to vote, equal employment opportunities or adequate pensions and security. Journeying with them in the front lines of the fight against discrimination are Jack and Beth McIntosh. He described them as living in a prison without walls, fully engaged in the struggle against oppression.

On Monday at noon, Baerbel Wartenberg-Potter, minister of the Evangelical Church of Germany, gave the E.H. Johnson Memorial Lecture. She spoke in terms of Paul's analogy that Christians are letters of Christ, letters she said that "must not be allowed to collect dust but be mailed out to the world." She appealed for both the criticisms and prayers of other Christians as her country of Germany goes through "this joyful, critical time." She referred to the action of Canada's prime minister in releasing some Caribbean countries from their debt to Canada as a great humanitarian gesture which she hoped would be followed by other rich nations.

Also addressing the Assembly was Moses Harsham from our sister church in Guyana. He ministers to 10 churches in that country.

Meng Syul Park, Moderator of the Presbyterian Church of Korea, addressed Assembly on the last day. He made two requests of Canadian Presbyterians. He asked for the continued help and support for congregations of Korean-speaking Presbyterians in Canada and, secondly, for the unification of his own country. Before long, he hoped to greet the Assembly from one Presbyterian Church of Korea, both north and south.

Finally the Assembly warmly welcomed Zhenren Wang who teaches theology in China. Since 1988 he has been studying at Vancouver School of Theology. Wang is a third-generation Christian. He reported that despite the difficulties of a year ago the church in China continues to grow and seminaries are free to carry on as before.

THE GOODBYE ASSEMBLY

Donald Corbett, after a five-year term as Principal of Knox College, is stepping down. The Assembly appointed Stephen Farris as a full professor of Preaching and Worship at Knox College. The Assembly also accepted the resignation of Irene Dickson as professor of Biblical Studies and Principal of Ewart College. At the meeting of the Knox Alumnae Association Harry Lennox, last surviving member of the class of '25, was installed as Honorary President of the association. After 14 years, of what was described as "effective, compassionate service," Diane Reid leaves the Pension Board. Giollo Kelly is retiring after 38 years with the PCC, most under the Board of World Mission and its predecessors. In speaking to the Assembly she noted that this was also her 38th Assembly. To audible gasps from the commissioners, she added, "You build up an immunity after a while." A minute of appreciation will be prepared for the contribution of 25 years of service by Georgina Caldwell in Taiwan. Two longtime

George Vais and all the commissioners enjoyed the food.

Donald Corbett leaves principalship of Knox College.

Don Donaghey arrives in Vancouver sans luggage.

Baerbel Wartenberg-Potter, E.H. Johnson Memorial lecturer.

Ian Victor leads morning worship.



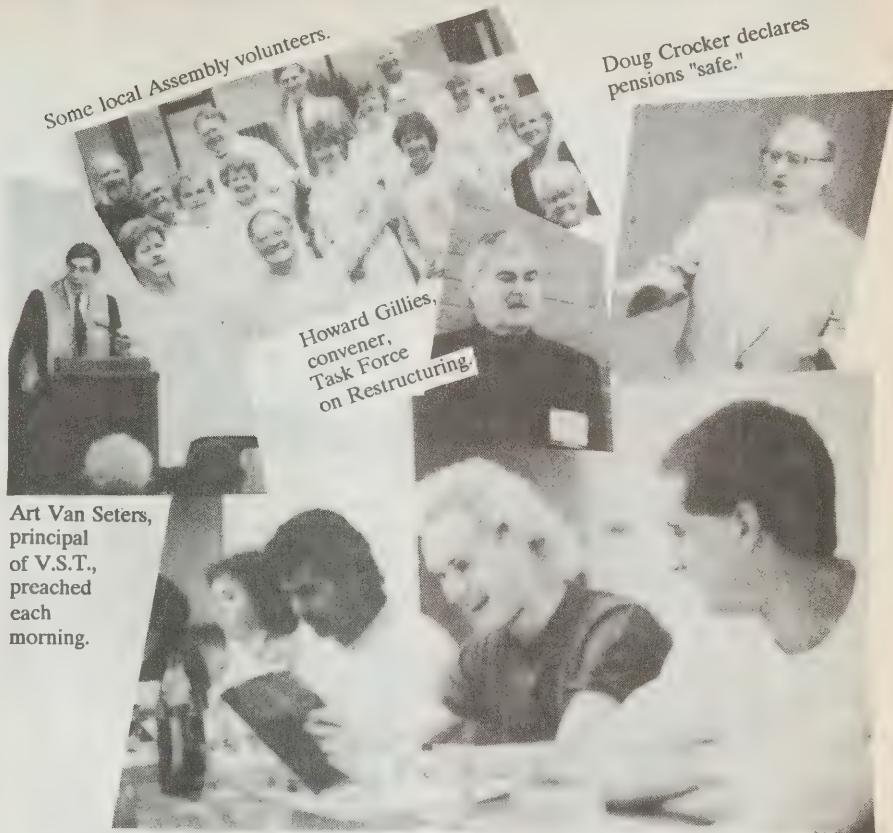
THE 116th GENERAL ASSEMBLY • VANCOUVER • JUNE 7 - 13

servants of the Board of Congregational Life will soon be retiring. Helen Tetley has served the cause of Christian Education for 28 years. Margaret MacNaughton has served both in Christian Education and in worship resources. Several times during the Assembly, commissioners paid warm tribute to Brenda Adamson. Most have benefited directly from her tremendous organizational skills as she works out of the clerk's office. She leaves in September. After seven years in missionary education, Murray Garvin leaves the employ of the Board of World Mission to return to the pastorate. Marjorie Ross becomes the Interim Executive Director of Presbyterian World Service and Development, succeeding Rick Allen who has served as the Acting Director for the past year.

MEECH LAKE AND THE ASSEMBLY

"...no lesson is more badly needed [in the world] than the one our unity can send, the lesson that diversity need not be a cause for conflict, but, on the contrary, may lead to richer and nobler living...."
- Georges Vanier

While the Assembly ground on, the commissioners kept one ear tuned for news of the First Ministers meeting over the Meech Lake Accord. On Monday evening a commissioners' overture was adopted unanimously by the Assembly. It called upon the First Ministers to continue their efforts to resolve our constitutional problems; encouraged our French brothers and sisters in their desire to preserve their cultural heritage, assuring them that we greatly value their partnership in Canada; appealed to all members of the PCC to counter acts of bigotry and misunderstanding with greater tolerance, appreciation and acts of courage, as recently displayed through the action of Allan Duncan who, in response to an act of bigotry in his own community,



Art Van Seters, principal of V.S.T., preached each morning.

led a delegation to Montreal to express regret to and appreciation for the people of Quebec; and assured Presbyterians and all others in Quebec of our solidarity, support and prayers during this difficult period in our history.

Rev. Daniel Forget prepared a French version of the text.

IF YOU LIKE FISH...

A highlight of the Assembly was the Sunday evening banquet, probably the most informal in the history of the Assembly. The major feature was a massive salmon barbecue cooked by the Native Ministries Consortium of the Vancouver School of Theology. Native members of the consortium spoke with humour and warmth, about their own culture and the Christian faith. One member remarked that the day of the barbecue marked exactly to the day the 65th anniversary when one third of the Presbyterian Church decided to reject union.

AN IRON FIST IN A VELVET GLOVE

At an Assembly where there were literally hundreds of motions, many of them complicated and critical for the future of our denomination, the Assembly was fortunate to have John Allan as its Moderator. As one commissioner remarked, Allan typified the "iron fist in the velvet glove" approach to moderating meetings. And he did it with a good deal of humour. Commissioner: "I think I am going to forget what I wanted to say." Moderator: "All in favour?" When two microphones failed to operate the Moderator commented, "Maybe God is telling us that we have used them too much."

As with all Assemblies a few new phrases were coined that you may find turning up in your presbyteries: to describe a motion, "somewhat out of order" or; "I wish to expedite this by delaying it for a year."



ASSEMBLY CONSUMES 4300 CUPS OF COFFEE

The local arrangements committee did everything humanly possible to make the commissioners welcome except provide good weather. In typical B.C. fashion it was explained that the rain was to discourage too many of the commissioners from staying permanently in beautiful British Columbia.

On their arrival each commissioner received a ceramic mug with the Assembly church (Kerrisdale) depicted on it, a gift of the local Taiwanese congregation. Commissioners were encouraged to use it rather than Styrofoam cups during the meetings. They also received a print of The Kingsmill Gospels, a gift from St. Andrew's Hall, plus a booklet containing the history of all the churches in Westminster Presbytery. Arrangements were made on Sunday for commissioners to visit local congregations, enjoy lunch and then be taken on a tour of the city.

Two things express better than words the hospitality commissioners received. During the coffee breaks they consumed 8,000 cookies, 4,300 cups of coffee and 1,000 cups of tea. Lance Secret, a local volunteer, took two weeks from his summer holidays to prepare for and assist during Assembly week.

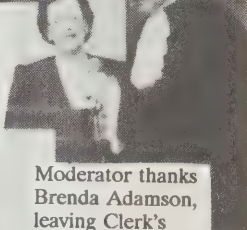
AGE RESTRICTIONS FOR ELDER'S MAY GO

A proposal to remove age restrictions on the eldership will be sent down under the Barrier Act and if approved will become the law of the church at the next Assembly. It reads as follows: "An elder must be a member of the congregation in full communion, and must be an 'example to the believers in speech, conduct, love, faith and purity.' (1 Timothy 4:12) "

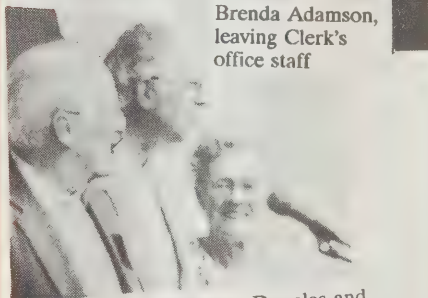
Moderator thanks Rick Allen,
acting director,
Presbyterian
World Service.



Glen Davis
translates for
Meng Syul Park,
Moderator,
Presbyterian
Church of Korea.



Moderator thanks
Brenda Adamson,
leaving Clerk's
office staff



John Allan congratulates Douglas and
Laura MacDonald, who celebrated their
50th wedding anniversary during Assembly.

The question of whether ruling elders should moderate church courts was referred to a special committee to report at the next Assembly.

RELIGIOUS FREEDOM IN NEPAL

During the last day a telegram came to the Assembly announcing that the King of Nepal had declared an amnesty for all religious prisoners in his country, and instructed all cases be dismissed against prisoners awaiting trial for religious activity. The Assembly sent a message commending the King and the Government of Nepal for this action and expressed to the United Mission to Nepal the Assembly's joy and thanksgiving at this good news.

THE LAST WORD

This word belongs to the commissioners, many of them experiencing an Assembly for the first time:

"I learned so much about what goes on in the church. I was particularly struck by the restructuring report. I believe its time has come."

- Eileen Sparrow

"For too much of the time we worked on wording and details. We need to spend more time on the essentials. The two major task forces impressed me most. We must move with the times and make better use of our resources."

- Stanley Myatt

"I enjoyed the communal washrooms. You can learn so much about other Presbyterians while brushing your teeth."

- Anonymous

"I was really impressed by the calibre of presenters in the briefing sessions. However, we were not given sufficient time to deal with the complicated issues presented to us. We need to strike priorities in the church. Our biggest problem is our decline in membership. This is the priority we should be addressing." [Figures released during the Assembly indicate a decrease in communicant members of 1272, households of 2220, and of church school pupils of 983]

- Ian Hendry

"The worship services were the highlight for me. Art Van Seters sure knows how to bring the scriptures to life. His paraphrases of scripture were wonderful."

- Dorothy Adair

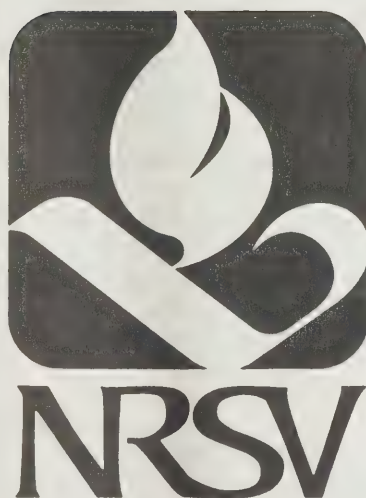
The 117th General Assembly will begin with worship on Sunday June 2, 1991, in Georgian College, Barrie, Ontario. □

The Holy Bible, New Revised Standard Version

— a commentary by Ian S. Wishart

The *New Revised Standard Version* (New RSV) Bible has appeared after sixteen years of preparation. Since 1952 the *Revised Standard Version* have been the text for scholarly biblical writing, and for frequent use in worship and schools. Many other translations have been published in the interval: *The New English Bible*, *The Jerusalem Bible*, the *Good News Bible*, the *New International Version* to name only a few. A few months ago the revision of *The New English Bible* appeared: *The Revised English Bible*, intended to be the standard Bible for the churches in Great Britain. The *New Revised Standard Version* has now been published in the United States to be a new "standard for our time."

Why all the bother with new translations? The English language is changing, so that words become obsolete, others change their connotation, while new ones gain currency. Furthermore, manuscripts and documents have come to light which provide modifications to the sacred texts of earlier periods. The simplest example is the Lord's Prayer in Matthew, chapter 6. The conclusion, "for thine is the kingdom and the power and the glory forever," is not found in the early Greek manuscripts of the New Testament. Apparently a phrase used in worship crept into the text and was copied into medieval documents, from whence it entered the English translations. It is relegated to a footnote in modern versions. The change in language over



*The New RSV may well
become the favourite
for a new generation
as was the RSV
forty years ago.*

the centuries is striking, and has been rapid during our century. At the time when the *King James Bible* was prepared there was no neuter personal possessive adjective in the English language: the word "its" had not come into general use and did not ap-

pear in the text. (Leviticus 25:5 is not an exception; it is a later interpolation.) The deficiency has long since been corrected, and no modern version of the Bible could be prepared without the useful little word.

The biggest difference between modern Bibles and those produced in the 16th and 17th centuries is the wealth of documentary material now shared by all translators. At one time Protestant Bibles were based on the Masoretic Text of the Hebrew, and the so-called Textus Receptus Greek New Testament. Roman Catholic Bibles were based on the Vulgate, the underlying Old Testament text being the Septuagint Greek version. Now there is a wealth of materials, with hundreds of Greek manuscripts and fragments from much earlier periods for the New Testament, the Dead Sea Scrolls and other documents to supplement the main Hebrew and Greek texts of the Old Testament. Footnotes in the *New RSV* provide a slight hint of the wealth of sources. The result is a coming together of several traditions of biblical scholarship, Protestant, Catholic, Orthodox and Jewish, with a wide measure of agreement on texts and translations.

Isaiiah in the new volume is illustrative of the use of the Scrolls discovered at Qumram. Q is the symbol to indicate material drawn from that source, and it occurs frequently. Of greatest significance is the fact that newly discovered materials are usual-

The New Revised Standard Version, continued

ly in close agreement with documents which we have known and cherished for thousands of years. The changes are usually of minor significance. Isaiah 37:28 is an example:

I know your rising up and your sitting down

*and your going out and coming in,
and your raging against me.*

The words "your rising up" are lacking in the Hebrew, but are supplied on the basis of the text in the Scrolls supported by the Greek text. Hundreds of similar examples could be cited, and other places where the translation has been modified in the light of a wealth of evidence.

In English usage two major changes may be noted. One concerns the language of address to God. In the Greek and Hebrew texts there is no distinction between pronouns of address to God and those used for people. There was no distinction in the seventeenth-century: a person would be addressed as "thou," and the word was also used for speaking to God. The use of "thou" for God, and "you" for people was an anomaly of nineteenth-century speech, only slowly overcome in the twentieth. The new Bibles restore the common usage. God is addressed as "you," the same word we use in conversation. The second major change in usage concerns language referring to men and women. In recent years it has become unsatisfactory to use "man" as a generic term meaning all of humanity. All of the new translations have had to struggle to rephrase passages and remove words which now may have a sexist connotation.

A comparison of translations of Psalm 1 illustrates this problem. The RSV, like the *King James Bible*, used "man" to mean a human person. The *Revised English Bible* employs "one," but still uses "he" and "him" in later verses. The *New RSV* uses "those," with the result that in the rest of the psalm, everything is multiplied to the plural, the trees along with the people. "Him" is still retained as the pronoun for God. The RSV begins:

*Blessed is the man
who walks not in the counsel of the
wicked, . . .*

*but his delight is in the law of the
LORD,
and on his law he meditates day and
night.*

*He is like a tree planted by streams
of water.*

and the *NEB* is as follows:

*Happy is the one
who does not take the counsel of the
wicked for a guide, . . .*

*His delight is in the law of the
LORD;
it is his meditation day and night.
He is like a tree planted beside water
channels.*

The *New RSV* renders it thus:

*Happy are those
who do not follow the advice of the
wicked, . . .*

*but their delight is in the law of the
LORD,
and on his law they meditate day and
night.*

*They are like trees planted by
streams of water.*

It is to be noted that modern translators generally prefer "happy" for the Hebrew word that begins the psalm, rather than the traditional "blessed."

A translation of the Bible reflects the current standard of language within a population, but it also creates language. The effect of the *King James Bible* on the formation of modern English has been incalculable. No new work is likely to have such an impact. Nevertheless, a new Bible changes the language. One of the aims of the *New RSV* was to replace archaic words.

Despite the claims of the publishers that the new volume will be "a standard for our time" it is more likely that it will be a standard only until the next new version is published. Does the coming of the *New RSV* mean that the *Revised Standard Version* will be withdrawn from the market? Probably, and that is a pity.

The RSV is a superb text, and does not deserve to be junked. Its withdrawal will only boost sales of the *King James Version*, despite the fact that the old favourite is no longer suitable for study or for worship. In the next generation new versions will be required to take account of further information from the publication of Dead Sea Scrolls' manuscripts.

The *New RSV* continues the tradition of the *King James Bible*, introducing "such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage." It is, however, farther removed from the *King James* version than was the RSV. More familiar phrases are changed, and more cadences have a different rhythm. As Dr. Bruce Metzger, Chair of the Translation Committee, commented, "the *New Revised Standard Version* is in effect a new work." God is still addressed as "Father"; Jesus is still the "Son of God." The promise of salvation is as clear in the new text as in the old. The purpose of God remains, despite the changes in wording.

Soon we will all have the opportunity to read the *New RSV* for ourselves. It will be used by students, and will gradually find its way into liturgical use. It seems to read well, is suitable for public use and has greater clarity of meaning for a modern ear. It may well become the favourite for a new generation as was the RSV forty years ago.

September 30, 1990, is designated as the date for the public recognition of this new translation of the Bible. The date should be noted, and plans made in congregations across the country to celebrate the coming of this new version of the old, old story. (The *New RSV* may be purchased from the WMS Book Room, 50 Wynford Dr., Don Mills, Ont., M3C 1J7) □



Mr. Wishart is the minister of St. Andrew's Presbyterian Church in St. John's, Newfoundland.

BOOKS

The Free Church in Victorian Canada, 1844-1861 by Richard Vaudry.

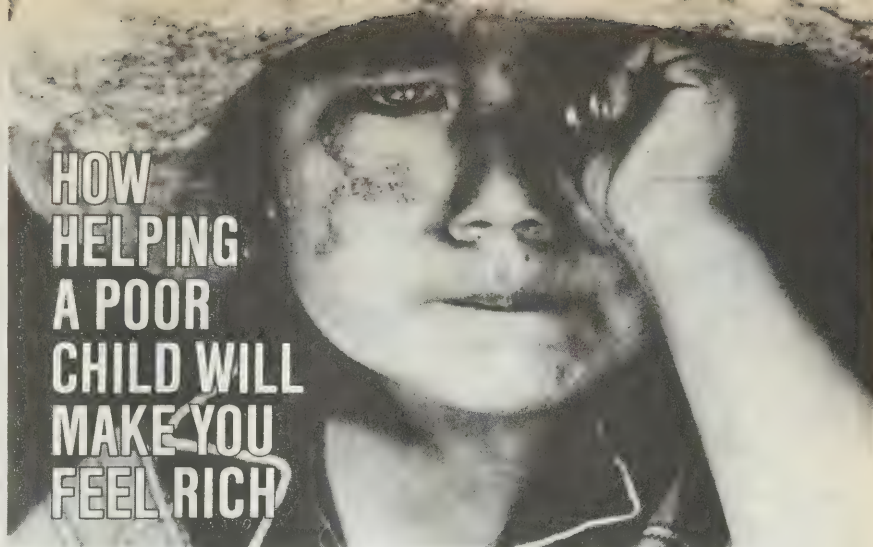
Wilfrid Laurier University Press, 1989.
\$29.95 (tentative).

Dr. Richard Vaudry teaches history at the Camrose Lutheran College, Camrose, Alta., although he is a Presbyterian and has done considerable research in Canadian Presbyterian history, not only as a graduate student, but has also written a number of articles on the subject. He now has published this work, a revised version of his doctoral thesis on the subject of the early Free Church of Scotland's work in Canada. In so doing he has written a useful book giving us an insight into one of the early aspects of Presbyterianism in our country, particularly of congregations called by the names of either Chalmers or Knox, common names used by the Free Kirk.

The work commences with an account of the church movements in Scotland in the late eighteenth and early nineteenth centuries which led to the conflict over the rights of patrons to appoint ministers to congregations without the consent of the people, resulting in the Disruption of 1843. Although the problem did not exist in Canada, because of the close connection of the Presbyterian Church in connection with the Church of Scotland, a division came in this country between the "moderates" and the "evangelicals," the latter group withdrawing in 1844 and forming The Presbyterian Church of Canada. This denomination remained in close contact with the Free Church down to 1875.

The new church was led by a number of active and hard working clergy such as Robert Burns and equally committed laymen such as Isaac Buchanan, John Redpath and George Brown of the *Globe*. Theologically it was committed to the doctrines expressed in the *Westminster Confession of Faith* and stressed the importance of evangelistic outreach as well as training of its own members. The result was that it grew rapidly, outpacing the more placid Church of Scotland establishment.

continued



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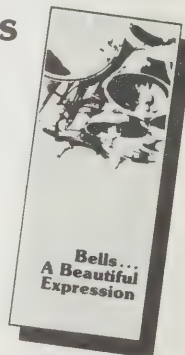
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Books

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The means employed in this work was primarily that of the congregational ministry, although the ruling elders were also very much involved. While at first the church depended on ministers from Scotland, very soon after its organization it established Knox College in Toronto for the purpose of training Canadians for the ministry. In the matter of organization the presbyterial system was followed with a number of presbyteries beyond what one might have expected. Financially, the church received no government subsidization, since it had broken with the Church of Scotland congregations, so the members had to support its work out of their own pockets, which apparently they did with considerable enthusiasm, particularly noticeable in those such as Buchanan and Redpath.

In the 50s a further development took place in the move towards union with the Canada Presbyterian Church, which was established by representatives of the Associate Presbyterian Church of Scotland. Negotiations were entered into between the two bodies, and while they could agree on most doctrinal matters, they found it hard to find unity on the matter of the church's relation to the state. The Presbyterian Church of Canada, following the Free Kirk tradition, believed that there should be a government supported Reformed church, but the Canada Presbyterians felt that there should be no connection between state and church. The result was long-drawn negotiations which, however, eventually led to union in 1861.

The author has made use of a large collection of sources, both Scottish and Canadian, and has shown a great ability at interpreting them. He has added appendices which give tables of the numbers of the church in connection with the Church of Scotland and of the Free Church, the text of the Protest of 1844, the formula to be signed by ministers, elders, deacons and probationers of the Free Church and the Basis of Union of 1861. As a result one can only conclude that this is a work that should be read by many

continued on page 36

YOU WERE ASKING?

Tony Plomp

Abstaining from a vote



At a recent congregational meeting in our church we were told that abstaining from a vote on a motion constituted an assertive vote. Is this true? I know of organizations where the opposite is true. I feel it should be considered neither as that's what is intended.

To abstain from participation in a vote means that to all intents and purposes you are prepared to let the majority have its way. It means you do not want to have a say in whatever decision has to be made.

Let us suppose there is a major debate at a congregational meeting about whether or not to paint the bathrooms, a topic not unusual for congregational meetings although some might feel such meetings ought to occupy themselves with more elevated subjects! After an inordinately lengthy debate thirty people vote for the proposal and twenty-nine oppose it. You abstain because you think the congregation is indulging in a silly argument that should be left to the Board of Managers to sort out. You feel the congregation should concern itself with more significant business. The motion, however, is carried.

Now, what happened here? Since you abstained from voting you thereby obviously allowed the majority to carry the day. If you had voted in the negative the poor chairman of the meeting would have been forced to break the tie! If you had voted in the affirmative you would have spared him that much-feared dilemma! But you did the very same thing by abstaining!

Some organizations record not only the "yaes" and the "naes" but also those who abstain from voting. We see this happening frequently at the United Nations where some of the national representatives want to make a specific point. They want it noted that in the matter under discussion they are sitting on the fence.

Abstentions can also defeat those



motions which require a two-thirds majority. When it is impossible to gain the required two-thirds majority because of a sufficient number of abstentions, it is clear that the "abstainers" have voted in the negative.

So I think the matter is reasonably plain. You have the right to abstain from voting. You may even have your abstention recorded. But the end result is still that by not deciding you have decided.

At our latest congregational meeting voting was done by asking the simple question, "May I see a show of hands?" Negative votes were not solicited, let alone recorded. Does this affect the legality of the decisions made?

I don't think so, although the chair was obviously in neglect of his or her duties. Negative votes must be called for even when it appears that the motion is carried virtually unanimously which, I suspect, was the situation in the case you cited. I can see, however, how easy it is not to solicit the negative vote when it appears the motion is carried overwhelmingly. Most chairmen have probably at some point failed to call for "con-

rary, if any?" under such circumstances. I know I have done it. Lucky me, I have an elder on the Session who keeps me on my toes and kindly suggests I call for those who may wish to vote contrary to the motion before us.

It is obviously critical that the negative votes be solicited and that there be an accurate count when the issue is of major consequence. When the chair fails to call for the negative votes it is always proper for a member present to remind the chair of this fact and demand that such a vote be called. Under the worst possible circumstances one can see certain issues rammed through a meeting without the consent of the majority because the chair simply ignored those who might have voted overwhelmingly against the motion before it. Such a chairman, if unwilling to take heed of such a protest, should be called to account and his or her ruling appealed to the meeting and, if necessary, to the Presbytery. Such a chairman should never be appointed chairman again! □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Books

continued from previous page

Presbyterians to give them an understanding of one of the basic traditions in our church. We can only hope that the author will now carry on the story down to 1875 when The Presbyterian Church in Canada was created.

W. Stanford Reid

Dr. Reid is a minister of The Presbyterian Church in Canada and former professor of history, University of Guelph.

Good Planets are Hard to Find! by Roma Dehr and Ronald M. Bazar.

Earth Beat Press, 1990. \$6.00

Good Planets are Hard to Find! is subtitled: *An environmental information guide, dictionary, and action book for kids (and adults)*. This subtitle describes the book very well. It is arranged alphabetically, like a dictionary, with entries for words and phrases that have become common in today's discussions of the environment.

This book is more than just a dictionary, however. The entries carry brief but informative discussions of each word or phrase listed. These discussions often include the source of a problem or suggestions for individual action. The suggestions for action are always practical, but not always things that children can do (such as installing home insulation). Even so, such entries allow children to see the value in things like insulation, and to involve the adults in their families in discussing the environment.

While *Good Planets are Hard to Find!* is clearly filled with concern for the environment, it is also carefully balanced. For example, its entry on Nuclear Energy mentions both positive and negative sides to this issue (positive being the reduction of fossil fuel use; negative being the production of nuclear waste — which, in turn, has its own entry), as well as the hope for the development of "clean" nuclear energy through fusion technology.

This book can also serve as a good resource book. Its last two pages include the addresses of environmental organizations and governmental agencies around the world. It also contains very practical lists of things

children and adults can do to improve the environment right at home.

This book is ideal for anyone who is confused by the environmental catch-phrases that we see and hear in the media these days. I recommend it for children or adults who want explanations of environmental concerns in straightforward language. The illustrations are bright, colourful, and carefully related to the text. The information is well researched and clearly presented. The suggested activities are practical, and can involve the whole family. It also practises what it preaches: it is printed on recycled paper.

Andrew Jensen

Mr. Jensen is the minister of the pastoral charge of Beechwood, Kerwood and Centre Road, Ontario.



Beyond the Mirror by Henri J. M. Nouwen.

Crossroad, 1990. \$9.95.

In this short book Henri Nouwen offers his reflections on an area of life that most of us would rather not think about, namely, our own deaths. Nouwen was forced into these reflections as the result of a life-threatening injury he suffered, after being struck by a van, while walking down an icy road one winter morning. During the time at which he hovered between this world and the next, one of his most vivid impressions was that he became intensely aware of the love and presence of God reminding him that Love and Life were stronger than death. He was also made aware of the need to forgive others and to let go of all his anger, jealousy and hurt. In this area the loving presence of God also helped him to let go of many of these feelings. In the end he came to realize that all of life is "a long process of dying to self, so that we will be able to live in the joy of God and

give our lives completely to others."

He was also deeply impressed by the realization that it is necessary for Christians to live their whole lives with the perspective that they belong to the God of eternal life. "I am convinced that I will truly be able to love the world when I fully believe I am loved beyond its boundaries." Then one can let the experience of belonging to God be the place from which one lives "the human pain of homelessness and estrangement."

After his recovery the challenge became to continue to live his life in the light of these insights and not return to his old anxious, restless self. Needless to say it is a struggle which absorbs him each day, even as we all struggle to live our lives consistently with the light we have received.

This is a most comforting book for all those who have a fear of death and dying.

Gunar Kravalis

Mr. Kravalis is minister of St. Andrew's Presbyterian Church in Aurora, Ont.

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

No Time by Margaret Avison.

Lancelot Press, 1989. \$9.95.

Margaret Avison, a Presbyterian, is one of our country's finest poets. *No Time* is a welcome, 184 page addition to her earlier works of poetry **Winter Sun**, **The Dumbfounding**, and **sunblue**. The title of her latest work may well have reference to her age. The back cover lists her as having been born in Galt, Ontario in 1918, though she grew up in Western Canada.

It has to be said frankly and from the start that Margaret Avison is a brilliant but difficult poet. She is also one who has thought deeply about her faith and with clear perception shrugs off clichés along with sloppy and sentimental thinking. What is left is poetry of incisive character, an endeavour to see life whole, and to make faith connect with life redolent as it is of ambiguity.

continued

As with all able poets, there is some word magic here. A nursing home has residents who are "in the prone populace of this staring-eyed place." Or this about her grandfather:

Long before institutional care my grandfather grew old. We were children spellbound in his atmosphere.

His inner-lit wondering eyes helped convey angels;

Here then is reflection on life and on death. The former comes with a sense of place, the wonder of being here. The latter does not disguise the wounds that death inflicts but still speaks of hope. "Even in this baffling darkness . . . Truth is radiantly here." The cover of *No Time* is black and white — but if you look carefully, the black background has stars shining through.

Stephen Hayes

Mr. Hayes is Minister of Calvin Presbyterian Church, North Bay, Ontario.

Letters: C.S. Lewis and Don Giovanni Calabria. *Translated and edited by Martin Moynihan.* Collins, London, England, 1989.

C.S. Lewis, before his death in 1963, was a leading Christian author. Now for the first time we have a sample of his ability to write in Latin as well as English. A correspondence commenced between an Italian Roman Catholic priest and Lewis in 1947. Because of the difficulty for each in expressing himself in the language of the other, Latin became their common medium. Their common concern was Christian unity and the insights they exchanged are helpful to this day.

In the text of the book, we are given the Latin original, the rough hewn Latin of Don Calabria and the somewhat more sophisticated work of C.S. Lewis with a good and somewhat freewheeling English translation immediately following.

Although the book may add little that is new to what we read elsewhere, it will be of interest to the many fans of C.S. Lewis.

Wayne A. Smith

Dr. Smith, Moderator of the 1982 General Assembly held in Toronto, is now retired and spends winter in Florida and the summers at his cottage on Manitoulin Island, Ontario.

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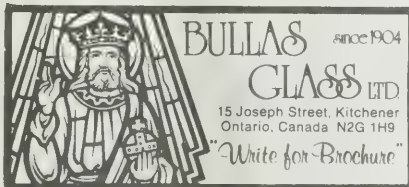
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Letters

continued from page 7

than that? I must not forget the year I was married, that was surely a good year. And then there are the years in my present congregation when I am older and feel somewhat wiser.

As I muse on such questions my eye returns to the page and I am brought to earth with a jolt. Somehow one's "best years" are related to "maximum pensionable earnings." I have never seemed to understand quite what that means. But it seems that the church is not very different from the rest of our materialistic culture and good, better and best are all to be estimated on the basis of dollars and cents. Where is my calculator?

As I finish reading the paragraph I find that the new proposal will not go into effect until 1991 and I won't have to worry about it. So I can sit back and enjoy what the Pension Board sees fit to send me and reflect that they have all been pretty good years and I don't have to pick out the best ones.

*Jamie Sutherland,
Mississauga, Ont.*

New Math?

Did the designer of the back cover of the May *Record* graduate from "New Math"?

Toronto is now the most expensive city on the continent in which to live — let's not exaggerate the costs to the rest of the country.

*Joan M. Bell,
Toronto, Ont.*

Your back cover (May issue) is very effective from an advertising standpoint. But . . . where can you get a haircut for \$9.50? I pay \$12.00 and my barber is an elder! What kind of car can you half-fill for \$9.50? Will we find out in the next issue?

*R. Alan Smart,
Guelph, Ont.*

I pay \$7.50 plus tip for a haircut in Toronto the good. I shall be pleased to send her name and address to any who send me a stamped self-addressed envelope. *ed.*

Missing letter

Was there some special reason why you did not print my letter of March 3, quoting Chief Mangosuthu Buthelezi, head of the largest tribe of natives in South Africa? Surely

you're not joining the daily press, refusing to quote those who do not accept the position of the left wing!

*William S. Thomson,
Oakville, Ont.*

Give us a break Bill! The *Record* has published so many of your letters that some of our readers think you are a regular columnist. *ed.*

Not this time!

Before anyone reprints the article on page 15 of the February issue, it would be wise to correct the spelling of one mistake 4 times.

*Maryanne Marten,
Puslinch, Ont.*

We make lots of mistakes but this wasn't one of them. The reference is to the word ageing that we chose to spell with an "e," taking our clue from the Oxford Dictionary. *ed.*

Who are the Jews?

The letter regarding "Who are the Jews?" (May issue) rankled with me even though I was awed by the formidable array of theologians and students at Knox College who signed it. So I re-read Dr. Arthur C. Cochrane's article which appeared in the

March, 1990, *Record*.

The letter displays biased writing, and reading too. Why smear the article of Dr. Cochrane with the label "anti-Semitism"?

What is at the bottom of this overzealous attack on the article of Dr. Cochrane?

The letter writers try to pin down four "historic roots" of anti-Semitism in his writing. The first three apply to Christians, and so they put the rise of anti-Semitism squarely in the lap of Christianity — as if the Book of Esther never had been written!

The climax comes in the fourth "root of anti-Semitism," and there's the rub!

The writers raise more questions than they can dispose of. For instance, they say that in the Old Testament God expressed in various ways his covenant with all believers, "none of whom then knew Jesus Christ." But if that covenant did not have Jesus Christ at its centre, what kind of covenant was it? What are Deut. 18:15, Psalm 110 and Is. 53 doing in the Old Testament, or the

continued over page

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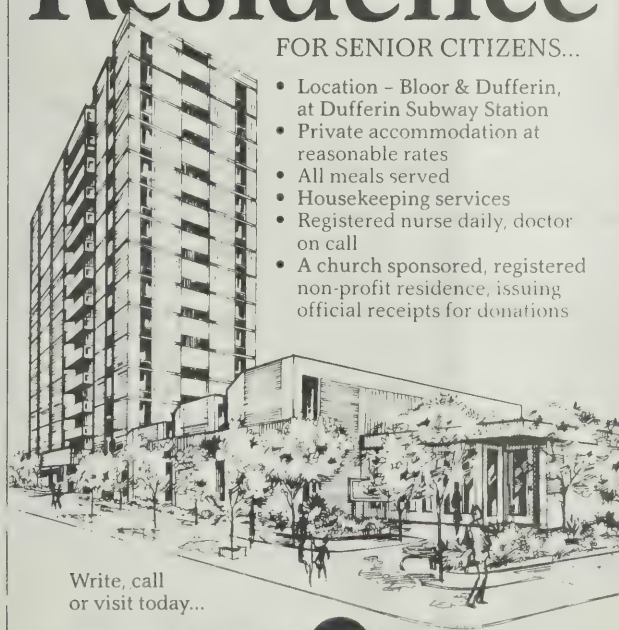
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Letters continued

Old Testament in the Christian Bible or the Letter to the Hebrews in the New Testament? If Jesus was not at the very heart of God's covenant with Abraham, whichever way it found expression, and if he was not the hope and purpose of Israel's calling, why are the words of Is. 61 on the lips of Jesus in the synagogue of Nazareth? (Luke 4:18). But they did know him! Isaiah sensed him in God's self-revelation, envisioned him, longed for him, and in that sense *knew* him, as did Moses, David, Zechariah, and a host of others who shaped the faith of God's cove-

nant people. Cf. 1 Pet. 1:10-12. Careful reading of Dr. Cochrane's article shows that he did *not* call for exclusive possession of the covenant by Christians. He did keep Christ at the centre of it. Neither did he attempt any "usurpation" of the status of God's people by Christians, unless 1 Pet. 2:9 was that kind of usurpation — in which case he is in the best of company!

He did identify God's covenant people as those who are in Christ, and who are *one* in Christ, be they Jew, Greek, or Canadian.

Far from denying Jewish identity, Dr. Cochrane has put his finger on what is essential about it: "What distinguishes Jews from other people is not piety or the lack of it, but *God's* relation to them." Most Jewish people have not understood that. The letter writers state, "they [the Jews] are very clear on this point: A Jew is the offspring of a Jewish mother, or a convert to Judaism. Period." The letter writers are wrong. Dr. Cochrane is right: "In the State of Israel today there is a public debate as to who is a Jew!" A recent news report states: "The Supreme Court of Israel has declared that Jews who believe that Jesus is the Messiah are no longer Jews under Israel's Law of Return."

By eliminating Jesus from the definition of their identity, the Jews are off on the wrong track.

If there is a guilt of silence regarding the Holocaust on the part of The Presbyterian Church in Canada, it seems far-fetched to require its confession from Dr. Cochrane. Just another handy brick to throw at him?

Dr. Cochrane's use of the term "not my people" should be read in the context of Rom. 9. He merely pointed out that the identity of God's people hinges on their relation to Jesus Christ, which is the gist of Paul's argument in Rom. 9-11 and who makes this point most forcefully in Rom. 10:12: "For there is no distinction between Jew and Greek; the same Lord is Lord of all" Therefore, Dr. Cochrane does *not* "dismiss modern Jews." He uses the term "not my people" as a statement of hope. But he maintains that their hope is in Christ, and that brings us to the crux of the matter.

The letter writers identify the fourth root of anti-Semitism as "the ingathering of the wandering Jews into the Church." If that is what they regard as a root of anti-Semitism, I am coming close to despair over their training of, and as, preachers of the Gospel of Jesus Christ.

If evangelism among Jewish people is paramount to anti-Semitism; if we have to exclude Jews from the proclamation of the Gospel — who *can* we try to win for Jesus with any semblance of justification? It would be the end of all evangelism and missionary outreach with the Gospel of Jesus Christ! At this point the letter writers are as far from the Word of God in both Old and New Testament as one can get. They certainly have parted ways with the Apostle Paul who wrote, "I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, *to the Jew first* and also to the Greek." (Rom. 1:16).

I read more of Paul's approach in Dr. Cochrane's article than I can find in the letter from Knox College, and I am deeply sorry that it is so.

My brothers and sisters, think again; for where you lead this Church it is likely to go!

Hans W. Zegerius,
Guelph, Ont.

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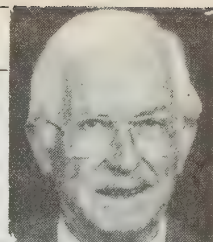
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GROWING PAINS

Burdett McNeel

Forgiveness



God requires us to come to Him and seek forgiveness by repenting of our sins. What is the Christian response to those who wrong us? Do we wait until they seek forgiveness from us, or are we required to forgive them independent of their actions? Can we really forgive when there has been no repentance?

The purpose of forgiveness is reconciliation which is the removal of barriers to a good relationship. If one person has wronged another, both have to participate in the process of reconciliation, one by seeking forgiveness, and the other by forgiving. A prerequisite to this process is the willingness of both persons to do their part. If the wronged person is truly willing to forgive, he or she has already fulfilled the requirement whether or not the other person seeks forgiveness. The catch is that even wronged persons cannot really be sure of their sincerity until they have put their intentions into action. If they are sincere, but the other person does not participate, the transaction is one-sided and reconciliation does not take place. However, wronged persons have fulfilled their obligations provided that they are free of resentment and desire for revenge. If their attempt at reconciliation is frustrated by lack of response they are likely to resent the rejection in addition to, or more than, the original wrong.

Many people who have felt wronged claim to be free of desire for revenge and only concerned that justice be done. This may be so, or it may be a rationalization for withholding forgiveness. Just judgment requires objectivity and it is difficult, if not impossible, for any of us to be objective if we are personally affected by the situation. It is one thing to cry out for justice and quite a different matter to decide how justice may be done. This requires unbiased judgment beyond what is sometimes humanly possible. Perhaps we can

only leave it in God's hands.

It is not unusual for a Christian to say "I can forgive but I cannot forget." Sometimes the person adds "I can't stand the sight of him," which suggests a continuing or recurring experience either of fear or hate. Perhaps that is why we cannot believe that God wipes out our transgressions when we truly repent. Or do we doubt our own sincerity? All these feelings need to be brought to God in prayer, as many people can confirm.

If the goal of forgiveness is reconciliation it is frustrated by the impenitent person. However, if there is any indication that this person may be ready to change attitudes and behaviour that person should be helped to see this as a necessary and worthwhile goal.

We need to be aware that in the situation where one has wronged another both may feel guilty: one for having done the wrong but not being able, or not taking the opportunity, to confess it; the other for not being able, or not taking the opportunity, to forgive. This sometimes occurs when one of the parties has died or is not available for some other reason. The

matter then has to be settled between oneself and God.

Your opening comment is about seeking the forgiveness of God, which is a two-way transaction. As Christians who seek to live in the presence of God we might think of the confession/forgiveness process between oneself and another person as a three-way transaction which also involves God as the one to whom confessions ultimately go and from whom forgiveness ultimately comes. We are only to be faithful in doing our part without evasion or self-justification.

Finally I think that the only reason that God can forgive a person for an offense against another person is that it is also an offense against himself. As for human beings, although a judicial authority may legally pardon an offender, in reality the only person who can forgive is the person who has been wronged. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."



PEOPLE AND PLACES



AT A WORSHIP SERVICE held April 8 (Appreciation Sunday) the congregation of Knox Church, Bassano, Alberta, recognized Robert Stiles for his 30 years of service as church treasurer (Jan. 1960 — March 1990). John Bergen, chairman of the board, is pictured (left) presenting a plaque to Mr. Stiles. After the service, lunch was served in the Christian education building.



THE CONGREGATION OF Knox Church, Tiverton, Ont., held a luncheon following the final service of the Rev. Douglas Black, who has been their minister for the past 14 years. After a time of fellowship, Mr. Black was presented with a gift of money and a framed print of Knox Church. An arrangement of flowers was presented to Helen Black, and a figurine to their daughter Joanne. Pictured are Helen and Douglas Black.



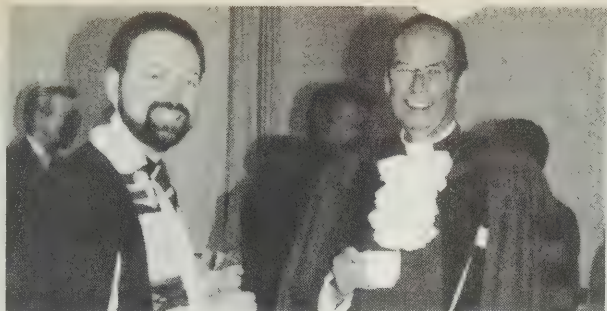
THE CONGREGATION OF Rockway Church, Rockway, Ont., held a gathering April 29 to honour Bessie Roland on her retirement as church organist with 70 years of dedicated service to the ministry of music in her church and community. Mrs. Roland is pictured (front left) with choir director Vera Hallett, while in the background are (left to right): Henry Wegman, clerk of session; Kathleen Roland, granddaughter of Bessie and assistant organist; Dale Hanlin, organist; and the Rev. G.J. Perrie.



AFTER LEARNING that the Board of World Mission had insufficient funds for support of summer students, the congregations and Sunday schools of Caven Church, Bolton, and Nashville Church, Ont., for a second year agreed to assume responsibility for support of a student for the congregations of First Church, Cape North and St. Peter's Church, Neil Harbour, Cape Breton. These churches are only open in the summer. Pictured with Rev. Robert Rahn, minister of the Bolton and Nashville congregations, are: Mrs. D. Sams (seated), treasurer of the Cape North/Neil Harbour congregation; Michelle Boynton and her daughter Tori (left) of the Nashville congregation; and Helen Goodfellow and Amy Logan of Caven Church.



MRS. NELLIE BAIN, a lifetime member of St. Andrew's Church, Trenton, Ont., was joined by her many friends in celebrating her 90th birthday at the church. Mrs. Bain was a pioneer advocate of women's rights and was one of Ontario's first women Justices of the Peace. Congratulations were received from the governor general, the prime minister, the premier of Ontario and many others. Pictured with Mrs. Bain are her nephew Bob Jackson and his wife Mildred, and the Rev. Stan Self.



THE CONGREGATION OF ST. Andrew's Church, King City, Ont., celebrated the burning of the mortgage on their new building (a renovated school complex) with a service of Covenant Renewal, March 7. The congregation also celebrated the completion of the renovation project with the opening of a new gym/classroom and the installation of four new furnaces. Pictured at a dessert and coffee hour prior to the service are the Rev. Michael Caveney and Dr. Harrold Morris, guest speaker.

Photo: D. Lenhardt



EDNA SIMMONS, a member of Caven Church, Exeter, Ont., was chosen as Ontario's Community Volunteer for 1989. She received the award from Charles Beer, minister of Community and Social Services, at a dinner honouring The Southwest Region Community Services Award recipients. Each year agencies and organizations across Ontario submit the names of volunteers whose contributions deserve recognition. From these, 40 are selected to receive certificates of appreciation and from these 40, one is chosen as volunteer of the year. Mrs. Simmons became involved with the work of the local Children's Aid about 10 years ago because she wanted to do something useful. Since then she has been called upon countless times to aid troubled families. Last year it's estimated she gave 250 hours of her time to Children's Aid work alone. Over the years she has opened her home to battered women and teenage girls and in one case saved a woman from eviction from her apartment by teaching her basic housekeeping skills. She has also taught developmentally handicapped mothers how to better care for their babies and homes. She is past president of Caven Presbyterian Church Women, to which she has belonged for 45 years. She has been an active canvasser for several organizations, such as the March of Dimes, Canadian Cancer Society, and Flowers for Hope.

Photo: Exeter Times Advocate



MEMBERS OF the West Point Grey congregation in Vancouver, and the B.C. Synodical, Westminster Presbyterian and several other congregations gathered on May 5 for a "graduation tea" in honour of Miss Hildur Hermanson, who on May 2 became the first woman and first Presbyterian to receive the degree of Doctor of Divinity (honoris causa) from Vancouver School of Theology. Pictured with the 90-year-old Dr. Hermanson are: Dr. Brian Fraser (left), Vancouver School of Theology; Mrs. Elvira Jacobs: Rev. Neville Jacobs, minister of West Point Grey Church.



THE CONGREGATION OF St. Columba Church, Belleville, Ont., recently bid farewell to Margaret and Denton Taylor, who have taken up residence in Elmira, Ont. The Taylors were co-founders and very active members of St. Columba for 30 years. Mr. Taylor was the congregation's first Sunday school superintendent and was also a member of the board of managers and board of trustees. He served as clerk of session and chaired many church committees. Mrs. Taylor taught Sunday school and organized the first C.O.C., Explorers and C.G.I.T., groups. She served as choir director and a choir member, and was one of the first two women elders at St. Columba. For many years, she sent accompanying notes with the Presbyterian Record to students away from home. She also chaired various committees. In 1983, Mrs. Taylor was presented with an honorary Doctor of Divinity degree by The Presbyterian College — an infrequent honour for a lay person. Dr. Taylor is well-known nationally for her work with the W.M.S. and the National Council on the Status of Women, and for her work as a mediator in appointments by the General Assembly.



THE YOUTH GROUP of St. Andrew's Church, Brampton, Ont., and the Rev. Mark Tremblay are pictured in front of the Youth Wall, the group's response to an invitation to present a pictorial display of their beliefs and concerns for today's world.



PICTURED AT THE 135th anniversary celebrations of Durham Church, Durham, Ont., are (left to right): the Rev. Mervyn Tubb, minister of Durham/Priceville charge; Nate Grier, Janet McDonald and Wallace McGowan, the longest-standing members of the congregation — all three having joined prior to 1925; the Rev. John Congram, guest speaker.

Photo: In-Focus Studio



A TEAM FROM St. Andrew's Hall placed first in the men's teams/residences category at the recent University of British Columbia "Storm the Wall" competition. "Storm the Wall" is Canada's largest intramural event. Relay teams sprint 400 metres, swim 300 metres, run one kilometre, cycle five kilometres, then scale a four-metre wall. The members of the winning team were Mitch Higashi, Mike Zaklan, Blaine Cameron, Jeff Eng and Dave Baker. Residents, past residents, the Dean of St. Andrew's Hall Brian Fraser, and its administrator, Helen Pigott, were among those who cheered on the team.



A RECEPTION honouring the Rev. Joseph K. Lattimore on his 50 years of active ministry was held at Knox Church, Oakville, Ont., where he is currently associate minister to the Rev. Harry McWilliams. Greetings were received from all the congregations he has served: Calvin, Hamilton, Ont. (1940-43), Westminster, Smiths Falls, Ont. (1943-55), Morning-side, Toronto (1955-81), and St. Andrew's, Humber Heights, Toronto (1981-85). Mr. Lattimore is well-known nationally for his work as a Rotarian with 46 years of perfect attendance. He is pictured (left) with the Rev. Harry McWilliams.

The congregation of Iona Church, North York, Ont., recognized its minister, the Rev. Douglas Crocker, with the presentation of a surprise gift, May 27. Mr. Crocker has been in the parish ministry for more than 45 years.



PICTURED BURNING THE MORTGAGE on the church building (built in 1979) and manse of Forbes Church, Grand Prairie, Alta., are Ruth Boyd (left) and Peggy Mair, life-long members of the congregation. The event took place during the dedication of the church's new Christian education section.

□

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From the past RECORD

July, 1965

Actions taken by the General Assembly on recommendation of the Board of Evangelism and Social Action:

- Commendation of the campaign against poverty launched by the federal government, with an appeal to provincial governments to consider the plight of the poor.
- Acceptance of inter-racial marriage, since all are equal in God's sight.
- A call to the church to give serious consideration to the issues of bilingualism and biculturalism in Canada.
- A plea to the government of Canada to admit more immigrants with less skills if this can be done without creating unemployment.
- Commendation of Canada's participation in the United Nations Organization and the U.N. Emergency Force.
- A proposal to the government of Canada to hold a conference of all nations in 1967 to promote peace among the people of the world.
- A request that the Criminal Code be amended to make it possible to compel drivers suspected of drinking to under-go a test for chemical analysis.

July 1940

A profound sensation was created at the General Assembly when the Moderator submitted a telegram from Rev. R. DePierro, minister of the Italian Presbyterian Church, Montreal as follows:

In this solemn hour we New Canadians from Italy, belonging to the Presbyterian faith, reaffirm our undivided allegiance to His Majesty, to the Dominion where we found hospitality and liberty, and to The Presbyterian Church in Canada of which we are part. As we have been singing at the close of Sunday services since September again we say God Save the King. . . .

I am glad to state that in the round-up of Italians in Montreal by the R.C.M.P. last Monday, our people were almost untouched. There were only three cases of internment out of

250 adult members, two of them being recent acquisitions from another congregation which had "many" taken into custody. . . .

July, 1915

Church Union

The question of discontinuing the Presbyterian Name and the Presbyterian System of Doctrine and Church Government, and joining with the Methodists and Congregationalists in forming a new Church Organization, has been before every Assembly of our Church for the past eleven years, different aspects of the question being prominent at different times, until 1911, when the Assembly decided to submit it to a vote of the people.

When the results of that vote were known, the Assembly of 1912 decided that, owing to the strong opposition, the vote did not warrant going forward to consummate a Union, and the question ever since that time, and at the present Assembly, has been whether the matter should in the meantime be dropped entirely or be submitted again to the people for another vote.



July 1890

The Assembly resumed consideration of the recommendation contained in the *Foreign Mission Report*, "That a mission be established in Palestine, in accordance with the recommendation of the Foreign Mission Committee; that Jerusalem should be chosen as the centre, and that further plans regarding the mission be placed in the hands of a special committee."

After lengthened discussion in which many of the members took part, it became evident that while the members individually recognized the debt of obligation which rests upon all Christians to preach the Gospel of Jesus Christ to God's ancient people, the Assembly, as a whole, is not yet fully prepared to institute a distinct and separate mission for that purpose.

More pastors in DDR government

Besides the two previously reported (*Presbyterian Record*, June), two other Evangelical (Lutheran and United) pastors are part of the new East German (DDR) government — Gottfried Muller, minister for media politics, a former church newspaper editor; and Hans-Wilhelm Ebeling, who once pastored the famous Bach church (St. Thomas) in Leipzig. Muller is deputy chair of the Christian Democratic Party, Ebeling chair of the German Social Union. Altogether there are 22 pastors in the 400-member parliament, plus two more theologians and two other Evangelical church leaders. Of the 26, 14 are Social Democrats and seven Christian Democrats. (EPS)

World Council of Churches reiterates opposition to anti-Semitism

In similar letters to Jewish leaders in Israel and France, General Secretary Emilio Castro of the World Council of Churches (WCC) has reiterated the condemnation of anti-Semitism made at the WCC First Assembly, in 1948. The messages from Castro (May 15) — to Chief Rabbi Avraham Shapira of Israel and Joseph Sitruk of France — came after attacks of vandalism on Jewish cemeteries in the two countries.

"The profanation of Jewish cemeteries is an incitement to racial hatred," Castro wrote. He added that the WCC has, "ever since its foundation . . . denounced anti-Semitism as a 'sin against God and man.' We want to reaffirm our commitment to stand with you in our continued denunciation of anti-Semitism."

Castro referred to WCC "shock and dismay about the repulsive desecration" of the cemeteries. "We mourn with those," he continued, "who as a result of these odious acts, receive yet another burden in their grief and sorrow." (EPS)

Oslo Accord offers hope for peace in Guatemala

The "Basic Accord for the Search for Peace by Political Means in Guatemala" reached by various Guatemalan representatives at a March 1990 meeting held in Oslo, Norway is being seen as an "historical step which should begin the process towards the so longed-for peace and demilitarization of Guatemala."

The meeting was held under the auspices of the Norwegian government and the World Lutheran Federation and brought together representatives of the National Reconciliation Committee (CNR), who had the backing of the government and army of Guatemala, and members of the Guatemalan National Revolutionary Unity (URNG). The need to find a political solution to the internal conflict which has gripped the small Central American country for more than 23 years was something understood by all parties involved.

Since 1954 more than 100,000 people have been killed, 40,000 have disappeared, 45,000 women have been widowed and 250,000 children orphaned. One million Guatemalans have been displaced internally and thousands more have sought refuge in Mexico.

A Canadian petition lending support to the accord was signed by the Rev. Dr. Harrold Morris, Moderator of the 115th General Assembly, and the Rev. Glen Davis, Secretary for International Ministries, Board of World Mission.



Dr. Lázló Tökés is pictured taking the oath of office at his induction as bishop in Nagyvarad. The Rev. Edmund Seress, minister of First Hungarian Church, Toronto, attended the service and greeted the newly-inducted bishop on behalf of The Presbyterian Church in Canada.

U.S. report claims churchgoing good for society

A report from the U.S. organization Religion in American Life (RAL) says surveys show churchgoing is good for society, setting positive patterns of personal, work and community life. According to the RAL, the approximately 100 million Americans who say they attend church regularly are more productive at work, have a more stable family life, are more literate, volunteer more time for charitable causes, and are 50 per cent less likely to use illegal drugs. RAL also says that more than 19 billion U.S. dollars is contributed through religious bodies for work in the public interest such as health care, food for the hungry, housing, education, and child and elder care. (EPS)

Number of refugees increasing; protection decreasing

In its annual *World Refugee Survey*, released this past April, the U.S. Committee for Refugees (USCR) reports that the number of refugees has increased by 50 per cent over the last five years — from 10 million in 1985 to 15 million in 1989. These numbers do not include at least an equal number of persons who have fled their homes for the same reasons as refugees, but who remain within the boundaries of their countries.

The *Survey* further reports that while the number of refugees and displaced persons has risen, protection and assistance efforts have sharply declined. "During the past year," states USCR Director Roger P. Winter, "the erosion of protection and assistance for refugees . . . has put millions at risk."

The *Survey* notes that children, who make up 60 per cent of the world's refugees, have been especially hurt.



Board of Congregational Life honours two workers

At its March board meeting, the Board of Congregational Life honoured two of its staff members — the Rev. Margaret MacNaughton, Program Director, Worship, and Helen Tetley, Program Director, Christian Education, Youth — on their up-

coming retirement. Pictured on the left, the Rev. MacNaughton (left) is presented with a gift by Lois Klempe, and on the right, Miss Tetley (right) is presented with a gift by Gloria Wasacase.

U.S. Quakers protest "Popeye the Quaker Man"

Several Quaker groups in the U.S. are protesting the decision of Quaker Oats Company to use the Popeye the Sailor cartoon character to advertise Instant Quaker Oatmeal. Quakers are pacifists, and have long favoured the equality of women. They say Popeye as portrayed in the Quaker commercials is a violent character, and the portrayal of his friend Olive Oyl demeans women. In 1915, Quakers tried to have a law passed banning the commercial use of the word Quaker, but did not succeed. Later they failed to prevent a distiller from marketing Old Quaker whiskey. There has never been a tie between Quakers and Quaker Oats. (EPS)

Pastor who sheltered Honecker receives letters, threats

For three months earlier this year, East German Evangelical pastor Uwe Holmer sheltered deposed state leader Erich Honecker and his wife Margot (see June *Record*, Editorial). The pastor says that in the wake of the in-

vituation, he has received nearly 2000 letters (half of them negative) and two bomb threats. Holmer and his wife invited the Honeckers into their home after Erich Honecker was released from prison in January. In April they moved to a Soviet military hospital.

Holmer said lodging the Honeckers was an act of charity and forgiveness. While Margot Honecker was government minister for education, the 10 Holmer children were denied higher education. (EPS)

continued



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GLEANINGS

The battle for mankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizer of a new faith; a religion of humanity.

The Humanist magazine, Jan.-Feb., 1983.



Mugging is usually no more than begging by force.

Geoff Dyer



... we do not recognize as true mission that which sends missionaries from the West to the Middle East and regards Christians there as "ancient" people or "archaic" churches of the past, forgetting that in Christ, the Alpha and the Omega, the past can be as new as the present or the future. We do not accept anymore those who still consider that Christians in the Middle East are less Bible-centred because they are attached to traditions, forgetting that the Bible is not only the written book but the way this book has been lived throughout history. . . .

We reject all forms of anti-Semitic attitudes with regard to the Jews or Judaism. At the same time we challenge missionaries who believe that there is no witness to Judaism on the basis of an uncritical double covenant theology. Only God in his mercy and wisdom knows the way of salvation for people of various beliefs. For us as Christians we are called to witness to God's love to all people and nations, as revealed in the Incarnation, Cross and Resurrection of Jesus Christ.

Gabriel Habib, General Secretary, Middle East Council of Churches, speaking at the 114th General Assembly



A cat has absolute emotional honesty: human beings, for one reason or another, may hide their feelings, but a cat does not.

Ernest Hemingway

Presbyterians in Winnipeg fighting pornography

The strong personal convictions of a small group of Presbyterians from Westwood Church, Winnipeg have ignited a high-profile, city-wide fight against pornography there.

GAP, the Group Against Pornography, was formed about a year ago by Carolyn Keith and Walda Bosiak, along with Eleanor Graham and Claire Green, after the Westwood Ladies Group viewed the film "The Winnable War," produced by Dr. James Dobson. Shocked by what they learned of the multi-million dollar pornographic film industry, its exploitation of children and its increasing acceptance by mainstream society, the women felt compelled to do something.

GAP first drew public attention in Winnipeg in January, with a campaign protesting the opening of a pornographic video store. GAP's efforts soon drew support from other groups and individuals and in February a 5,000-signature petition was presented to Manitoba's minister of justice.

Since its formation, other members of Westwood have joined GAP, as well as members from other churches throughout the city which have added their support.

The group is against all forms of pornography, says Carolyn Keith, but is focusing its fight on "the sale of hard-core and obscene videos and magazines." She adds that GAP's work is not simply social activism, but is in reality a Christian mission.

Fear of Kirk's 'hijack by the Left'

Bob Kernohan, who is resigning from the editorship of the Kirk's magazine, *Life and Work*, says he fears "the Church of Scotland is very close at the present time to being hijacked by the political Left, particularly by people who are convinced in their own minds that they can be extremely partisan in politics without

BETHUNE, MRS. CLARA, 83, longtime member of Knox Church, Moose Creek, Ont., member of the W.M.S., Ladies Aid Society and the choir, April 20.

BRUNER, MRS. GRACE, elder for 18 years of Central Presbyterian Church, Brantford, Ont., and also assisted the Building Corporation in the managing of several houses occupied by retired clergy, April 9.

CHALMERS, MRS. MARY J., 86, lifetime member of Burns Presbyterian Church, Milverton, Ont., hon. life member of W.M.S., April 13.

CLARK, CLARENCE OLIVER, 80, longtime member of St. Andrew's Church, Wyoming, Ont., April 27.

COXON, IRVING JOHN, 81, lifetime member of Burns Presbyterian Church, Milverton, Ont., March 25.

CRAIG, GEORGE, longtime elder at Calvin Church, Halifax, N.S., and formerly in Moncton, N.B.

GORDON, GEORGE, 80, longtime elder of St. Andrew's Church, Kitchener, Ont., Jan. 31.

GRAHAM, MRS. HARRIET, 87, member of St. Andrew's Church, Ajax, Ont., former member of Varsity Acres Church, Calgary, Alta., Margaret Rodger Memorial Church, Lachute, Que., and St. Edwards, Beauharnois, Que.; life member of W.M.S. and hon. member of the Society, died in Ajax, Jan. 22.

HEMSLEY, STUART D., elder for 42 years at St. Andrew's Church, Ottawa, Ont., former representative of the Canadian Bible Society, April 5.

HILL, WILLIAM J., 88, longtime member and elder of Elmvale Presbyterian Church, Elmvale, Ont., May 18.

HOAR, MRS. FRANK (ETHEL), longtime member of the Church of St. John and St. Stephen, Saint John, N.B., life member of W.M.S., Dec. 26, 1989.

HUEHN, OSCAR, 100, longtime elder and member for almost 50 years of St. An-

drew's Church, Kitchener, Ont., May 4.

KIRK, WILLIAM, 63, elder of St. Andrew's Church, Corunna, Ont., April 16.

MARTIN, MRS. DOUGLAS (ISOBEL), 72, member of First Presbyterian Church, Regina, Sask., April 30.

MATTHEWS, ANN, elder and former representative elder of St. Andrew's Church, Welland, Ont., served as chairman of board of managers, president of the Women's Association and convener of the Centennial Committee, April 15.

McGUIRE, BEVERLY EDWARD, elder of First Church, Chatham, Ont., former member and chairman of the board of managers, April 25.

SCOTT, MRS. EMMA, 91, member of St. Andrew's Church, Wyoming, Ont., April 23.

SCOTT, JOHN ARNOLD ALEXANDER (ARNOLD), 76, longtime member and elder of Langside Presbyterian Church and more recently of Knox Church, Teeswater, Ont., April 21.

SCOTT, MRS. MARGARET, 93, lifetime member of Burns Presbyterian Church, Milverton, Ont., March 28.

SMITH, DR. G. DOUGLAS, 64, longtime elder, trustee and board member of the Church of St. John and St. Stephen, Saint John, N.B., April 3.

TENNANT, ALFRED, 81, elder and former chairman of the board of managers of Calvin Presbyterian Church, Thunder Bay, Ont., April 10.

WILLIS, WILLIAM GEORGE, elder for the past 33 years at Knox Church, Cannington, Ont., former Sunday school superintendent and member of the board of managers and a member of the board of trustees at the time of his death, April 25.

WILLISTON, MRS. GRACE, 76, member and organist of St. Paul's Presbyterian Church, Black River Bridge, N.B., life member of A.M.S., Dec. 26, 1989.

crossing that line which they say divides the church's interest in politics from a commitment to party politics. That line is becoming very blurred indeed."

Mr. Kernohan made his statement in a speech he gave at a fringe meeting in Aberdeen. He added that the higher up the echelons of the church one went the greater the bias was to be found. He warned fellow Conservatives that things were going to get worse.

The politics of the Left, said Mr. Kernohan, were now encroaching on church committees where politics had no place.

Referring to the 1988 Forum, a group of Conservative ministers and elders, Mr. Kernohan commented:

"There are far too few of us and we are not very well organized. But we may have to make a stand to fight to keep the balance of the church that we love.

"If we did not take a stand it would be disastrous, not just for politics, but for the church." (from *The Scotsman*) □

Our Mistake: In the Graduates section of the June *Record* (page 32), Margaret Vanderzweerde, a graduate of Ewart College, was inadvertently pictured with the graduates of Vancouver School of Theology. We apologize for the error.

TRANSITION

ORDINATIONS

Cooper, Rev. James W. A., Stayner, Jubilee Presbyterian Church, Ont., May 31.
 Vlasblom, Rev. Lawrence, Toronto, North Park Presbyterian Church, Ont., May 27.
 Walker, Rev. Leslie L., Barrie, St. Andrew's Church, Ont., May 27.
 Yoo, Rev. John, London, Korean Christian Church, Ont., May 20.

INDUCTIONS

Cooper, Rev. James W. A., Stayner, Jubilee Presbyterian Church, and Sunnidale, Zion Presbyterian Church, Ont., May 31.
 Brown, Rev. Raye A., Huntsville, St. Andrew's Church, Ont., April 5.
 MacDonald, Rev. Ross, Richmond, St. Andrew's Church, Ont., May 6.
 McIntyre, Rev. Jan, Woodstock, Knox Church, Ont., May 6.
 Vlasblom, Rev. Lawrence, Toronto, North Park Presbyterian Church, Ont., May 27.
 Yoo, Rev. John, London, Korean Christian Church, Ont., May 20.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Glace Bay, St. Paul's Church, N.S., Rev. Dr. E.H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
 North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.
 Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.
 Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
 Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.
 Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
 Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2 (effective July 3, 1990).

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
 Caintown, St. Paul's Church, and Lansdowne, Church of the Covenant, Ont., Rev. Ian K. Johnston, St. Paul's Presbyterian Church, P.O. Box 879, Winchester, Ont., K0C 2K0.
 Huntingdon, St. Andrew's Church, and Athelstan, Que., Rev. Gordon Bannerman, P.O. Box 394, Huntingdon, Que., J0S 1H0.
 Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.
 Kars, St. Andrew's Church and Vernon, Osgoode Church, Ont., Rev. D.G. Morton, Clerk of Presbytery, 2400 Alta Vista Dr., Ottawa, Ont., K1H 7N1.
 Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave.,

Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Morrisburg, Knox Church, and Dunbar Presbyterian Church, Ont., Rev. Bert de Bruijn, Box 777, Chesterville, Ont., K0C 1H0. (effective August 1st)

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Quebec City, St. Andrew's Church, P.Q., The Vacancy Committee, Box 161, Quebec, Que., G1R 4P3. (effective Nov. 1st)

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Baden, Livingston Presbyterian Church, Ont., Rev. Wm. G. Johnston, 54 Queen St. North, Kitchener, Ont., N2H 2H2.
 Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
 Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.
 Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.
 Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.
 Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merklely Square, Scarborough, Ont., M1G 2Y5.
 Thornhill Presbyterian Church, Thornhill, Ont., Dr. J. Charles Hay, 1610-65 Spring Garden Ave., Willowdale, Ont., M2N 6H9.
 Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
 Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibgate Blvd., Scarborough, Ont., M1S 2W8.
 Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont., M8W 4Y3.
 Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.
 Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.
 Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.
 Waterloo, Waterloo North Presbyterian Church, Ont., Dr. Zander Dunn, 20 Quebec St., Guelph, Ont., N1H 2T4.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Ernest Herron, 155 N. Front Street, Apt. 606,

Samia, Ont., N7T 7V5.

Appin, Appin Presbyterian Church, and Melbourne, Guthrie Presbyterian Church, Ont., Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont., N0M 1A0.

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkton, Ont., N0K 1P0 (effective August 1st).

Caledonia Caledonia Presbyterian Church, Ont., Dr. R.G. MacMillan, #401, 2055 Upper Middle Rd., Burlington, Ont., L7P 3P4.

Chatham, St. James Church, and Dover, New St. Andrew's Church, Ont., Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont., N8A 5A1.

Chatsworth, St. Andrew's and Dornoch, Lato-na, Ont., Rev. Ted Creen, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Delhi, Calvin Presbyterian Church, Ont., (bilingual — Hungarian and English), Rev. W. D. Jarvis, 48 Brock St. West, Tillsonburg, Ont., N4G 2A5.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Embro, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont., N3Y 5H9.

Forest, St. James Church, Ont., Rev. Andrew Jensen, Box 297, Parkhill, Ont., N0M 2K0.

Ilderton, Bethel Presbyterian Church, Ont., — part-time minister — Rev. Robert Robinson, 521 Village Green Ave., London, Ont., N6K 1G3.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.

Petrolia, St. Andrew's, and Dawn, Knox Church, Ont., Rev. Christine O'Reilly, Box 56, Thedford, Ont., N0M 2N0.

Samia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Samia, Ont., N7T 5V4.

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Clairmont Circle, Welland, Ont., L3C 2P4.

St. Catharines, St. Giles Presbyterian Church, Ont., I.M. Designate Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont., L2R 3C3.

St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.

Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.

continued

Transition

continued from previous page

Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0.

Walkerton, Knox Church, Ontario; Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont., P7A 7T5.

Winnipeg, First Presbyterian Church, Man., Rev. Beth McCutcheon, 1911 Portage Ave., Winnipeg, Man., R3J 0J3.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Fort Macleod, St. Andrew's Church, and Junbo Valley, Knox Church, Alta., Rev. D'Arcy Lade, 1818 — 5th Ave. S., Lethbridge, Alta., T1J 0W6.

Olds, St. Andrew's Church, Alta., Rev. Gordon Cunningham, 3821 — 59th Ave. Crescent, Red Deer, Alta., T4N 4V9.

Synod of British Columbia

Burnaby, Vancouver Heights Presbyterian Church, B.C., (60-70% part-time minister), Rev. E.A.M. Forrester, 965 Tollcross Road, North Vancouver, B.C., V7H 2G3.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

Board of World Mission

OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon

Nepal — Nursing Educator

Africa — Nurse Midwives

Nicaragua — Medical Doctor to work in a TB Clinic and community health

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

YOUTH IN MISSION OPPORTUNITIES FOR SUMMER 1990!

There are many volunteer positions still available this Summer for young people in the areas of camping, resort ministry, youth work and children's programmes. If you are 16-30 years of age, and are interested, please contact: Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ontario, N2J 2C8. Phone: (519) 886-4150 or (519) 749-2883.

Youth in Mission also sponsors long-term projects. You may be interested in pursuing this idea. Projects are available in congregations and community services across Canada.

CLERKS OF PRESBYTERY

Presbytery of Montreal:

Dr. Geoffrey Johnston, 3495 University Street, MONTREAL, P.Q., H3A 2A8, (0) (514) 288-5256.

Presbytery of Niagara:

Rev. Jim Goldsmith, 29 Bald Street, WELLAND, Ont., L3C 5B7, (C) (416) 734-4831 (R) (416) 788-2388. (Clerk Pro-tem)

Presbytery of Kootenay:

Rev. Calvin Brown, 602 Kootenay Street, NELSON, B.C., V1L 1L2, (R) (604) 352-2981.

ASSOCIATE MINISTER

Applications are invited for the position of Associate Minister in a large, growing Church.

The successful candidate will share in the ministry of the congregation on an equal and complementary basis with the present incumbent.

Reply in confidence to:

**The Chairman,
Search Committee,
St. John's Presbyterian Church,
28 Second Street East,
Cornwall, Ontario K6H 1Y3.**

ORGANIST/CHOIR DIRECTOR

Richmond Hill Presbyterian Church requires the services of an Organist/Choir Director, one Sunday service, Casavant pipe organ, commencing Sept. 1, 1990. Contact Mr. D. Steenson, 11 Shady Lane Cres., Thornhill, Ont. L3T 3W6. Tel. (416) 731-0727.

ORGANIST/CHOIR DIRECTOR

required by Willowdale Presbyterian Church. Currently one Sunday morning service and weekly choir rehearsal. Conn two-manual organ. Contact Worship & Music Committee, 38 Ellerslie Ave., Willowdale, Ont. (416) 221-8373.

ORGANIST/CHOIR DIRECTOR

for Fallingbrook Church, Scarborough, Ontario. Sunday morning service and weekly rehearsal. Active senior choir and youth music potential. Kawai baby grand and Baldwin 2 manual full foot pedal board. Contact: Church office (416) 699-3084; Dr. Ian Clark 266-7694; Dr. Elizabeth Thorsen 690-5728.

ST. ANDREW'S PRESBYTERIAN CHURCH, WHITBY ASSISTANT MINISTER — NURTURE & CHURCH GROWTH

This position will be a component of a team ministry with activities focusing on pastoral visitation, recruitment and support of volunteers, and church growth/outreach. Some pulpit and parish responsibilities will be shared with the minister.

Interested applicants may contact: Rev. Jim McClure and/or Don Gilchrist, Clerk of Session, St. Andrew's Presbyterian Church, 209 Cochrane Street, Whitby, Ontario L1N 5H9. 1-416-668-4279.

The Presbyterian Record — Since 1876.

WITH THANKS TO GOD

In the May 1990 issue of the Record we omitted to include the name of Edna C. Findlay of Moose Jaw, Saskatchewan as one of those people who in their Last Will and Testament remembered The Presbyterian Church in Canada in 1989. We regret our oversight.

"Hamilton, Ontario. Emmanuel United Church invites applications for the position of Organist/Choir Director beginning Sept. 6th, 1990. A well-balanced adult choir of 25 members, seeking challenge. A two manual electronic organ and chancel piano offer the opportunity of varied programs, using both sacred and secular music. One service and one practice per week. Salary negotiable. Please send resume to Mr. A.E. Slaney, 156 Wise Ct., Hamilton, Ontario L8T 2M2. Phone 416-385-0989."

Neville F. Jacobs

What is God like?

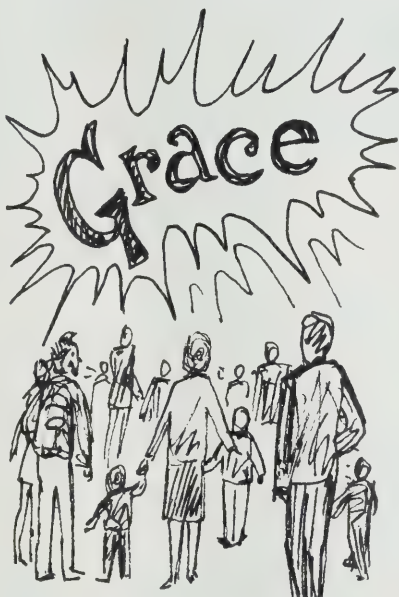


Read: Genesis 18: 16-33

Perhaps, God is "a parental hangover." Or is God "the grand old man, the managing director, the puppeteer or the resident policeman?" These are some of our favourite images of God according to J. B. Phillips' classic volume, *Your God is too small*. Who is God? What is God like? Who is God for us? How does God deal with his creation? These are questions that we wrestle with in best of times and also the worst of times.

Such are the questions that were underneath Abraham's bargaining with God. In Abraham, the creation takes the Creator to task in this Genesis story. This finite being dares to probe the character of the Infinite. He wants to know whether God has any options with regard to the fate of the sinful people of the two ancient cities. He questions God whether he is a prisoner of a definite crime-indictment-and-punishment scheme. Is God bound to a rewarding-good and a punishing-evil pattern? Or is it possible for the real God to have another approach to the wickedness of Sodom and Gamorrah? Is he going to intervene in his gracious freedom?

So many Christians are miserable because they live their lives from the basis of a "scare" theology, that somehow God is a mean old scorekeeper who is just waiting to get even. No wonder the German philosopher Nietzsche observed that the Christian God is nothing but a tyrant, an oppressor and an enemy of the human spirit. The theology of these Christians is a "brimstone" theology which is far removed from the sense and meaning of the Gospel. According to the Gospel of John, Jesus said: "The thief comes only to steal and kill and destroy, but I come that they may have life and have it abundantly." (10:10) This is the essence of the Gospel. God is a God who always actively seeks a way out of death for us all. This is a view that is repeated over and over again in Scripture that God is gracious and compassionate, slow to anger and abounding in love, and a God who relents from sending calamity. (cf Psalm 103: 8f, Jonah 4:2) The Bible is crystal clear that God accepts us not only in spite of our sinfulness but also in spite of our



finiteness and our fallibility.

However, there are many Christians who still persist in their belief of God as a "resident policeman." This perception of an angry and vengeful deity translates itself in their intolerant attitudes and behaviour in their interpersonal relationships. If God is grave and graceless the worshippers of this God are presumably called to emulate the same. They seem to believe the slogan on their bumperstickers which reads: "I don't get mad . . . I just get even." So, they are intolerant and unbending. Theirs is an eye-for-an eye and a tooth-for-a tooth mentality. They are the ones who sometimes feel that *they* are the anointed few to mete out divine vengeance.

Since the beginning of time the Bible teaches that while there is no one

who can escape from the power and presence of God, this same God, the God of grace and mercy, declares that no one stands outside his grace. This God surprises us, for, while we were yet sinners God dared to wipe away our sin and guilt. This God, sometimes very foolishly, in the understanding of some, pardons and saves even those who are totally undeserving. This is what we call GRACE!

At a gathering of learned theologians the German theologian, Karl Barth, was asked what in his mind, was the greatest theological mystery? After a long pause of reflection it is said that Barth rose and responded: "The greatest theological mystery is: Jesus loves *me* this I know."

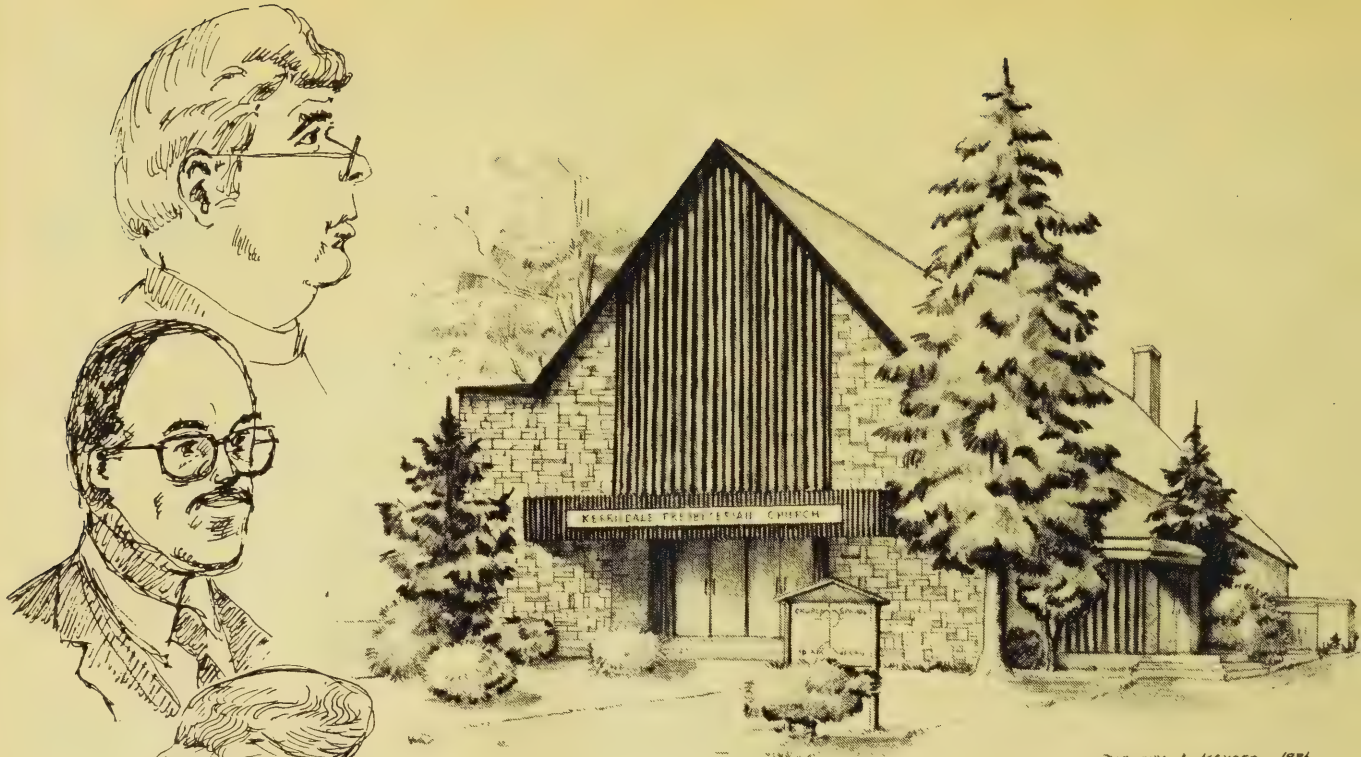
This is the God we are called to emulate — demonstrating grace and giving forgiveness. Grace is the key to Christian spirituality. Grace stands for *how* in the Christian experience: *how* God relates to sinful human beings, *how* God acts toward people and *how* consequently we stand in relation to God. This is the essential theme of the good news of the Gospel — grace of mercy that forgives. Yes, Christ came to call sinners and we all are "prodigal sons and daughters."

Above all, God's grace is liberating. Not only does it free us from our sin, but contact with God's love in grace engenders in us a security and self possession that frees us for others and for the world!

Prayer

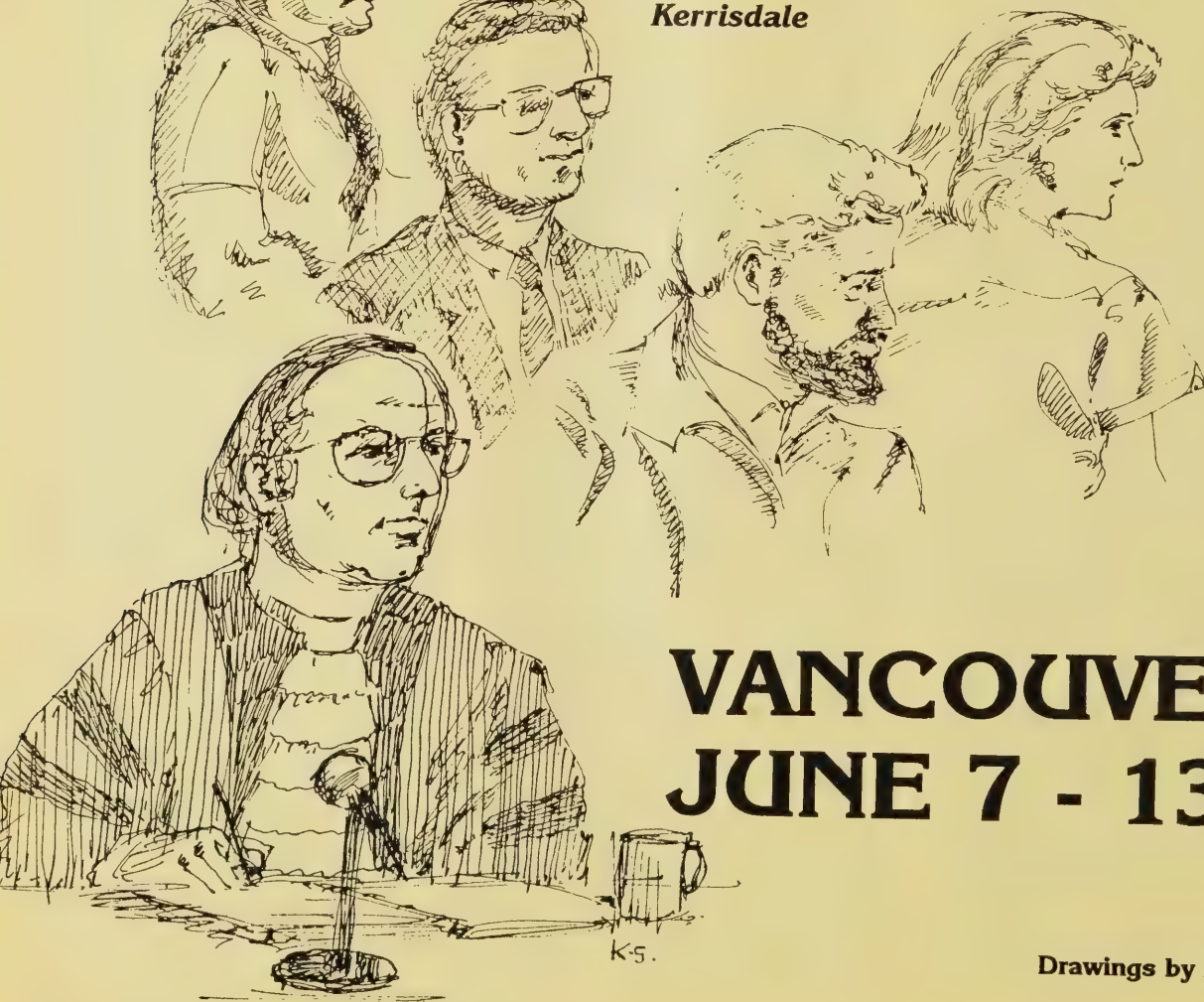
Lord our God, gracious and compassionate one, we confess that we worship at the altar of revenge and retaliation. We thank you for giving us your grace without any merit of our own. Forgive us our sins, we pray, as we forgive those who sin against us. Amen. □

Mr. Jacobs serves as minister of West Point Grey Presbyterian Church in Vancouver.



DOROTHY A. KAYSER, 1986

*The Assembly Church,
Kerrisdale*



**VANCOUVER,
JUNE 7 - 13**

Drawings by Keith Strike

EVANGEL HALL

ESTABLISHED 1913

PRESBYTERIAN Record

SEPTEMBER, 1990

Evangel Hall launches project to provide
affordable housing, see page 12.

749-6443

Christian Education — Living in the Gaps

Jim Stein believes there is a huge gap between what we say and what we do about Christian Education

by Jim Stein



A number of years ago a keynote speaker at a Pentecostal conference remarked that the greatest single need in the church of Jesus Christ was for “teaching” churches. At the time I was actively involved with the Reformed Church in America as a lay pastor of a new work in Winnipeg.

The remarks of the speaker hit hard for at that same time I was struggling, as a lay pastor, with establishing a teaching church. While I viewed his comment as a reaffirmation of my own personal goal in the new work, it also pointed clearly to an ongoing conflict within the board of the new church. The board was grappling over whether or not the major thrust of the new church should be quantitative or qualitative growth. Should the primary thrust of congregational energy, resources and ministry focus on discipleship or numerical growth.

The majority opinion of the board was inclined to push for an increased attendance, to see new faces. This basic opinion then shaped the thrust and emphasis of commitment in the new church. In the process, commitment to any kind of sound teaching diminished to the point of virtual non-existence. While the church grew numerically, there was little spiritual depth.

Looking back on my experiences with this particular church, I was forced, for my own peace of mind, to carefully reassess my views on the role of Christian teaching in the universal church. As I looked at various denominations, as well as my own, I became convinced that not only was there a great need for “teaching” churches, but that fundamental ques-

tions as to the ministry and purpose of the church of Jesus Christ had to be addressed.

Why was it that those in leadership within the churches and denominations spoke strongly of a need for teaching but did not provide it? Why the talk but no action? Where was the modelling? Why the constant emphasis on Sunday School and Bible study as the sole vehicles of Christian education delivery within the church? Above all, why were the poorest teachers in a local church quite often the minister and elders? Who was teaching the local church leaders? Who determined the type of curriculum and why was a particular one selected? Why was there no evaluation procedure for determining the effectiveness of such a curriculum

and of teachers? How did a church know if the learners were learning? In short, a constructive evaluation and criticism of teaching in the churches raised more worrisome questions than it provided answers.

All of the above questions and the lack of answers, led me to become engrossed in research, study and in an active involvement on a Christian education commission in my own local church. In all of this the most effective tools at my disposal were my own training and experience as a public school teacher. When I applied the fundamental principles of teaching to what was happening in Christian education in the churches, it quickly became apparent that most were not applicable.

Curricula which met the local academic needs was sorely lacking. Tea-

cher training was abysmal, if it existed at all. No concern was given to the diverse nature and makeup of the church group being taught, be it congregation, Sunday school class or Bible study group. Invariably, those doing the teaching were teaching as they had been taught. Preparation by teachers generally was slipshod, last minute and intent on following the teacher's guide. Any type of motivational tool for students or congregation was absent. Talk of evaluating teachers and students was a fearful and unacceptable thought. In fact, constructive criticism was seen as a threat if not handled with enough diplomacy so as to render it useless. If someone did have a concern for or interest in Christian education, they were seen as proper material to be conscripted to teach a Sunday school class. Expectations of the Christian education programme in the local church were to tend to "the little ones" in order that a variety of adult needs be satisfied.

What emerged was not a pleasant picture. As evidenced by the actual facts, any notion of a sound Christian education programme was given lip service and an ineffective model was in operation. By and large, Christian education had been left to untrained but sincere and committed Christians in the church. This, despite the fact that sincerity without knowledge is no substitute for excellence, and cannot excuse ignorance.

Moreover, what of the educational needs of the local church constituency? Needs must be assessed and defined. Assuming that some highly theological need exists and then providing an assumed solution, without careful evaluation of that perceived need, is at best irresponsible. At its worst such action is un-Christian, for it ignores the basic command of Christ that we, the church, are to love one another. One does not meet a child's need by throwing a candy bar to the child (symptomatic treatment) when it cries. When a child cries, love demands a caring, listening response in order to understand the need and meet it.

Today, in our society, Christians are expressing a need. Indeed, many

of our youth are crying out for help and the response of the church is, in many cases, one of helplessness. Congregations are diminishing. The youth are leaving, the older ones are dying and those in the middle are responding to societal pressures by becoming less and less involved in church life. Where is the life sustaining force of God's Word in the church? Clearly, the Sunday sermon is not enough, even if it is both sound and delivered convincingly. Nor is it good enough to excuse these and other shortcomings by stating that the Holy Spirit will do whatever work is necessary to make Christians effective.

What is needed is some hard evaluating of the meaning of discipleship and its cost. And there is a cost, a cost that the church must be prepared to pay. Further, it is a cost that is inclusive, for it applies to all within the church. Nowhere in scripture is there any teaching which promotes inadequacy, be it in the pulpit, session or choir. A fundamental re-thinking of what Christian education is, and what it involves, is absolutely necessary if Christian education is to have any relevance in our churches.



Such a re-thinking must result in more than a theological or theoretical statement which can be isolated from the real world. To be relevant, an understanding of Christian education must allow for the ongoing regenerative and discipling work of the Holy Spirit. Such an approach would make any definition of Christian education both one of process and inclusive in nature. Given the foregoing I offer the following definition of Christian education:

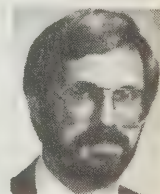
Christian education is the process of growing in grace through the understanding and application of the teachings of Christ.

Growing in grace is a process which involves the various methods and techniques necessary to make that process effective. The process is given meaning by the spirit of Christ, expressed in the life of the believer and understood with, through and by the Word of God. As the term "process" and the phrase "growing in grace" imply, there is an aim or purpose inherent in the definition. That aim can be identified to be a life "lived in the fullness of Christ."

It is realized that the above definition has numerous implications for individual Christians in relation to their everyday life, particularly as expressed in the family and congregation. An application of the definition would both ask for and realize the following characteristics in the individual, family and congregation.

- honesty
- mission
- sharing
- systematic/unified methods
- consistency in lifestyle
- consistent and ongoing evaluation methods
- self-evaluation
- common goals
- willingness to learn
- inward growth
- openness
- capable teaching
- application of biblical principles
- utilization of the best resources

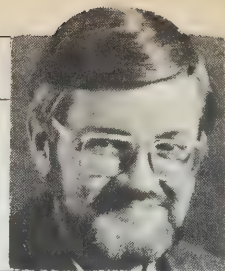
All of the above characteristics, as well as others not listed, must play an integral part in a "growing in grace" and as such, be the primary focus of Christian education. Indeed, realization and development of these characteristics is a "living in the fullness of Christ." The content of Christian education, as expressed in the teaching and example of Christ, must be clearly understood, soundly taught, and carefully evaluated. It must also relate to all aspects of the Christian experience and be taught freely to all within the scope of the local church. □



Mr. Stein is a teacher and member of St. John's Presbyterian Church in Winnipeg.

FROM THE EDITOR

John Congram



The New Season of the Church Year

The other day, in the presence of guests, I was about to launch into my favourite subject of baseball [next to religion of course] when I was beaten to the plate, as it were. My guest fired off a long diatribe about overpaid ball players — how ridiculous it was to pay people millions of dollars — and how could anyone be interested in such stupidity. Quietly I folded my speech about the glories of the Blue Jays and put it away for, as we say in the church, “a more appropriate season.”

As I write these words we are deep into the baseball season. The Blue Jays continue to hang on to first place in the American League East, not so much out of merit, but because it appears that no one else wants to meet Oakland at the end of the season. From time to time as I attend or listen to the games I must remind myself, to paraphrase an old saying about the Puritans that “the purpose of the game is to give pleasure not pain to the spectators.”

Although hailed as “America’s game” [America as in the United States of America] baseball has a long and honourable history in Canada. Famous names, such as Jackie Robinson, played much of their minor league ball in Canada. As a kid I spent some of my happiest hours on

hot, humid summer nights watching the baseball Maple Leafs in the old stadium beside Tip Top Tailors on the waterfront.

Despite its obvious extravagances, baseball still contributes to our culture and life. With the proliferation of computers and calculators, who will teach our children basic mathematics if baseball doesn’t? What other sport do you know which affords more statistical possibilities than baseball?

But even more importantly it provides a kind of emotional pause from the demands and complexities of life. Thomas Boswell, in *Why Time Begins On Opening Day*, expressed it this way:

“Born to an age when horror has become commonplace,

where tragedy has, by its monotonous repetition, become a parody of sorrow, we need to fence off a few parks where humans try to be fair, where skill has some hope of reward, where absurdity has a harder time than usual getting a ticket.”

Baseball provides something even more essential to life — hope. If the forces of darkness [for me traditionally residing in the New York Yankees] are not defeated this year, well, there is always next year. The conviction sustained by this hope is a necessary prerequisite these days both for those who persist in cheering for Toronto teams and those who continue on working in and for the church. On the highest authority we have it that in the end justice will triumph and the last will be first. Most of us need to hear that kind of reassurance as we begin a “new season” of church work.

Everyone Needs a Pause Day

One of our letter writers wonders why the Presbyterian Church has not spoken out more clearly on the issue of Sunday observance. In Ontario, Sunday laws passed recently in the provincial legislature, have been declared unconstitutional by the supreme court. Since that happened an increasing number of stores have remained open on Sunday.

Part of the problem is that the question comes under provincial jurisdiction. Provinces often follow radically different practices. British Columbia and Alberta, for instance, have wide open Sundays.

That, however, should not prevent us from clearly articulating and propagating our own position. In fact the General Assembly has done this on

several occasions. In 1986 it summarized what had previously been said on the subject.

In 1964 the Assembly stated its belief that “human labour becomes a curse when it does not periodically end.” It noted, however, that for a Christian, Sunday is primarily a reminder of their liberation in Christ, and therefore properly a day of celebration. It affirmed the principle that everyone in society should be granted one day a week for spiritual and physical renewal.

The 1986 statement expressed concern for family life, for children deprived of their parents and workers forced to work, if “a common pause day” should disappear. While recognizing that other faith communities

may wish to observe a day other than Sunday, on the basis of traditional practice the Assembly urged both the Government of Canada and provincial legislatures “to prohibit retail stores from opening on Sunday.”

Much of what is said on such subjects by national church agencies is greeted by a yawn by most of society, mainly I suspect, because it is so predictable and expected. Effective action will take place at the local and provincial level, where congregations join with other denominations and faith groups to present the case for a common pause day.

This will be done, as the Assembly report states, “not to argue for a privilege for Christians, but to argue for a human right and a human good.” □

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Harrold Morris, Moderator of the 115th General Assembly, participates in the ground-breaking ceremonies for Evangel Hall's housing project on Toronto's Queen Street.

Photographer: David A. Hill

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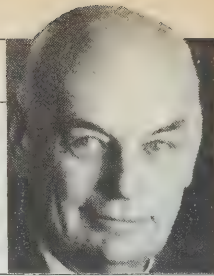
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PUNGENT AND PERTINENT

Kenneth G. McMillan

Fruitless, Toothless and Rootless



Kenneth McMillan argues that any church that does not place Jesus Christ at the centre will experience rapid decline of its life

There is no shortage of opinions on the state of the church in Canada. Many, however, ignore the new situation in which the church finds itself and fail to evaluate the reasons for the changes.

Church attendance in Canada has dropped from 60 per cent in 1950 to 27 per cent today, with no indication the decline will not continue. The Evangelical Fellowship of Canada estimates that nearly six million Canadians still attend church regularly. Two-thirds of these are Roman Catholics, 1,016,000 are evangelicals and about 800,000 mainline Protestants — Anglican, Lutheran, Presbyterian, United Church. This is a major shift in the religious landscape of Canada. There is possibly some growth in church attendance among Roman Catholics and evangelicals but the great majority of Canadians who are Protestants are in the so-called mainline churches and that is where the decline is most marked.

Among a number of reasons for this decline I shall mention only the one I think is the most fundamental.

The principal of a Canadian church-sponsored college, in a taped panel discussion, said he "is doing everything he can to remove Jesus Christ from the centre of the Church's theology so that the church can move forward into the modern era." This extreme statement does not represent the views of most church leaders. It is a position which may be held by too many who are in places of influence in the churches. Where church leaders hold views such as this the Church will continue its rapid decline.

Over against the statement of the above-quoted college principal is the conclusion of the noted Church historian Kenneth Scott Latourette. Towards the end of his seven-volume *A History of the Expansion of Christianity* he says, "Types of Christianity which had failed to stress the centrality of Jesus as God's Christ had not shown the power to reproduce themselves through many centuries. The continuing vitality of Christianity was intimately bound with this conviction. So far as the historian



could be sure of anything about the future of Christianity it was this: if the Christian faith triumphed it would be through uncompromising loyalty to him through whom it had come to birth and who in all its ages had been the acknowledged master of its flaming spirits. As the most discerning of the disciples of the first century had seen: 'In him was life and the life was the light of men.' In the first century that had been an assertion of faith. By the twentieth century experience had made it demonstrated fact."

False theology lies at the root of the decline in the Canadian churches. Theology does not have a high priority today. The evangelical churches are no exception. Much Bible study has a weak theological base. In

worship without theology, sound doctrine degenerates into entertainment. Genuine Christian action is based on theological convictions about the nature of God, of humanity and of this world. Without sound theology the Christian faith becomes both fruitless and rootless.

Most people who attend church want to hear about God. The media continually feeds them information about the world. Only when they know God can they understand the meaning of some of the current events and respond as followers of Christ. Learning about God and knowing God, far from being an escape from the world, plunges Christ's followers deeply into the human predicament. Christians can communicate a word of hope and offer the healing love of God in deeds.

Fifty years ago Professor W.W. Bryden wrote a book entitled *The Christian's Knowledge of God*. Dr. Bryden was well informed on men's philosophies and on the historic and current religions. He saw the Christian's knowledge of God in sharp contrast to all philosophies and all religions. Our knowledge of God is a revealed knowledge as God speaks personally to us in different ways but especially through the scriptures whose central figure is the Lord Jesus Christ. A revealed religion is not popular today. In an age when the supreme virtue is tolerance it is considered arrogant to present Christ as the way, the truth and the life. The justification for the existence of the church is that it has a Word which is not of this world. It offers to fallen creatures such as us reconciliation with the Creator and a personal relationship with him now and forever. □

Dr. McMillan is Minister-At-Large of the Christian humanitarian organization World Vision Canada.

LETTERS

Reform-ulate

Alistair I. Miller's "But What is the Question?" (*Record*, July-August '90) is another timely challenge to reformulate Christian faith so that it is intelligible to moderns.

The "new physics" of the quantum has changed even the most common sense understandings of what reality is. More than a generation ago the implications of our modern paradigm shift so distressed Einstein that he went off, the story goes, muttering about the Old One not playing dice with the universe — ironic because Einstein's own theories had helped open the window on the world of the quantum. While scientists like Miller maintain faith in an underlying order governed by "law" or universal constants, God *does* play dice. God appears to have a gaming table in every last, solitary particle.

When Neville F. Jacobs calls for re-imaging God's roles ("What is God like?", *Record*, July-August '90), "God the Gambler" ought to head the new list. Christians should be giving Paul Davies' *God and the New Physics* the serious reading it deserves as they take upon their lips the prayer of the man whose fragmentary faith did not prevent Jesus from healing his son: "I believe; help my unbelief!" (Mark 9:24). Such a prescription might bring the Pres-

byterian Church into the twentieth century and even enable it to see the next millenium.

Rich Corman
Pinawa, Man.



A Toronto small business owner posted this sign outside his store.

Open Sunday

Why is the Presbyterian Church so apathetic toward Sunday shopping? I have yet to hear a minister preach a sermon on this issue using the Fourth Commandment as a basis for the Church's stand. Perhaps they have store owners in their congregation and do not wish to hurt their feelings.

What has happened to our "glori-

ous and free" Canada? Free for whom? For our greedy mega-mall owners? For our vote-getting politicians who don't want to step on any toes? Certainly not for a Christian business owner who is forced, against his will, to keep his business open on Sunday or face a large fine.

Patronizing malls on Sunday is the best way to fan the fire. It is the hope and prayer of many of us that the Presbyterian Church take a strong stand on this important issue and urge our congregations to boycott non-essential businesses that stay open on the Christian Sabbath.

Ruth McPherson,
Thorold, Ont.

The Board of Congregational Life produced a statement on "Sunday Observance" in 1986. It can be found on pages 347 to 350 of the Acts and Proceedings of that year, or you may obtain a copy by writing to the Board of Congregational Life, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. ed.

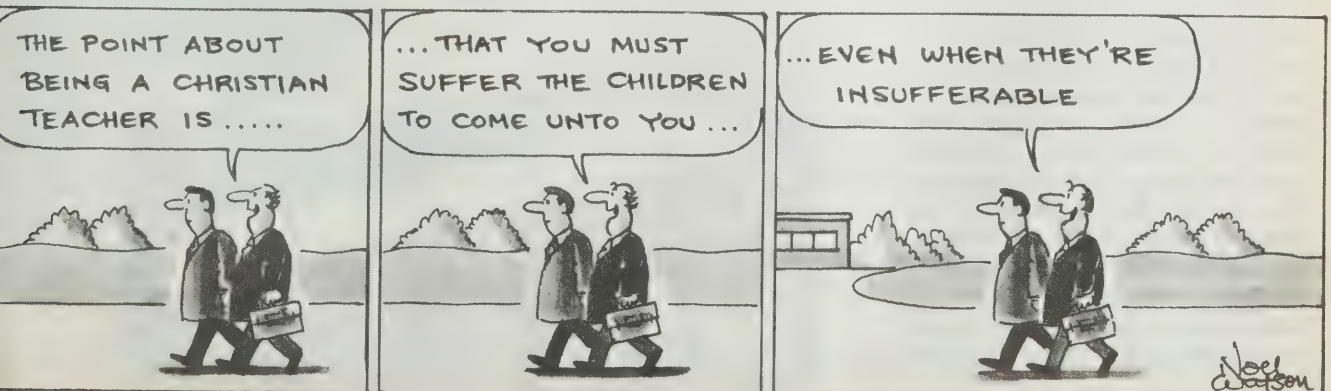
Weighing values

When it came to weighing up values: \$9.50 saved in the bank or a full year's subscription to a publication of excellence, I remembered the satisfaction I've had all year long in being kept abreast of the religious scene in Canada and the world, the mental

continued on page 35

WATSON'S WORLD

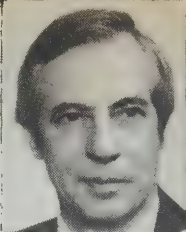
Noel Watson



REVOLVING COLUMN

Joseph C. McLelland

View from the ivory tower



WALLS — JERICHO AND BERLIN, BELFAST AND QUEBEC

Walls keep in and keep out. For houses they create space for human being, for safety, privacy, intimacy. In the past, whole cities were walled as fortresses against attackers. I once stood at the edge of the clifflike excavation that exposed the layers of ancient Jericho, unearthing the famous walls that Joshua is credited with tumbling down. I've walked the walls of Chester and of Dubrovnik, and a little of Hadrian's. But other walls make for different reflection.

Now that the infamous Berlin wall is falling, the one in Belfast should get our attention. I am more aware of this now, after representing our church at the historic 150th General Assembly of The Presbyterian Church in Ireland. Before entering Church House, we met unusual and distressing sights. One was Ian Paisley and friends picketing the Assembly (with signs "How are the Mighty Fallen!"); another was the heavily armed policemen guarding the doors. Inside we might have been in our own highest Court of twenty years ago — clerical collars and considerable pomp. Nor was the business of that week much different. There was certainly more eating and tea-drinking, for the Irish are unparalleled hosts. But there was always, nearby, The Wall.

There have always been walls in Ulster, it seems, none more significant than the walls of Derry. These medieval relics, rebuilt with help from London (hence Londonderry), withstood the famous siege of 1688, when the Apprentice Boys closed the gates against the army of James II. This and other precious bits from history have been woven into new cloth as part of the divisive lore of Ulster. The new Moderator, Principal Finlay Holmes, a church historian, said: "Our trouble in Ireland is not so much our history as our mythologies — the way we interpret and understand our history." Nowadays the symbol of separation and alienation is the wall between the Shankill (my Grandfather's home) and the Falls Roads. These Protestant and Catholic enclaves provide the "flashpoints" for The Troubles. While we were there, a car bomb killed an elderly couple; presumably another mistaken

IRA target. And The Wall was extended.

Walls are supposed to make for peace as fences make for good neighbours. But it is also true that "bad fences make bad neighbours." Robert Frost's poem *Mending Wall* makes the point:

*Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give
offence.*

*Something there is that doesn't love a
wall,
That wants it down.*

The violence associated with Northern Ireland is more than simply a Catholic-Protestant grievance. Religion never comes pure; in this case it is so mixed with historical, economic and social factors that no solution seems clear; in fact the Assembly labelled the Anglo-Irish Agreement an "obstacle" to a negotiated peace. The way ahead seems strangely dark at a time when other European countries are enjoying an end to historic divisions.

And what of our Canadian walls? I recognized in Ireland a kindred spirit of divisiveness. Both inside and outside Québec we see rival loyalties with rhetoric to match. It is true that our Québec tradition differs significantly from that of other provinces — collective over individual rights, for instance, or the very definition of "nation" as meaning one's cultural group rather than one's country. But

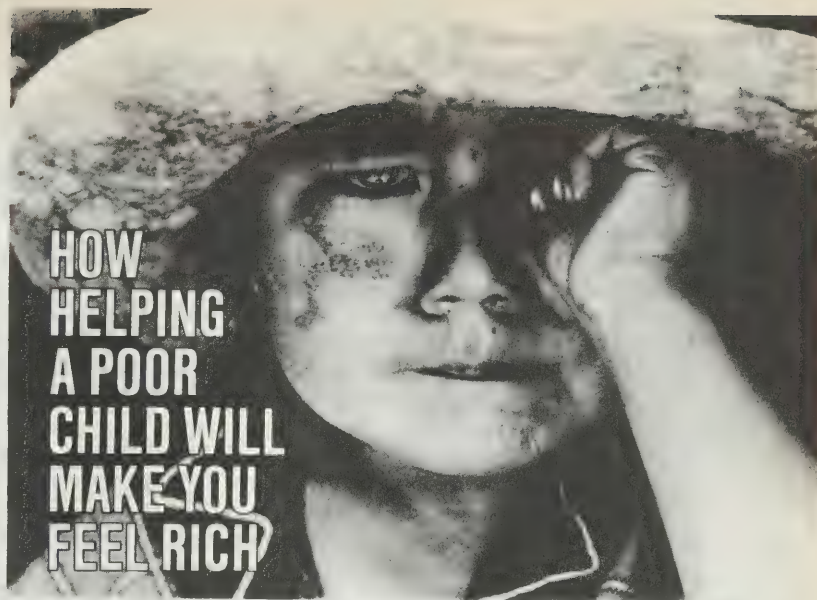


does this imply contrary psyches or worldviews? We share a common history but separate mythologies, how we interpret that history. The rhetoric, of course, is the price we pay for an age of overcommunication, when the media dominate daily life and the Information business creates its own vocabulary and philosophy of life.

One way of viewing the Meech Lake event became popular among commentators: it's *theatre*. The players strut their stuff on the stage provided by eager media, a motley crew of traders and barnstormers talking their way through deadlock and compromise. But is it *good* theatre, responsible acting? If medium is message, what sort of message is it? Is reconciliation possible in an atmosphere of theatrical pomp and circus illusion? Are the *people* of Canada (or of Ulster) in control of this process, or merely spectators or audience? The lone native voice (named Elijah!) recalled us to the pluralism of the modern state: not only Québec is a distinct society. Nor have we begun to measure the role of our immigrants who may learn a language without adopting a culture.

Listen to this note of hope and challenge from ancient lore. It speaks of the division between Jew and Gentile as archetypal, that is all other differences take their cue from that. The little congregation in Ephesus knew much about cultural, religious and linguistic divisions. The apostolic letter addressed to it declares that Christ "is our peace, who has made us both one, and has broken down the dividing wall of hostility . . . for through him we both have access in one Spirit to the Father" (Eph. 2:14,18). The circle of God's love is always larger than the dividing walls we create — our exclusions are still within his inclusive will. If *that* is the message, how can Christians proclaim it, mediate it, embody it? How can we act the proper part of people who do not love a wall? □

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Quebec.



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SUGGESTION BOX

Ian Fraser

Junk Mail need not be junk

How one congregation is successfully using direct mail to make contact with people in their community.

How can a congregation best communicate with the people who live near it but have nothing to do with its fellowship? This is a question with which the Outreach Committee of St. Columba by-the-Lake Church in Pointe Claire, Québec has struggled for the past few years.

There was a time when the acceptable way for a church to contact its neighbours was to knock on doors. Teams were trained and sent out into the community to invite the unchurched to join the life of the congregation. A warm and caring word of welcome was offered with the hope that some would respond.

In our neighbourhood there is a growing suspicion of such efforts, which are often confused with the approaches of Jehovah's Witnesses and Mormons, groups who have made many homeowners wary of anyone who comes peddling religion door to door. In addition, studies have shown that people today simply hate being bothered at home. Whether they are pulled away from the newspaper, a favourite TV show, or putting the baby to bed, they feel that their privacy has been invaded and are not likely to respond. Just as the Fuller brush man and Avon lady are things of the past, so too may be church-outreach door to door.

The goal of St. Columba's Outreach Committee was to find ways to communicate which allowed our neighbours to maintain their integrity and to consider our invitation on their time, not ours. The most successful solution has been direct mail. Three to four times a year, homeowners find, tucked in a bundle of pamphlets from grocery stores and pizza shops, a message from St. Columba. Some are funny, others serious; some highlight special programmes, others are more general; some speak to families, others to individuals. Contained within each, however, is an invitation to visit our fellowship. We believe that once they find our door, we can show them ample reason why they need to keep returning.

Most of our pamphlets are home-made. They are designed, written, and printed by St. Columbans. Each time a pamphlet is prepared, we ask

ourselves what we have to offer to the community which might be of interest to them, what makes us unique and different. Our committee looks carefully at each, editing, improving, choosing colours that stand out, changing the tone and format. We have learned that fewer words and more pictures present a better first impression.

We are realistic about our goals. We know that the large majority of pamphlets end up with other junk mail, deep-sixed into the recycle box (if they are lucky). It bothers us that such an approach seems diametrically opposed to the personal touch of the gospel message we purport to communicate. And yet we are encouraged that after each mailing, we get some kind of response. We can point to a number of families who are active, participating members of our fellowship because they read our literature. We are excited that we are finding an effective way to move beyond the doors of our church and to reach out into our neighbourhood. □

Mr. Fraser is part of the pastoral team of St. Columba by-the-Lake Church in Pointe Claire, Québec.



Lloyd Robertson

Reporting Religion



Have you often wondered why news happenings in your church never get reported in the media at large? We're not talking here about strawberry socials or anniversaries but larger events like church policies on major issues of the times such as the environment or the ordination of homosexual clergy.

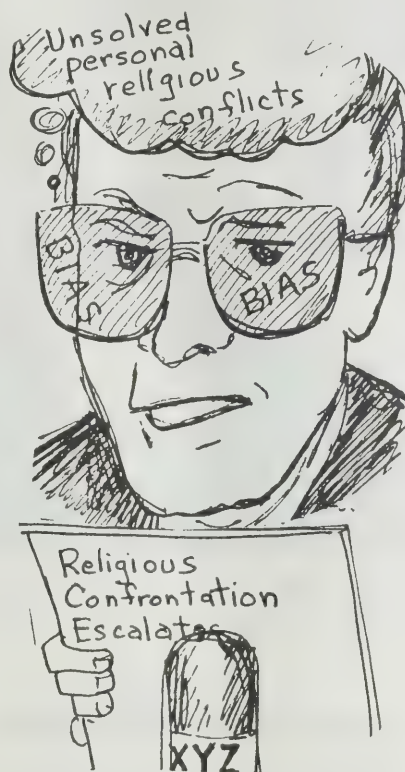
Some of these issues do receive generous coverage, of course, but it is often judged to be sporadic, and unfair. Newspaper and television outlets are often accused of only looking for those stories that are sensational or may cast church people in a bad light.

While church coverage in the media is often discussed by believers and clergy, it has seldom received the thorough treatment offered in a new book called *Reporting Religion*. It's an American publication edited by Benjamin J. Hubbard who is with the Department of Religious Studies at California State University and teaches a course on religion and the mass media.

The book is actually a collection of essays by thirteen experts and journalists including such luminaries as Kenneth Briggs, former religion editor for the *New York Times* and George Reedy, a former press secretary to President Lyndon Johnson.

At the outset Editor Hubbard illustrates the need for a more sophisticated understanding of how the religious leanings of world leaders should be viewed in context with their policies. He notes that Jimmy Carter's evangelical heritage drove his political agenda, especially in regard to the quest for peace in the Middle East, to an extent largely unrecognized by the legion of journalists who hung on his every word.

He points to a remarkable conversation between Ronald Reagan and James Mills, former member of the California State Senate, in which Reagan refers to the 38th chapter of Ezekiel about God gathering the children of Israel to the promised land. The former President of the United States tells Mills that the Jews have gone to the promised land and everything is in place for the second coming. Reagan also notes that Ezekiel says fire and brimstone will be rained upon enemies of God's people and



we are left to conclude that the objects of God's wrath are Soviet atheists. He later tells TV evangelist Jim Bakker that "We may be the generation that sees Armageddon." Hubbard speculates that Reagan's arms buildup in his first term might well have been his way of preparing for the final battle. While he changed his tactics in the second term the lack of understanding by the press of the uniquely American phenomenon of fundamentalism deprived readers and viewers of a clear view of the philosophy of the nation's chief executive.

The insights of Kenneth Briggs are particularly useful. He points out that

while religion coverage in big city newspapers has improved enormously over the last several years the economics of newspapering in smaller centres may prevent your local daily from hiring a full-time religion reporter or columnist. The same general rule can apply to television operations.

There are other problems for television when it comes to reporting religious news. Bob Abernathy of NBC, one of the very few full-time religion reporters in television, admits that "In TV, everything abstract is difficult." In spite of that Abernathy has effectively covered major religious holidays like Easter and Passover.

Most observers agree that religious news has become more important over the last few decades as it has inclined to intersect with other main news of our times. The best examples of that are the constant conflicts in the Middle East and the continuing debate over abortion that dominates so much agenda news in North America. As Briggs points out, the quality and quantity of news about religion are also often contingent upon the will and disposition of the management teams that make up newsrooms. Because of the intensely personal nature of the subject it is possible that an editor's unresolved religious conflict over possible traumas from a parochial school background or a burning resentment at forced Sunday school attendance can have an effect on how or whether a story gets played.

Hubbard's book is very useful to all those who find themselves in church positions where dealing with media is a priority. It is also important for the general interest reader who wants to understand more about journalism's approach to religious matters. □

Reporting Religion is published by Polebridge Press, Sonoma, California.

"If I can be of help . . ."



At the ground-breaking ceremony, from left, Jim Hart, Director of Evangel Hall, Peter McNaughton, President of the Evangel Hall Non Profit Housing Corporation; Charlotte Stuart, Moderator, Presbytery of East Toronto; Harrold Morris, Moderator of the 115th General Assembly, and architect Murray Ross.

by Peter McNaughton

Four years ago, during a coffee hour after church, I found myself in conversation with our minister, the Rev. Ruth Syme, and Murray Ross, an architect in our church. They were describing a housing project that Evangel Hall wished to undertake. At that time, I barely knew that Evangel Hall existed, and certainly was not aware of the wide range of programmes it provides for the needy in downtown Toronto.

Murray Ross and Jim Hart, Managing Director of Evangel Hall, had written a preliminary application to the Ontario Housing Ministry for funding. As I worked for the provin-

cial government, I volunteered to take a look at what they had written and give them pointers — bureaucratic nuances that could help to get the proposal approved. They gave me a slim document, bound in blue, which outlined a proposal for a 49-unit building to be constructed on a city-owned parking lot behind Evangel Hall; linked to the Hall by an overhead walkway. That was the bricks and mortar part. The important part was the promise of hope, safety and stability that such units would provide for its residents.

In time, we received word that the Province wanted a detailed proposal

from us. We were being considered for funding under the Project 3000 programme special provincial initiative to provide 3000 housing units for "core-needy" people throughout Ontario. Core-needy was but one of many terms I was going to learn over the next four years. The income cut-off for core-needy people in 1987 was \$7,615.

I was asked to join the Board of Directors of Evangel Hall and convene the housing sub-committee of the Board. I agreed, and committed myself to the two years we thought would be needed to complete the project.

Submitted for approval

Murray, Jim and I spent many evening hours at Evangel Hall crafting our full proposal to the Province. We would meet at 6:00 p.m. and begin writing. The Province requires non-profit groups to describe the types of residents that would be housed; provide a plan for managing the project once it was built; describe how the project would be constructed; where it would be built; etc. We wrote and Jean Lansing, the Hall's secretary, diligently typed, and re-typed. What we now refer to as the Grey Book was completed, and submitted to the Province for approval. While waiting, we lobbied municipal, provincial and federal politicians for letters of support, and lined up community support for the project.

Community reaction was interesting. Evangel Hall is on a stretch of Queen Street West in Toronto that has seen better days. In close proximity is a Detox Centre, a Salvation Army Men's Hostel, and numerous lanes, alleyways, abandoned buildings and store entrances where many of the Hall's clients make their home. Rather than seeing our project as a means of helping people off the streets, there was fear that the project would attract more "undesirables" to the neighbourhood.

As we were proposing to build on a city-owned parking lot, several of the local merchants were concerned about the effect on business that the loss of the parking lot would have; concerned too, that the building would become a slum. Fortunately, a number of area merchants were extremely supportive of the project, and provided letters of support. Their assistance when it came time to rezone the parking lot for residential purposes was also invaluable.

In time, the news came that we had received our conditional allocation. We had money from the Province to further develop our application, get ourselves incorporated, lease the land from the city, have it rezoned, and begin designing the building. Portland Place, as we are calling the building, will be a 49-unit, three-storey building with 33 bachelor, 13 one-bedroom and 3 two-bedroom

apartments to house singles and families.

The next three years were ones of frustration. It often seemed that even though affordable housing was both a municipal and a provincial priority, that wasn't going to stop everybody from having their say. The processes to lease the land from the city, have it rezoned, incorporate the housing sub-committee into a separate non-profit corporation, negotiate with the housing ministry on details regarding the development were time-consuming, nerve-racking and frustrating. But there was determination to see this through. We had an obligation to the future residents not to let them down.

During this period, some members of the Housing Committee visited various non-profit housing developments. They talked to staff and residents to see what made them successful; what mistakes had been made; what they would do differently and what pointers they could give us.



An operating philosophy

From this, and with discussions with Jim Hart, evolved an operating philosophy for our project. We are not just building a building. We are building people. Portland Place will provide homeless people in the downtown Toronto core with some stability in their lives. For many, it will be the first safe refuge in a long time.

We know it will not be easy to assist people who are used to living on the streets to take responsibility for their own building. But we believe that it can be done. The staff that will be hired and the Board of Directors are there only to support the residents. It is, after all, their home. They are to be responsible for it. This

has been the biggest reward for me in this whole process, the recognition of the value of each and every human life, and the opportunity to assist people in achieving their potential.

Finally, in April of this year, all the pieces fell into place. We received our final approval from the Province, obtained our mortgage, tendered the project, awarded the construction contract, and broke ground. With construction under way, we now in July 1990 look forward to a whole new set of problems! In excavating for the basement, the contractors uncovered a large rock where one of the caissons is supposed to go. The rock, so far, has resisted efforts to break it up. Somehow it seems fitting.

We broke ground on Earth Day, April 22, 1990. It was a beautiful, sunny afternoon. The ceremony was scheduled for 2:00 P.M. and I went down to Evangel Hall early to help set up for the reception afterward. As I was walking around the site, now empty of cars, I noticed a gentleman sleeping on a piece of cardboard against the back of Evangel Hall where the sun was beating down, reflecting off the wall, providing warmth. The backhoe, as it was driven into place for the ceremony, disturbed his sleep; he got up, picked up his cardboard, and walked down the alleyway. Later, when walking down that lane, I noticed a partially-secluded area behind some stores where rags were strewn over the ground. Someone else's shelter. A reminder of the desperate need for suitable shelter and an affirmation of our faith in the project.

Portland Place, with its 49 units, is not going to come close to solving Toronto's housing problem . . . but it will be a help.



Mr. McNaughton is executive assistant to the Deputy Minister of Government Services in the Province of Ontario, and President of the Evangel Hall Non-Profit Housing Corporation.

HEIGH-HO, HEIGH-HO, IT'S OFF TO WORK WE GO.

(Fall Church Work Viewed From the Holiday High)

by David Marshall

I speak to all Christians who take holidays in the summer, and then must face the demands of church work waiting for them in September.

I do not address those who treat church life as a luxury to be enjoyed when circumstances permit. They do not feel the pain for which I offer a cure. For them my words have the relevance of a pharmacist offering medication to those radiant with health.

No, I speak to ministers and elders, men and women, young people and adherents in our congregations who love Christ's church, bear her burdens, and sigh for the blessings which often elude them.

Haven't we all experienced that feeling near holidays' end? Do I have the strength to teach again or recruit teachers? Will I encounter the familiar famine of fellow-workers, the same disappointments that came last year?

We may differ from each other in age or temperament but in facing fall church work we have a community of experience that pulls us together, much as war-time experiences, Alcoholics Anonymous, or struggles against oppression in the Third World do for others. I refer to the common Christian experience of bearing the "burden of the day and the scorching heat" (Matt.20:12) — if I may rip a scriptural phrase from its proper context.

How do we understand such experience? Are such feelings good? Why



**We may differ from each other
in age and temperament
but in facing fall work
we have a community of experience**

do some have them and not others? And, what shall we do with them?

Presbyterians are not sensitive to the realm of experience in the living of the Christian life. We know the importance of doing, and some of us struggle with questions of doctrine. But experience . . . feelings . . . or introspection as we might call it; what shall we do with that?

The Bible has much to say about experience. "The Lord has done great things for us: we are glad" (Ps.126:3) expresses Israel's joy in returning from captivity. "Then I knew that this was the word of the Lord" (Jer.32:8) reflects the prophet's experience that the Word declared is always, in due time, followed by the deed done. "One thing I know, that though I was blind, now I see," (John 9:25) testifies to the faith of the man born blind, in the midst of absurd theoretical wrangling.

Jesus Christ calls his followers to be his witnesses. They must experience him as the Light of the world, so that they too walk in light, and don't blunder about in the dark bruising and wounding each other.

Why then these church pains? Not all experience them. Some will face new tasks with enthusiasm. Others will find a favourable response to their efforts. But many experience fear, discouragement and reluctance, mingled together in varying proportions. These feelings arise from several sources; the plight of the world, the state of the nation, the ineffectiveness of the church; or from work which appears hard and dry, and from souls which feel parched and empty.

In contrast the New Testament presents us with a strong, eager, growing, conquering church, where dangers threaten, but grace prevails. Unhappily, we often have another story to tell. From there we easily conclude that our 20th-century church and the New Testament have little in common. Better then to put the old Bible

in a closet, and get on with facing the new challenges.

But it is not the Bible that is old and infirm but much of the 20th-century church. In the scriptures, Christ shines in deathless light, the same yesterday, today and forever.

I love the title of the second part of the Bible, "The New Testament of our Lord and Saviour Jesus Christ." This designation was born out of Christian experience.

**It is not
the Bible
that is old and
infirm
but much of the
20th-century
church**

We live in the midst of terrifying theological confusion and conflict; conservative against liberal, orthodox against charismatic, Catholic against Reformed, social service versus personal discipleship; traditional liturgy versus the new-style, or no liturgy at all; and of course those who don't know what to think or whom to follow.

Only those with living faith in Christ the Lord may expect to survive these warring parties which struggle for mastery in the crucible of the nineties. For them he will be friend in loneliness, counsellor in times of doubt, comfort in sorrow, and by his grace like St. Paul before them they will find and feel strength for all things - even the work of the coming fall.

I have been stressing the importance of a faith which can at last say, "I know whom I have believed."

One word of caution should be spoken. Grim consequences follow when too much stress is laid on one good thing. Some people when they discover the power of Christian experience, make it their god. This can lead to a feeling of dismay at the prospect of church work. The future is measured by the past: so the one constant is discouragement.

Saint Paul the apostle to the Gentiles knew as well as anyone what it meant to be hard pressed, but always emerged triumphant from such pressure; "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raises the dead." (K.J.V. 2 Cor. 1). In other words experience sometimes fails us; then we have the refuge of God's word in Jesus Christ as our sure resource, until the storm passes by. Then we shall see again the clear skies and fruitful service which the Word invites hope to expect at all times.

Experience assists faith, is not its master. Getting that priority straight will be a source of confidence and encouragement to all Christians as they return to the challenge of church work in the fall.

What I have said finds a sentence summary in the words of our paraphrase of Psalm 34. (*Book of Praise*)

*"O make but trial of His love,
Experience will decide
How blest are they, and only they
Who in His truth confide."*

In this timeless hope we are saved. Those who live in it will survive all present turmoil to see the coming of the Kingdom of Christ. So says the living God, who cannot lie. □



Mr. Marshall is minister of St. Enoch's Church, Hamilton, Ont.

Born Again Environmentalists

A practical guide of things that you can do to help preserve and reclaim the environment

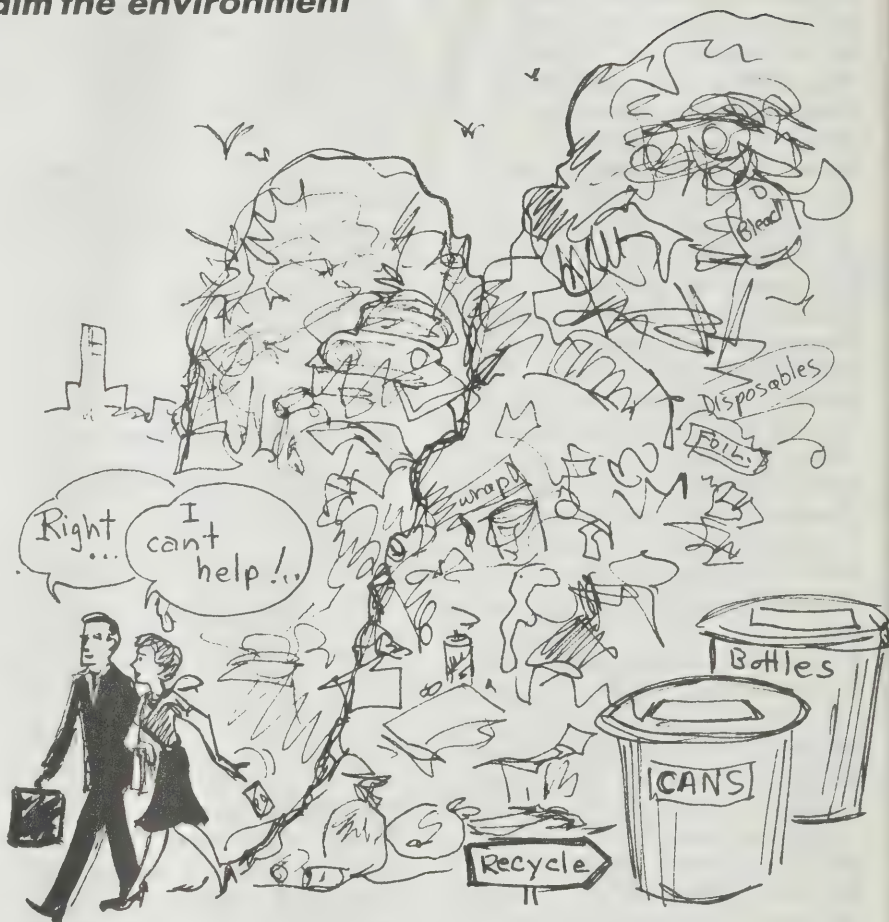
by Marlene Barnett

While travelling to and from work on public transit I have been known to listen to other people's conversations. Recently, I overheard two young women talking about pollution. One said, "I know we are in trouble but there is nothing I can do about it and so I am not going to worry about it."

I thought about that for the rest of my trip home. I looked at all the buses, streetcars, and automobiles, carrying people home, and mentally multiplied that comment by all those people. If *she* felt that way, what about all the other people? What if everyone felt that way? We would be doomed. Since then, I have asked almost everyone I come in contact with, what, if anything, are they doing about pollution. Most of them have admitted that . . . "I know I should do something but I don't."

That's frightening!

Unless you have been living in total isolation for the past several years, you are already familiar with the terms "pollution," "greenhouse effect," "ozone layer" . . . I am not going to bore you with explanations. I am not going to tell you one more time about what pollution is doing to the waterways of the world. I won't mention the fact that on our own doorstep the Great Lakes have become "the world's largest toxic sewer." I won't give you a litany on the poisoned fish; or tell you how many whales die each year, so contaminated they have to be treated as toxic waste. I won't recount how frequently and on how many beaches toxic garbage washes ashore, or dig into the issue of contaminated soil; or the



dying trees; or the air. We all know these things.

I will tell you that if we continue to treat the environment the way we have, with business as usual, the rain forests will disappear — not from being cut down — but from the atmospheric conditions. Trees will die from the increased heat, as we all should know by now, which will upset the ecological balance. With fewer or no trees, the insect population will move farther north. Tropical diseases will be introduced to the northern hemisphere. And that's just one of the consequences!

We cannot just roll over in our beds and say, "Hey, what can I do?"

David Suzuki, the renowned scientist, lecturer, writer, broadcaster, says, "This is war and we have to react to that. When Hitler invaded Poland and when Japan blew up Pearl

For general cleaning, mix 1/4 cup washing soda with 1/2 cup white ammonia, 1/4 cup white vinegar and one gallon warm water.

For windows; 1/2 cup ammonia with 1/2 cup white vinegar and 2 tablespoons of cornstarch and a bucket of warm water. (This is great used in a spray bottle.)

Harbour — we all got involved, we all did what we could.” This is the same thing.

Across Canada, towns and cities pick up 13 million tonnes of trash each year. Pollution Probe estimates that in Metropolitan Toronto, disposable diapers alone account for 25,000 tonnes of the 3.4 million tonnes of garbage that the region produces each year. That’s a lot of diapers!

Genesis 1:28 “And God blessed them and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the air and over every living thing that moves upon the earth.’”

In other words, God said to Adam and Eve “Here is this wonderful place, earth, enjoy it for all its wonder, live in it, live on it, live from it, take charge of it and take responsibility for it.”

However, He didn’t tell them to plunder, desecrate, rape, crucify and destroy it!

More than a quarter of a century has passed since Rachel Carson penned her prophetic book *The Silent Spring* in which she warned about the effects of pollution. Too few people heeded her warnings and here we are.

Is it too late for our beloved earth?

Can we as individuals do anything to make a difference? Can we as Presbyterians make a difference?

What can we do? — **SOMETHING!**

We really need to rethink our habits. The habits we need to relearn are a couple of generations behind us. Our parents and grandparents have them. They were savers. Everything was saved and reused. They called it good household management! Today we call it recycling and it must become second nature to us all. It is unlikely that we will return to saving string but we can recycle much of what we use and we can make important, informed choices about what we bring into our homes.

We *can* make a start and make a difference by being in control of our own personal environment. We can

- stop buying ANYTHING in an aerosol can.
- stop using disposable diapers.

- stop buying and using toxic products in our homes.

- separate toxic products from other garbage. e.g., old paint tins, solvents, insecticides, batteries, pool chemicals, pesticides, photographic chemicals, propane cylinders, medicines, etc. Check with your local municipality for the special waste collection day.

- consider alternative choices of cleaners. Our mothers used baking soda, vinegar and ammonia; they still work.

- recycle organic kitchen wastes (except meat, bread and bones) and compost in piles or in bins.

- use organic fertilizers and pesticides.

- stop using plastic wrap — now that hurts — but it’s not as hard as you might think. Try waxed paper.



The Toronto Star reports; “Each day we handle environment killers, such as barbeque starter, turpentine, oven cleaners, bleach and paint. We’ve gone plastic mad and package happy, leaving behind wads of throw-away diapers, razors and plastic cartons that dump, but don’t disappear.”

- stop buying eggs and other food items that are packaged in styrofoam.

How many plastic bags do you have in your house? Count them. Think about how many there are just in your area. Now, that’s awesome.

Get into the habit of taking plastic

bags with you when you shop for groceries. Lots of supermarkets are now offering a three cent rebate on bags. Or better still, use cloth carry bags.

Enquire if your community is offering “Earthbags”. They are made of 100% cotton, are strong and comfortable to carry. They are washable and therefore reusable.

Initiate a recycling programme in your own workplace. If you currently use disposable cups and cutlery, suggest using china mugs instead. Enquire regarding recycling bottles and cans in your workplace.

At the Huronia District Hospital in Midland, Ontario, they have stopped using styrofoam dishes and cups. They sort ALL of their food garbage in the kitchen and cafeteria. They just do it automatically and they sort bottles and cans. They don’t even think about it anymore; they just do it.

As Canadian Presbyterians our numbers are significant. If we band together we *can* and *will* make a difference.

Write a letter to your local MP and to our Prime Minister. If every Presbyterian in Canada wrote to Mr. Mulroney, he would notice. If each one of us wrote a letter and got someone else to write a letter as well, he would have to notice.

If you don’t feel you can compose a letter on your own, get help. Have a dinner party in your home or an every member supper in your church hall and after dinner have everyone put their heads together and compose something you will all be proud of. Then share it with other people — perhaps people you work with, other members of your family, or your neighbours.

Write a letter and encourage your church membership to sign it, or make lots of copies of the letter and get your church members to each take one and mail it.

We talk about the importance of being “born-again Christians.” I think it’s time we started talking about the importance of being “born-again environmentalists.”

I want to know in my heart of hearts that I have tried. □

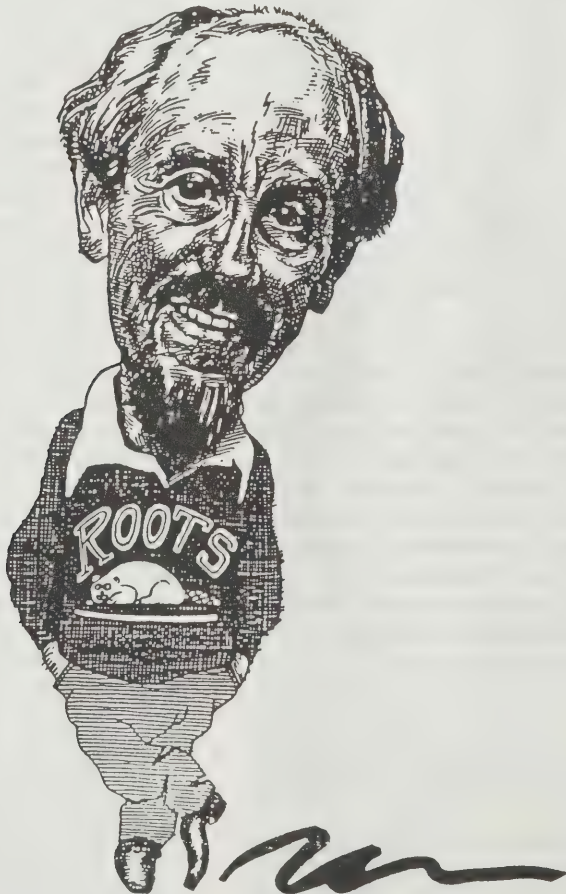
Mrs. Barnett is a member of Beaches Presbyterian Church in Toronto.

Don Posterski - Prophet for the 90s

Posterski calls upon the Church in the 90s to be willing to stop doing some of the things it has done for many years. Otherwise, he says, we shall end up playing our own funeral music

by John Congram

DON POSTERSKI, ADVOCATE FOR TEENAGERS...



Don Posterski grew up on a farm in southern Alberta. His parents were devout Christians of the Nazarine persuasion. Despite his upbringing Posterski says, "I know about doubt." When he reached 15 he left home. "Somewhere along the line," he notes, "I picked up an aversion to all kinds of authority."

Until his mid-thirties Posterski was what he describes as an intellectual Christian; that is, he felt that the arguments for the existence of God were stronger than those against his existence. Through two very personal encounters with people, his intellectual belief was transformed into what he describes as "real knowledge of God."

**God is a lobbyist
— he acts with
intentionality**

Reflecting on his own faith journey Posterski contends: "The longer I live, the more impressed I am with God's patience." The indelible lesson imprinted on him by his own personal experience is that we should "treat other people like God has treated us." That does not mean we should not attempt to move, direct or persuade them. "God," Posterski affirms, "is a lobbyist — he acts with intentionality — but he acts with respect to who we are and the facts of our situation." In our relationships with others, he believes it to be essential that we distinguish between acceptance, a necessary prerequisite for good relations, and agreement or approval.

As Posterski reviews his own life, he sees God moving in a progressive manner. He encounters many who are trying to survive spiritually on what they were taught as children — some of which may have been helpful at the time but much of it simply wrong.

Posterski, over the last decade, has been involved in sociological research on the Church in Canada. What has it taught him about our present situation? Posterski speaks of the residual goodwill that much of the population has towards the Church and religious institutions generally. It is goodwill he feels the Church should exploit and build upon. He worries, however, that it is fast drying up due to the recent scandals, what he describes as “Church Water-gates.” He believes that these events will move many from goodwill to distrust, possibly to outright cynicism.

The most disturbing and distressing aspect of his research with both youth and adults, is the revelation that little difference exists in ethics, values or actions between church and non-church people. That finding, he believes, should call the Church to undertake a serious review of what it has been doing the last few decades. He wonders why we are producing “sameness with the culture.”

Part of the problem, he argues, lies in the fact that in a cognitive world we have produced cognitive Christians, Christians who are able to assent to doctrine, even articulate the faith, but not engage the world from a faith perspective.

Much of the preaching he hears in the Church, he describes as “technically right but lifeless.” This type of preaching, detached from the real life of the people, will, he asserts, lead to the death of the Church.

Here and there he sees small signs of hope. Any fresh expression of the presence of God invigorates him: from his wife with a few other Christian friends trying to provide a day-care for their community; to the Rock Cafe, in Newmarket, Ont., that seeks to minister to kids on the fringes of society. “God,” as Posterski puts it, “is still into miracles.”

However, in the 90s, he argues,

the Church must be far more courageous, prepared to ask the really tough questions. He contends we have spent too much time trying to plan and figure out everything before acting. We need to learn to “do first” then reflect and figure it out later. He suspects that most people grow more through doing than through study and formal learning, although he recognizes the need for all three. To this different emphasis and priority, Posterski calls the Church.

We cannot seduce the world back either through Jesus’ teaching or parenting programmes

Posterski anticipates that churches that rely on programmes to draw people in will be in trouble in the 90s. “The world,” he declares, “has stopped coming to the Church. Sending them more invitations will not help. We cannot seduce the world back, whether it be through Jesus’ teaching or parenting programmes.”

In the 90s we should attempt to maintain the institutional framework with as little energy as possible. Our main impetus, he states, should be in equipping, training and supporting people to be the church in their interpersonal relationships. We need to encourage experiment — encourage people to try new things — *even if* they fail. The church should cease trying to relate to all groups in the same way. People must be encouraged to gather around their vision of mission, and be mandated to carry it out.

Posterski tells of a recent gathering he attended in a home that included 28 unchurched persons of the 34 present. The hosts had invited people from both their workplace and neighbourhood. Posterski spoke to them about communicating values that are distinctively Christian. At the conclusion of the evening an invitation was extended for future sessions, one of which was on the subject, “Who is Jesus Christ in the world today?”

Although much is made of esoteric mystery religions in popular literature, they touch, says Posterski, only a small portion of the population. That should not blind us to the message they have for the church. While there is much that is evil about the “new age movement,” including its emphasis on individualism that can lead to the individual becoming god, the message for the church is that people today are open to the supernatural. In this area, Posterski thinks, the church has failed to meet people’s needs.

He also believes that the Church needs to put more time and energy into translating the Christian faith into its meaning for Christian behaviour. This must be done without returning to the harmful legalisms of the past. In an age of greed, Posterski contends, it is surely incumbent on the Church to recover the meaning and put into practise the ideal of Christian generosity.

We must make pluralism work

A major challenge for the Church in the 90s, Posterski anticipates, will be pluralism. “We must make it work,” he contends, “for our own sake if for no other reason.” He reminds us that Christians are members of a minority group. They should insist on their right to make their claim on society — to nail their colours to the flag — as it were. At the same time Christians must protect the right of others with whom they differ to do the same thing. “We should be passionate about our own convictions,” he says, “and encourage others to do the same thing.”

Posterski has spent much of his life studying and working with youth. Some have called him an “advocate for teenagers.” He says that to talk about youth, as we frequently do, as “the Church of tomorrow” is to play a “losing game” — to write our own obituary. Instead, he claims, we should challenge young people to give their money (most have quite a bit) to mission, but also empower them by allowing them to set some of

continued over page

the budget priorities — that is, how in mission their money will be used.

The Church needs to learn, according to Posterski, how to have people participate in its life at an early age. That does not mean we do not recognize the limitations of age. Few high school students, Posterski says, are capable of being effective evangelists.

If he could give one gift to youth, it would be to help them recover their role in society as agents of change. Youth today, he fears, are marrying the culture.

Posterski believes that the Church should provide a safe haven for Christians to be honest and explore their faith without being judged. It discourages him that so few congregations offer such a space especially for their young people.

Posterski's latest book is entitled *Reinventing Evangelism*. He agrees that if there is one word to summarize his view of evangelism it would be the word "contextualize." "Jesus," he claims, "never employed one set strategy for every situation. He always responded in terms of people and situations." It is his view that in the past evangelism has focused on "decision" to the detriment of "process."

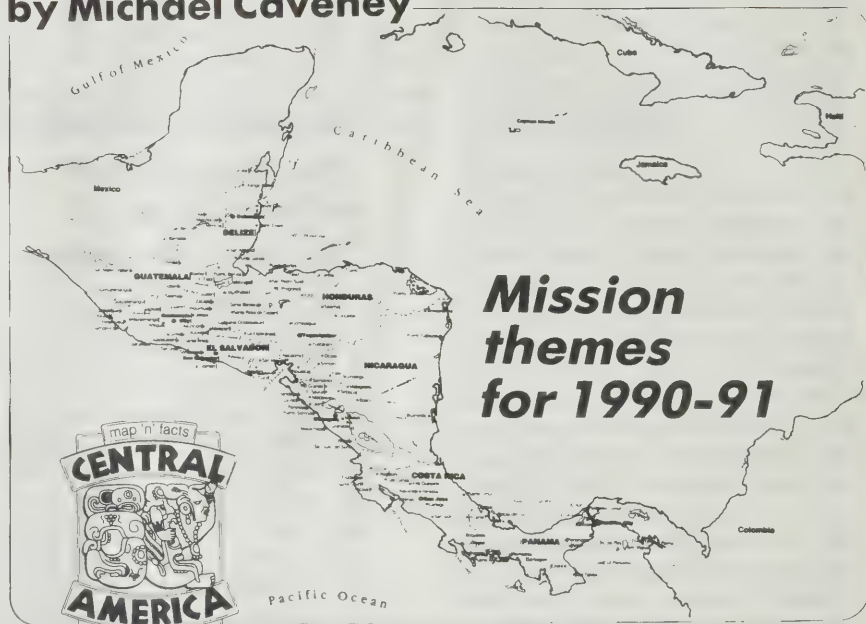
I had one final question. As an outsider, but a keen observer of the religious scene, how does he view The Presbyterian Church in Canada? "There is too much sameness," he declares. "The Presbyterian Church is too predictable. Graveyards are tidy and predictable. The Holy Spirit is not."

And before I could get away he also had a suggestion for the editor of the *Record*. "Why don't you solicit an article that answers the question: 'Does God believe in the Church?'"

(Don Posterski has recently left his job with Inter-Varsity Christian Fellowship to accept a new position with World Vision)

Heroes and Heroines of the Story

by Michael Caveney



"Once upon a time . . ." A familiar phrase to all of us and one which lets us know that a story is to follow, usually complete with a hero or heroine who defeats or outwits an antagonist or bad guy. Good stories have a purpose, conveying a message or moral, often with the design of having the message incorporated into our daily lives.

The two mission studies that have been chosen by our church for the coming year are: "Gospel, Culture and Media" and "Central America." This article will look at how the story told by the media might affect our conception of events in Central America. The primary motive is to encourage participants in the mission studies to be aware of the factors in telling the story which affect their perceptions of the world.

Let's consider the media first. The media is concerned with telling us a story. The newspaper tells us the story of the world of the previous 24 hours, combining it with other items

of interest to its readers.

Television also presents us with stories. Many studies have been conducted as to the number of hours the average family watches television, and the impact of our daily TV-watching is apparent. Whether it is a child finding comfort in a Sesame Street doll, an adult associating "good friends and good times" with "good beer," or a copycat crime inspired by a TV programme, people incorporate television's stories into their own lives.

The Gospel is also concerned with telling us a story. Jesus told his followers, "I am the way, and the truth and the life." Jesus was the truth. He was reality and he showed people not only the way to God but also a way in which to see their world.

Worship and service were to be tied together. Praises to the Father could not be sung while the leper in the street went hungry or the prostitute was being stoned. God demanded more of those who chose to

serve him. They were to be in the world, engaged in God's mission. They were to be a part of the story of Jesus Christ.

How do you and I participate in the story? Like many other Canadians of the baby-boomer generation, my vision of reality is a fairly comfortable one. I have not known war, hunger, homelessness or serious illness. My view of the world is not influenced by past experience. As a Presbyterian, I try to incorporate the Gospel story into my life and to be aware of external influences which can temper my view of reality. Yet somehow this comfortable reality does not jive with the Gospel reality.

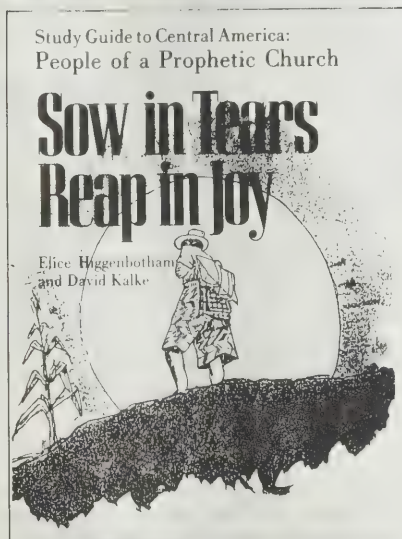
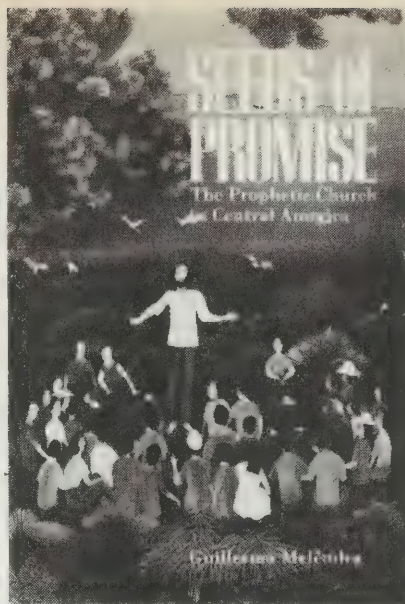
As Christians, why should we be concerned with what is presented to us by the media? God has given us a task; to respond with the Gospel message to the world. The world is presented to us primarily by the media, which influences our political, economic and social thoughts. It is important for the Christian to weigh both sides of any issue, before forming a personal opinion about it.

When stories are told, one thing becomes evident — they are told with a certain bias. As I heard the story of Little Red Riding Hood from my parents, for example, I soon learned who was the bad guy in the story.

Good/bad guys

Who are the good guys and the bad guys in the world today? William Fore, in his book, *Mythmakers, Gospel, Culture and the Media*, states that he believes the media is interested in preserving the status quo, primarily because it is a part of the status quo. Owned (and controlled) by those who have large investment portfolios in many sectors of the economy, the media makes a bad guy out of anyone who poses a threat to the status quo, according to Fore.

Test this for yourself. What comes to mind when you think of the Greenpeace movement. I picture police in boats attempting to arrest people in dinghies for illegal actions. The police represent the status quo and the Greenpeace members represent anarchy. Where do I get such a picture? It is not based on any in-depth reading



Two of the books available on the mission theme.

A complete list of resources for the 1990-91 mission themes can be obtained from the Women's Missionary Society, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

of Greenpeace literature. It comes from the media and the way the story, complete with pictures, has been told.

A serious reading of the New Testament reveals that the Gospel message does not seek to preserve the status quo, but rather to overturn it. Jesus wanted to shake the people out of their complacency. The status quo did not measure up to God's view of society.

Who are the heroes and heroines according to the Gospel story? They are those who strive to bring the good news of Jesus Christ as Lord and Saviour to the world. But there is more. They are to strive also for the release of those who are unjustly imprisoned, labour to improve medical conditions, work for freedom for those who are oppressed by tyrannies and struggle for economic justice for all people.

The real story

We are dealing in our mission study with Central America. How does the media present this region of the world. What is the real story, the story the Gospel would have us address?

The media may sometimes seem to tell us that the heroes and heroines of Central America are those who seek to preserve the status quo — the status quo from a Northern perspective, as represented by the Contras in the Nicaraguan civil war or the American invasion of Panama. We frequently hear the story of Central America from the lips of those in power.

Our belief in Christ asks us to search for the real story. Just as Jesus' mission took him to the people in the streets, our mission to Central America should take us to the everyday life of the people who live there. The woman who has seen her husband shot and whose two eldest sons are missing, the priest who attempts to preach the liberating power of the Gospel knowing that others have been killed for doing so, the teenage girl imprisoned for attending a Christian youth rally, and the fisherman who attempts to set up a grass-roots Christian community in his village are the true heroes and heroines of the story.

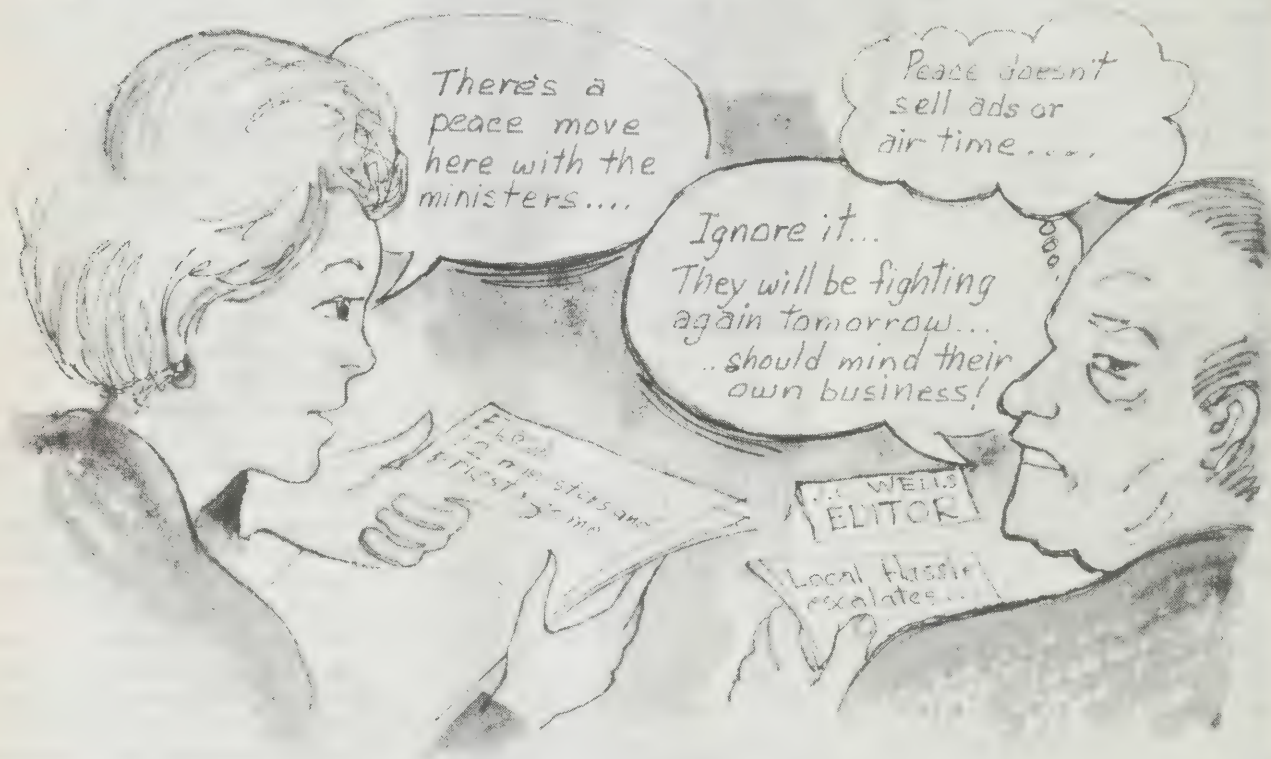
The missions study groups in Presbyterian churches in distant Canada that seek the reality in Central America can also be heroes and heroines in the story. □



Michael Caveney is the minister of St. Andrew's Church, King City, Ont.

When a group of anti-French militants wiped their feet on the Quebec flag in Brockville, Ont., the Presbyterian minister led a delegation to Montreal to express profound regret over the incident

A Time for Action



by Allan M. Duncan

These incidents combined to move me to action. The first, a letter from a friend in British Columbia, which asked, "Have you seen the article in the April 7 issue of the *Montreal Gazette*? It read in part: "It was a picture worth a thousand speeches. . . The image of ageing, anti-French militants, using the Quebec flag as a doormat, wiping their feet on the fleur-de-lis. . . in the Ontario Bible belt town of Brockville, was beamed into hundreds of thousands of French Quebec households earlier this month. It instantly became part of Quebec's political folklore."

The second was a telephone call from Montreal asking me if I had seen the little film-clip on TV which

showed people from Brockville stomping on the Quebec flag, with the caption "This is what English Canada thinks of you."

The third was the letter in the April issue of the *Record* by Geoff Johnston.

The time had come to say and do something positive, not merely to save the good name of Brockville and set the record straight, but to speak out against intolerance. The message was simple: "Do not allow the intolerance of a few to overshadow our quiet and firm desire to share this land we love in peaceful and mutually helpful cultural exchange."

"Nous espérons que l'intolérance d'un petit groupe de personnes ne laissera pas éclipser notre désir calme mais résolu de partager ce pays que nous aimons tous dans une atmosphère d'amitié et de secours mutuel."

So a letter was produced that contained the above quotation. Twelve pastors and priests of Brockville and area signed and mailed it to all the major newspapers in the province of Quebec and Ottawa. It was read in English and in French at a press conference held at the Church of St. James the Apostle (Anglican) in Montreal. Four of us — Dr. Alan Bennett of Wall St. United Church; Miss Kim Bennett, who attends High School and is bilingual; Mr. Stu Williams, a bilingual City Councillor; and myself — attended. There were 35 or more reporters present, from French and English newspapers, radio and TV stations.

In the letter we expressed "our deep regret and profound sorrow over a very unfortunate and deplorable act perpetrated in our city by a few people" — "notre grand regret et notre douleur à cause d'une action malen-

contreuse et déplorable qui était per-
pétrée dans notre ville."

One news reporter said that they came because they desperately needed to hear some "good news." Where else to hear it but from the church? One reporter asked me, "Do you think the reporting of the incident was fair?" "No," I immediately replied. He continued, "What motive do you think the media had in reporting the way they did?" "I do not know," I replied, "I can only assume that they believed that they were acting with journalistic integrity, although I believed they were both mistaken and misguided. However, they must look to their own hearts to see what their motive was."

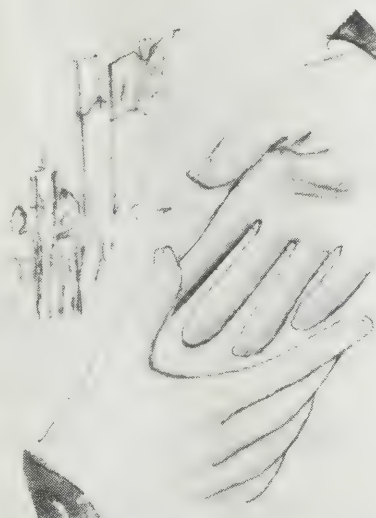
Our small initiative produced a far greater response than we anticipated. It created problems for the media. Having committed themselves to one point of view with a visual image from which they drained everything they could, some were now embarrassed. For some it was easier to pretend nothing had happened than to admit that they were wrong and used poor judgment. The lesson for us, however, is that the media must be taken seriously. We should pay closer attention to what is being said and shown. The power of repeated visual images engraves impressions on people's minds that cannot be ignored.

Some suggested that we should "stick to preaching the Gospel." Others bluntly stated "in future stick to church affairs." The implication was that we should keep religion inside the four walls of the church and not invade social and community life with the Gospel. Some find even Jesus' simplest exhortation difficult: "Whatever you would that persons would do to you, do so to them" (Matt. 7:12).

The majority reacted positively — a phone call from a lady from Hearst, Ont.; a letter from Maitland, which said: "Alas, so often it is the noisy critics with their negative points of view who make themselves known! I thought I ought to write to thank all of you for taking positive action on behalf of those whom I believe to be the majority — the national citizens — who respect symbols

prized by other people." Another from West Vancouver concluded by saying: "I hope your press conference in Quebec will give hope to those who feel English Canada does not care or understand their concerns (although I feel there is a desire in many to NOT understand)."

One thing clearly emerged. As the discussion continued concerning our initiative to promote greater harmony and understanding among all Canadians, the positive accent was heard more and more. They saw that the core of our message was beyond mere regret over a deplorable action perpetrated by a few. The central message was about "our aim (for) unity, forbearance and understanding among all Canadians."



One delightful letter came from an 80-year-old lady from Ste. Foy. She made the issue clear. "Et dites-vous bien, qu'au Canada français, il y'a encore des gens qui veulent continuer de vivre en harmonie et en bonne ententes avec nous frères et soeurs anglais et anglaises du Canada."

In our own immediate area events, which might otherwise have gone almost unnoticed, now became significant. An exchange between the high school bands of Athens (a few miles from Brockville) and Val Cartier, Quebec had taken place. The High School band from Val Cartier spent four days on a return visit at the beginning of June. The fleur-de-lis was prominently displayed. One of the

young people commented: "We're so much alike, it's unreal. We learned that language isn't a barrier."

Doug Coward, writing in the *Brockville Recorder and Times* on June 6, 1990, brought the two events together when he said: "The clerics asked for no more than patience and understanding, that we act not out of hostility or frustration but try to work together for solutions that preserve Canada."

They are speaking out for a united Canada and their actions — and those of the Athens District High School staff and students in hoisting the fleur-de-lis in the school gym — should be lauded for promoting the cause of national unity.

Their actions reflect more accurately the decency of Canadians and their desire to work together in both official languages.

Such gestures will still be important long after the flag desecration at the Brockville train station has been forgotten."

Speaking in Montreal I concluded my remarks by saying:

"In the church, ours is a ministry of reconciliation, for "God was in Christ, reconciling the world to himself, and has given us the ministry of reconciliation."

We must never forget that our Lord Jesus Christ is the Reconciler, and calls us to take part in his reconciling ministry. We need to be constantly reminded that "he who hates his brother or sister is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes. . . If anyone says, 'I love God', and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen". (1 John 2:11, 4:20)

Leaving St. James Church in Montreal, one reporter enquired, "Do you have hope of accomplishing anything from this letter?" "As Christians," I replied, "we live in hope." □

Mr. Duncan is the minister of First Presbyterian Church, Brockville, Ont.

So you think Christian Education isn't important?

According to Search Institute, a Minneapolis-based agency, the most important factor in promoting faith maturity is Christian education

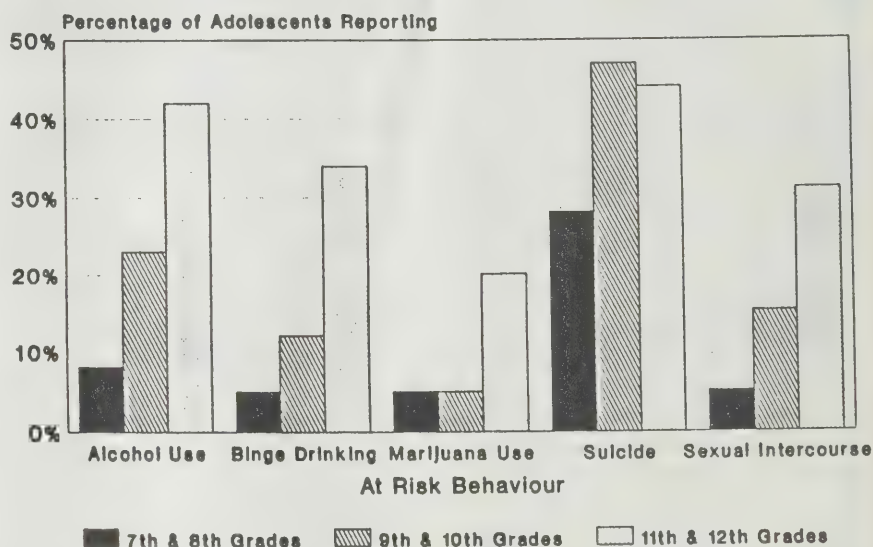
by Helen Goggin

The Congregational Life Committee meeting had seemed longer than usual to Susan that night, with many issues, some dealt with too often. Once again they had tried to find new leaders for the youth group in the fall with the Smiths moving. Why did everyone who took on the youth group move the next year? Some of the teachers were complaining about the children who didn't attend church school regularly and also about some of the children who did! How could they provide more training for the teachers? And what were they going to do about that small group that wanted an adult Bible study? They had asked the minister but he seemed uneasy about leading such a group.

Susan couldn't help thinking how much better the programme had been when they had had a full-time director of Christian education in the congregation. But two years ago the Annual Meeting had decided not to replace her because the budget was too tight. "I'm sure," thought Susan to herself, "that the congregation was more active, larger and more caring when Joan was here than it is now. But who would believe me if I said that I thought that quality Christian education was a major factor in people's faith development and congregational growth? Others would probably say, it is the preaching and worship that brings people to the church."

Well, if Susan had been with us in St. Louis last spring at the conference sponsored by the Search Institute of Minneapolis she would have heard over 400 people say, "Look Susan you are right — Christian education

At-Risk Behaviours of Adolescents



does make a difference! Its not just wishful thinking. We have responses to 11,000 questionnaires and interviews with people in six Protestant denominations in the United States, including the Presbyterian Church (USA) to back up that statement."

"Can it really make a difference?", Susan may have asked us. She had been wondering why the committee didn't deal with more important things at these meetings. Last week one of her friends told her that her daughter was pregnant and a couple of months ago she had heard indirectly that three of the young people in the church had been using drugs. "Why aren't we talking about how to support our teens in this difficult world in which they are growing up?" Only three weeks ago at a dinner party she had listened to other adults in the congregation expressing

a desire for a study group in their church that would deal with current social issues and questions raised by the new scientific paradigms about reality and how God is known today.

"Shouldn't our Christian education programme at the church be as up to date and challenging as anything that the children, young people and adults are receiving in other areas of their lives? Why," thought Susan, "did I come to this meeting?"

Some of you who are reading this article have sat through the kind of congregational life committee meeting that is described above and like Susan wondered if your precious time was being wasted. I am sure many such committees do wrestle with whether they are doing the best for the children in the congregation; whether their efforts are indeed helping adults to grow in their faith

through questioning and discussion and studying together; and how they could get more people involved in educational programmes and committed to the wider work of the Church.

When congregations plan and set goals and objectives for the Christian education programmes these are some of the criteria which come into the discussion. Educators in the church have always seen the educational ministry as central to the church's life but no research had been done to test this assumption. Given the relatively low priority that education had in Susan's congregational budget, and maybe in yours, those in the field of Christian education have felt that people in the church have not seen adult education in particular, as a key factor in contributing to faith maturity. Priority has generally been given to a "good" church school programme for children and a youth group for adolescents, but not as many congregations place a high priority on helping adults continue to grow in their faith.

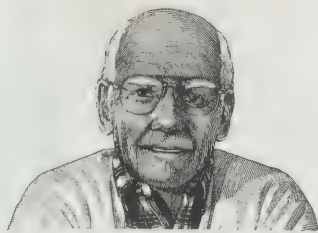
In 1987 the Search Institute, began a study in six mainline denominations in the United States called Effective Christian Education. The study focused primarily on formal Christian education in these denominations, but also looked at "informal" factors such as values, symbols, culture and patterns of interaction in congregational life.

An important factor in such a study is how one defines and measures "mature faith." Their definition was the following: "The degree to which persons exhibit a vibrant, life-transforming faith marked by both a deep, personal relationship to a loving God and a consistent devotion to serving others." In this study the questions asked of the participants centred more on how they lived their faith both socially and spiritually, than on specific beliefs. Of those tested only one-third scored as "mature" by this definition. In each of the six denominations more people had an identifiable relationship with God than could be said to be actively living their faith day by day.

The highest percentage of those

with an integrated faith were people in their sixties and seventies. Not surprising adolescents were lowest in integrated faith. What was surprising was the number of young and middle-aged adults who did not exhibit mature faith, and that women in their forties had considerably higher maturity scores than men in their forties. The urgent need for better adult education in congregations was borne out by these research findings.

An unexpected result of the study were the factors that promoted loyalty both to the congregation and to the denomination. Most people would likely say that a congregation with an inspiring preacher, a warm, caring climate, good music and many activities would be expected to generate such loyalty at least to the congregation. But no study had been



Qualities of a person with faith maturity

- **Trusts in God's saving grace and believes firmly in the humanity and divinity of Jesus.**
- **Experiences a sense of personal well-being, security and peace.**
- **Integrates faith and life — seeing work, family, social relationships and political choices as part of one's religious life.**
- **Seeks spiritual growth through study, reflection, prayer and discussion with others.**
- **Holds life-affirming values such as racial and gender equality, and cultural and religious diversity.**
- **Advocates social and global change to bring about greater social justice.**
- **Serves humanity consistently and passionately through acts of love and justice.**

— Lilly Endowment Inc.
Annual Report, 1989

done to find out which factors were the most influential until now.

To the researchers surprise, among the 11,000 adolescents and adults surveyed two factors figured most prominently in both faith maturity and loyalty. One was the amount of reinforcement for the faith journey through conversation with parents in the home, and scoring highest, the amount of exposure to effective Christian education throughout the person's lifetime.

The way Christian education was done in congregations was equally important as what was taught. An ideal Christian education programme for fostering mature faith would be one in which there were teachers with a mature faith who understood adult education principles and who knew how to work with adolescents; the minister had a high commitment to education, a knowledge of the skills required and was involved in the education of adults and adolescents; faith and life were related; independent thinking and questioning were encouraged in an atmosphere of acceptance; biblical and theological understanding were emphasized; and clear goals and objectives were set for both adult and adolescent programming.

The reality, as Susan was finding in her congregational life committee, is not like the ideal set out above. Less than half of the teachers tested were mature in their own faith and just over one third had sufficient knowledge of educational practice. Ministers scored high on commitment to Christian education but much lower on background training and involvement. The denominations in the survey scored in similar ways, most doing better in teaching the Bible than in dealing with real life concerns and social issues. The need for assisting teachers in their spiritual growth as well as their educational skills became a top priority to the conference participants.

The low scores, with respect to adolescents, on dealing with social issues were also disturbing. The young people in the study were tested on a risk-factor scale, e.g., alcohol, drugs, sexual activity, suicide, along with other factors. It was found that

continued

GRACEFIELD PRESBYTERIAN CENTRE

Synod of Quebec and Eastern Ontario is seeking a full-time director for its Camping and Outdoor Ministry Programmes, held at the Gracefield Presbyterian Centre, 90 kilometres north of Ottawa. Stipend and benefits as per General Assembly guidelines. Apply before October 31, 1990 to: Dr. Ken. R. Short, Chairman, Gracefield Presbyterian Centre, Box 4382, Station E, Ottawa, Ontario K1S 5B4.

Church Computing Magazine, \$1 sample issue: Church Bytes, Inc., 562A Brightleaf Sq #9, 905 West Main Street, Durham, NC 27701. Church and Bible software selection guides.

The Renewal Fellowship within The Presbyterian Church in Canada

Have you heard of the Renewal Fellowship? Come for dinner at Knox Church, Listowel, Ontario on September 28 at 7:00 and find out more! After our meal we will have time for singing, and Rev. Bob Little, our executive director, will tell you what the Renewal Fellowship is doing. \$7.00 per person. For more information or reservations call Bob Campbell at (519) 357-2763.

HOSPITALITY MINISTRY

Crieff Hills Community is seeking a person for whom food preparation and service is a ministry. For a full-time position on our team, contact the Rev. Robert Spencer, R.R. 2, Puslinch, Ontario N0B 2J0. (519) 824-7898.

ORGANIST/CHOIR DIRECTOR

required by Willowdale Presbyterian Church. Currently one Sunday morning service and weekly choir rehearsal. Conn two-manual organ. Contact Worship & Music Committee, 38 Ellerslie Ave., Willowdale, Ont. (416) 221-8373.

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M3C 1J7

Christian education isn't important?

continued

about 75 per cent of adolescents from Grade 7 to Grade 12 reported one or more "at-risk" factors and over one-third of Grade 11 and Grade 12 youth reported three or more "at-risk" factors. The bar graph illustrates the need for quality programming for adolescents. This need became a major discussion topic at the conference.

Another finding that caused much discussion concerned the need to help parents talk with their children about religious concerns and to provide resources for family worship. Very little family worship had been experienced and few persons in the study reported meaningful conversations with parents, especially with their fathers. If parents are not mature in their own faith, the questions of today's children are not easy to answer!

Although Christian education tested as the strongest factor in faith maturity and in loyalty to congregations and denominations, a cluster of other factors were also mentioned: the family situation; a thinking climate in the congregation; a climate of warmth, caring and friendship; inspirational worship experience; and opportunities for service to others.

The real value in this report is not the statistics but rather the challenge and encouragement that it could give to Susan and her congregational life committee, and to yours, to look at congregational programmes and life-style and identify areas where improvement could take place. The most encouraging finding of all was that most of the factors that enable mature faith development were in fact within the control of congregations both large and small. The conference participants came to the conclusion that it was not the quantity of programming available but the quality that helped people continue their faith journey toward maturity.

Just as we all grow up and leave our parents' home and take responsibility for our own lives so we need to grow up in our faith community also and take responsibility for interpreting the faith to another generation in

images and ways that speak to a different time. When our faith is mature enough to deal with questions, anomalies and doubts, we can speak to others about the Good News in new ways.

Characteristics of congregations that promote faith maturity

- **Warmth.** The congregation welcomes strangers, and members know each other by name. Informal expressions of warmth cross generational lines.
- **Care.** People reach out to others in times of need.
- **Challenge.** Members challenge each other to think, discuss, debate and even argue about faith.
- **Worship.** Variety, flow and involvement touch the heart and give meaning and direction to life.
- **Leadership.** Educators, leaders and pastors tend to exhibit high degrees of faith maturity.
- **Adult education.** High-quality education programmes draw a large percentage of adults.

— Lilly Endowment Inc.
Annual Report, 1989

Congregations who are planning for education, or church growth would benefit greatly from studying this report and its implications. Copies of the overall report *Effective Christian Education: A National Study of Protestant Congregations, A Summary Report on Faith, Loyalty and Congregational Life* can be obtained from Search Institute, 122 West Franklin, Suite 525, Minneapolis, Minnesota, 55404. U.S.A., cost \$6.00 (US) each. □



The Rev. Helen Goggin is Associate Professor of Christian Education at Ewart College in Toronto.

MISSION UPDATE

DESDE MANAGUA

(from Managua)

by Joe Reed
Area Missionary
Central America/Caribbean

ROBERTO, just turned eighteen, volunteered for the Nicaraguan army when he was fifteen. He faced daily combat in the mountains near Matagalpa. Now demobilized, he wants to return to high school, but did not have the academic background to do so or any money for books and supplies. Because of the gift of four hundred dollars from several anonymous donors, he is now studying. "This is my one chance to make myself something. Without this help, I would have to sell cigarettes on the street." ANA, three years old and slightly retarded, was abandoned by her single mother shortly after birth. She has lived her life in a special centre for such children, now threatened with closing by the new government. If things go as we all hope, she will soon be going to a new home in Canada.

MARIA, thirty two, is a peasant woman from rural Nicaragua. In 1989, she had to have a breast



Children of Nicaragua.

removed and she returned from Managua deeply depressed and withdrawn. As part of a shipment of supplies and clothing from churches in Kitchener (Ontario) came some breast prostheses, including a note of encouragement from a Canadian woman who had had such surgery a number of years earlier. Maria took strength from that note.

MAURICIO, twenty-eight, is a journalist in Guatemala. Referred by a church partner in that country, he is now being sponsored as a refugee by a Presbyterian church in Canada. His work in his own country led him to a clandestine radio station from which opposition broadcasts were made. He is now sought by the guerillas who are afraid that he may reveal their

DESDE MANAGUA,

continued

transmitter, and by government forces who think that he has collaborated with their enemies.

Throughout Central America, our church partners, Baptist, Episcopalian, Moravian, Roman Catholic - struggle in a variety of ways to bring the Good news to a suffering people. What does it mean to call Jesus the "Prince of Peace" in Guatemala, El Salvador, or Nicaragua, where civil wars have raged for a decade?

What does it mean to talk about "reconciliation" or to sing that "all kindred souls are one in Him" when Sandinista and UNO supporters, both heavily armed, face off nightly across street barricades? Or what does the church say to Roberto, whose father was killed by the dictator Somoza, whose brother was shot by the contras, and who faced death in the mountains? How does the church help him accept as a brother the man who tried to kill him?

All this in the context of crushing poverty. San Salvador's earthquake victims, huddled amid the ruins of an abandoned factory. In San Miguel, children seven and eight years old rushing after garbage trucks in the town dump to prod through the debris, looking to salvage something useful.

Jesus said, "those who believe in me will never thirst," and yet thousands do thirst-- as those in the garbage dump whose drinking water, filtered through the waste, poisons them.

How at home with these people God is! The family who live in the garbage dump, but who take an unknown man into their tin shack to

look after him as he dies. The priest who makes his rounds and prays with them.

The God who chose to come in a manger instead of a Temple or a palace.

The God who calls His church in Central America to be faithful to Him, and who calls us to stand with His servants here and everywhere.

The work of The Presbyterian Church in Canada happens here and elsewhere in partnership with local churches. It happens through Presbyterian World Service and Development, providing help for clean water and health promoters and agricultural development. It happens when young people (sometimes not so young except in Spirit!) come through Youth in Mission to help build a community centre in Costa Rica. It happens when a group of adults comes to see for themselves, and returns to their home congregation transformed, angered by injustice, and prepared to work for people here. It happens when Maria is brought hope (made tangible in a breast prosthesis) or when Roberto helps us understand how hard forgiveness is and how great is God's gift which enables him to do so or when a well is pierced deep into a volcano and fresh water springs to the waiting pails.

Our church does not aim to plant churches here or to make Central Americans Presbyterians. Rather, we hope to help local churches fulfill their mission (by providing financial or personal resources) and to help Canadians understand, even if in a small way, their own mission in a world struggling with poverty and injustice. And we stand at the feet, as it were, of this faithful courageous people, as they make real the Gospel's promise of peace, reconciliation, and love for God's children.

COMINGS & GOINGS

COMINGS

CRAWFORD, Mr. David (Kenya, S. Africa, Mozambique) - Arrived home in August after three-month summer student appointment in the Presbyterian Church of Mozambique.

duCHARME, Rev. Douglas & Mrs. Seta (Middle East Liaison) - Returned to Canada in August for three-month home assignment.

FEE, Rev. Richard (Nigeria - Africa Liaison) - Returned to Canada in September for three-month home assignment with extensive deputation.

GILLAN, Rev. Stewart (S. Africa) - Returned to Canada in August for three-month furlough with extensive deputation.

MacKAY, Rev. Donald (Nigeria) - Returned to Canada in July. Will likely complete overseas service following deputation from September to December.

McINTOSH, Dr. Beth (Japan) - Returned to Canada in September for one-month special furlough.

McMULLEN, Dr. Clarence & Mrs. Cathy (India) - Returned to Canada in July for summer furlough with limited deputation.

MORRISON, Miss Doreen (India) - Returning to Canada in October for three-month furlough with deputation.

RAEBURN-GIBSON, Ms Susan (China) - Returning in December for short furlough with deputation in January.

GOINGS

BARRIE, Mr. David & Mrs. Miriam (Malawi) - Proceeded to Malawi in July under appointment as agricultural consultants to Blantyre Synod.

INGLIS, Rev. Glenn & Mrs. Linda (Lesotho) - Departed in August for regular appointment as chaplain at Roma University in Lesotho.

JOHNSTON, Mrs. Mary Lou (China) - left in August for one-year appointment to Amity Programme/China Christian Council.

VAN der SWEERDE, Mrs. Margaret (India) - Left in August with husband Jake for three-month summer student assignment in the Church of North India.

KOOTENAY'S GAIN, OUR LOSS



A VIDEO GUIDE...

How to use video resources effectively in a church setting.

by Don Stephens
Director, Communication Services

Each year many congregations eagerly await the announcement of the upcoming new "Mission Study" theme, with its special study packets to assist adults, youth and children's group leaders as they plan for their meetings in the coming months. Each study theme is well supported by books, photographs, maps, worksheets, missionary profiles, study guides and video resources.

VHS video cassettes have quickly replaced film and filmstrips as the audio-visual support resource for most mission studies as well as other Christian education programs within our church. Because of their unique characteristics, the effective use of video resources in a congregational setting requires thoughtful planning and careful presentation.

As a result of our concern for obtaining the optimum use of video resources within the congregation, we have just prepared a handy compact VIDEO GUIDE designed especially to help group leaders, clergy and Christian education teachers.

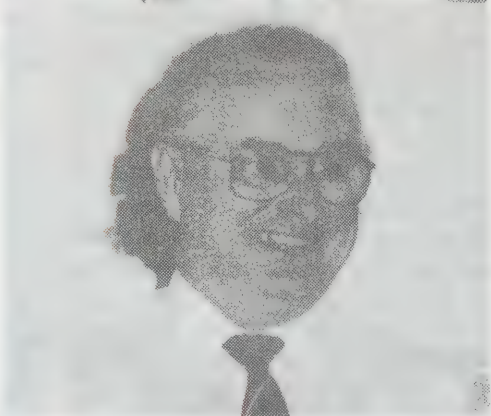
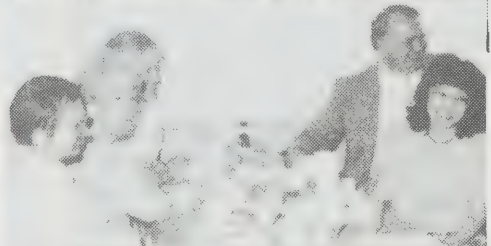
A copy of this VIDEO GUIDE may now be found inside each Education for Mission video resource as well as in the rental resources from the Audio-Visual Resources Library. Keep this copy for future use and reference and feel free to duplicate copies for others within your congregation.

The 8-page GUIDE is crammed full of tips to help you get the most out of your use of educational video resources. Topics covered include:

- 1. The value in using video resources in mission study themes and Christian education programs.
- 2. How such resources can enhance and support your study.
- 3. Planning and preparing your study using video resources.
- 4. Presentation and follow-up.
- 5. The physical arrangements of your video equipment to maximize its effective utilization.

Sufficient information and guidance is given to assist in the planning and development of a "hands-on" workshop for all church leaders and teachers in the use of video equipment and resources. Trained leader and teachers will ensure the best use of both equipment and resources as well as justify the expense of purchasing video equipment and renting resources.

Watch for your copy of the VIDEO GUIDE! We hope you find it helpful and will want to share with others in your congregation.



After serving the Board of World Mission for 7 years as Secretary, Education for Mission, and Editor of the quarterly publication Mission Update, the Rev. Murray L. Garvin (above) has been appointed by the Board of World Mission to the three-point charge of Grace Church, Castlegar; St. Andrew's Church, Slocan; and Slocan Valley Community Church in the Presbytery of Kootenay. Before heading west at the end of June, many of Murray's friends and colleagues (a few of whom are pictured here) gathered for a farewell dinner and fun roast in his honour.

SOME THOUGHTS ON EARTH DAY AND GOD'S

by Ray Appel

Today is "Earth Day". I'm watching television. What I see on TV is a beautiful round shape ...deep blue, swirling cloud, majestic coastal outlines. I'm amazed everytime I see this picture. It's hard to believe that we live on this vast, orbiting ship ...earth.

Even though it is a large and expansive planet, the earth is also very small. The term "global village" is becoming more and more appropriate for today. The days are gone when we were separate and solitary, everybody fending for themselves. Lessons of the past show us that what we do affects others. A fatal mistake on one side of the planet, is passed on to all parts of the globe.

The rain forests in Brazil that are being destroyed, affect our weather systems everywhere. This is true because here in Guyana, people in the Guyana Presbyterian Church tell me time and time again, how the weather has been "different lately". When it is supposed to be the rainy season it can be dry; when it should be dry, we have intermittent rainy periods.

This might seem like a small problem; however, when one depends on rain for daily water supply, then the seasons make a huge contribution to day-to-day living and planning. The harvesting

of rice depends very much on the rainy seasons. Water for bathing, for drinking, for cleaning, for bathroom facilities, and for planting, are all very essential in this culture.

All of this "earth" talk has led me to wonder what we have done to the Earth. What did God intend for us to do with the Earth? How is our Christian "mission" tied in to our living on this beautiful round shape ...deep blue, swirling cloud, majestic coastal outlines? I believe that this "mission" that we speak about in our Christian communities is part of the very design of God's Creation whether we are in Guyana, Kenya, Canada, or wherever.

If we read the passages in the Bible which speak of Creation, we can conclude that we as humans, created in the image of God, are all called to re-examine how we live in the world around us. We are to love the LORD our God and our neighbours as ourselves. This notion of love of God and neighbour is found time and time again in the Hebrew Scriptures and of course is Jesus' summary of the Jewish commandments (Mark 12:28-34). This is the order and design of God's creation: it is the heart of mission.

In Genesis Chapter 1, man and woman are created in the "image of God" (v. 26). This has been taken to mean that God has human features;



sort of like the picture we believed when we were children: "the Great Bearded Man in the Sky". However, this notion is somewhat like creating God in OUR image. Another way to understand humanity created in the "image" of God would be to say that we bear the "imprint" of our Creator. Our nature is different from God's but we have the capability of approaching God's actions: God's love, God's mercy, and God's justice. This then is a part of mission: to realize daily how we are created in the image of God, and then to live that image. Mission:

Ray and Leslie Appel are serving as volunteers in Guyana as Christian Educators. Leadership development and teacher training, curriculum adaptation, and training a successor are a major part of their present tasks.

SSION: REATION

loving God and our neighbour, living by grace, acting justly, helping to rid society of oppression.

After every act of creation in Genesis, Chapter 1, the Biblical author says that God saw that creation was "good"; however, after humans are created, God sees that it is **"very good"** (v. 31). Creation is called "good" and humanity is called "very good", but creation is never called "perfect". The "perfectness" of creation depends on **our** becoming co-workers with this Creator. The idea of "co-worker" is better seen in the second story of Creation.

In Genesis, Chapter 2:4, a story begins about God's creation of Adam **before** the other living creatures are created. The first task that God gives to this man is to till the garden and tend it. This alone is not a curse, it is meant as a co-creation process; both God and Garden. "Tilling" and "tending" are a creative process because they bring about further life in the form of vegetation. Vegetation, in this sense, is to be seen as the sole food, strength and nourishment of Adam. Both God and Adam (humanity) work together in a Creative activity.

In the above examples, Creation is begun by God, yet it's to be finished by a working relationship with humans. In Proverbs we see again how creation involves our relationship to our Maker and to our neighbour. The two relationships go hand-in-hand.

"He who mocks the poor insults his Maker... (Prov. 17:5)

"He who oppresses a poor man insults his Maker, but he who is kind to the needy honours Him" (Prov. 14:31).

"The rich and poor meet together; the Lord is the Maker of them all..." (Prov. 22:2)

"A just balance and scales are the LORD's; all the weights in the bag are His work" (Prov. 16:11)

In Guyana, there are many poor. Since Lesley and I have begun our work here, we have seen how much the Presbyterian Church in Canada has helped "the poor". Many of the medications, food supplies, Bibles, teaching supplies, and other kinds of aid that you send here are used by those who are financially poor. When you go further and work to change the system that makes the rich richer and the poor poorer, you are following the design and order of God's creation, for "he who oppresses a poor man insults his Maker, but he who is kind to the needy honours Him" (Proverbs 14:31).

Creation, mission, and "earth day". As we become aware of our relationship to our Creative Maker, we see that we are called "very good", that we are created in the image of God, and that we, as humans, have the capability of approaching god's actions: God's love, God's mercy, and God's justice. When we contemplate our relationship to our fellow humans, we see that, whether rich or poor, we are to maintain a love for our neighbour that is fitting to the Creator's order and design of the universe.

Of course this is not always easy. As the apostle Paul warned, we tend to highlight parts of the body rather than see the Christian body as made up of a variety of working parts. I read in one of our church magazines

not too long ago that one part of the Church body was considering withholding funds to "Presbyterians Sharing..." because other parts of the body differed with them. This kind of action disrupts God's order and design.

The mission challenge is before us daily: "...love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength...and...you shall love your neighbour as yourself..." (Mark 12:28-34).

What does it mean to us that our "mission" task is built into the very design of God's Creation? How can we love God with our hearts, our souls, our minds and our strength? If we say that we love our neighbour as OURSELVES, but we seek the best only for ourselves (shelter, food, recreation, friendship, love, peace, and loving relationships), are we really co-workers with God in mission?

NEW RESOURCE

"Japan's Subtle Apartheid" (The Korean Minority Now)

A comprehensive look at the history of Koreans in Japan, the Alien Registration Law, the Anti-Fingerprinting struggle, the current situation and anticipation for the 90s, along with suggestions for supportive action.

Produced by the Research/Action Institute for Koreans in Japan.
1990. 55 pages.
Cost: \$4.25 (plus 6% handling).

Order from:
Resource Distribution Centre
50 Wynford Drive
Don Mills, Ont. M3C 1J7

Order No. 40/4194/004

THE OTHER FACE OF JUSTICE

by Glen Davis



When our judicial system works well, when it uncovers the truth and makes fair judgments based on that truth, we applaud and say "justice has been done". That is the friendly face of justice.

But there is another face to "justice". It is the face that sneers at the claims of the innocent, the face that looks only for what it wants to see, the face that forces suspects to "confess" and frightens witnesses into confirming the false confession. This is the ugly face of "justice", which is really injustice.

Take, for example, these two cases: the case of ISHIKAWA Kazuo in Japan and the case of Donald Marshall in Canada. The Ishikawa case is familiar to readers of "Crowned with Thorns". It is known as the "Sayama Case" because it took place in the city of Sayama near Tokyo. In May, 1963 a highschool girl named NAKATA Yoshie disappeared. A ransom note was delivered to her family and they took it to the police who surrounded the designated area. The kidnapper appeared and spoke with Ms Nakata's sister, but the police failed to capture him. Two days later, Ms Nakata was found dead in a shallow grave. The police, under intense pressure to make a quick arrest, and following their own bias against discriminated-against buraku, went after someone from the local buraku area. They came up with a young man named ISHIKAWA Kazuo, who had no alibi for the time of the crime. He was uneducated, confused and afraid. Police lied to him, gained his trust and extracted a "confession" from him. On the basis of the "confession", which was full of inconsistencies, Mr. Ishikawa was

convicted and has spent 27 years in prison.

During a recent visit to Japan, along with several church representatives from Japan and North America, I walked through the course that Mr. Ishikawa is alleged to have taken when he (allegedly) killed Ms Nakata. As a result of that walk and the facts that were presented to me, many nagging questions formed in my mind.

1. Why did the police confine their investigation to the buraku area when they had no evidence that someone from that area committed the crime?
2. What kind of pressure was exerted on Mr. Ishikawa while he was held by police for 23 days with almost no outside contact?
3. How are the many discrepancies in detail in Mr. Ishikawa's so-called "confession" accounted for?
4. Why would Ms Nakata get off her bicycle and follow a man unknown to her into a wooded area without resisting?
5. Why were no traces of blood from a laceration in Ms Nakata's head found at the alleged murder site?
6. Why were her screams not heard by a farmer who was working

just a few metres away?

7. How could Mr. Ishikawa, who was almost illiterate, have written the ransom note?

8. How do we account for the obvious differences between his childlike handwriting and that on the ransom note?

9. Why were Mr. Ishikawa's fingerprints not found on any of the items recovered after the "confession"?

10. How were these items, such as the fountain pen with which the note was written, missed during two thorough searches of the Ishikawa home, and then mysteriously discovered in an obvious place during a brief third search?

11. Why has the statement of an investigating officer, that the fountain pen was not there during earlier searches, been ignored?

12. Why did the court not conduct an on-site investigation of the area as requested by the defense?

If it is necessary to be sure of guilt "beyond a reasonable doubt", then surely the doubts raised above are at least enough to require a retrial. But the convicted man here is, after all, from a buraku area; he is one of "those people" who are "likely to commit crimes", so his cries of innocence go unheeded and he spends his life behind bars.

As I learned the details of this case, I was struck by how similar it is to the "Donald Marshall Case" in Nova Scotia, Canada. He, too, is a member of a discriminated-against minority; he is an aboriginal Canadian (often referred to as "Indian").

Mr. Marshall was seen in a park in the city of Sydney on the night a murder was committed. The police had marked him as a thorn in their side they would like to "put away". The investigation was incomplete and biased toward a conviction of Mr. Marshall. Two young witnesses, one of whom was not even in the park that night, were threatened by police and told what to say.

Donald Marshall was convicted and spent 11 years of his life in prison. He was released after the real killer made a deathbed confession, and the concealed testimony of an eye-witness came to light. This testimony was given to the police by the witness 8 1/2 years before Marshall's release. But the Sydney police would not act on it. The witness went to the Royal Canadian Mounted Police, who reported it to the attorney general of Nova Scotia. It went into a file and was never acted on by the attorney general, who later became a judge.

However, a young lawyer found out about the covered up testimony of the eye-witness. He gave one year of his services to the cause of getting Marshall set free. He went bankrupt and lost his practice, but he brought the truth out into the open. Finally, the R.C.M.P. "uncovered" the concealed evidence and Marshall was released.

After 11 years, Donald Marshall left prison with not even enough money in his pocket to buy a bus ticket to his home in Sydney. Although he was completely exonerated he received no financial compensation for the terrible injustice he had suffered.

A group of concerned people, led by a Christian minister, formed a committee to support Mr. Marshall and to shame the Nova Scotia government into taking some action. The committee raised \$50,000 from private donations. Finally, the Nova Scotia government was embarrassed into granting \$270,000, but Mr. Marshall had to use \$100,000 of that to pay his own legal fees.

After being pressured by concerned citizens, the Nova Scotia government commissioned a judicial enquiry into the question of why the judicial system failed Donald Marshall and pointed fingers of blame at the Sydney police and the whole judicial system. They found that a double standard was employed when the accused was an aboriginal person. Recommendations were made to ensure that this double standard is eliminated, and also to consider further compensation for Mr. Marshall.

The names and places and details are different, but there are striking similarities between the cases of Ishikawa and Marshall. They are both members of discriminated-against minorities. They are both victims of hate and prejudice. The police targeted them both as "likely" suspects because of their minority status. The police manufactured some evidence and covered up other evidence in order to get a guilty verdict in both cases. The judicial system refused appeals and allowed a miscarriage of justice in both cases. Ishikawa and Marshall are brothers who have looked directly into the other face, the ugly face of "justice".

But there is a lesson in the Marshall

case that might strengthen those who continue to struggle for justice for Mr. Ishikawa, it is this: governments still need people in order to gain and keep power. The exercise of "people power" on a large scale finally moved the government to action. Many influential people tried to silence the Christian minister and others who told the truth about the Marshall case. But they would not be silenced. Without anger or malice, they simply spoke the truth. The media were very cooperative. They found a basic decency and love for truth among ordinary people which, when mobilized, was able to overcome injustice.

Both of these cases began with hatred and discrimination against two people, not because of what they did, but because of who they were. One case has ended in some measure of justice. In the other, the struggle still goes on. Christians everywhere are called to join in that struggle until the ugly face of justice is turned around and Mr. Ishikawa experiences real justice, the justice proclaimed by Jesus Christ who came "to set the captives free".

Your letters requesting a retrial and on-site investigation can be addressed to:

*The Tokyo High Court,
Criminal Court Office
1-1-4 Kasumigaseki, Chiyoda-ku
Tokyo-to, JAPAN 100*

and to:

*The Tokyo High Procurator's
office, Trial Section
1-1-3 Kasumigaseki, Chiyoda-ku
Tokyo-to, JAPAN 100.*

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PROFILE

REV. GLENN & MRS. LINDA INGLIS

Malawi

*Glenn and Linda Inglis
with Luke (8),
Naomi (4) and Jocelyn (10).*



At the Inglises farewell reception at St. Andrew's, Nanaimo, one of the members of the congregation remarked, "Glenn and Linda physically left Malawi in 1985, but their hearts are still in Africa." There is truth in that statement. Linda and Glenn are eager to renew their service under the Board of World Mission, this time in Lesotho.

Glenn got 'hooked' on Africa when he served with CUSO in Nigeria from 1970-72. Later, during his time at Knox College, the idea of returning to Africa became stronger and, in response to what was felt to be a definite call of God, the Inglises went to Malawi where they served from 1980-85. Glenn was an Associate Minister at St. Michael and All Angels Church in Blantyre. Linda was active in establishing community outreach to handicapped children.

In 1985 the Inglises left the Board to accept a call to St. Andrew's, Nanaimo. This was a period of change and growth for that congregation as they built a beautiful new sanctuary and widened the scope of the congregation's ministry and outreach.

Nonetheless, the desire to return to Africa was great, and the Inglises are grateful that God has led them to Lesotho. Their appointment is with the Lesotho Evangelical Church (LEC) where Glenn is a chaplain at the National University located in Roma. He performs some teaching duties at the University and at the LEC Seminary in Morija.

Glenn was raised at Badjeros (Grey County), Ontario and his home congregation is St. Andrew's, Maple Valley. Glenn has degrees in Political Studies from Guelph and Queen's Universities and his M. Div. from Knox.

Linda was raised in the Thornbury area of Ontario, and her home congregation is St. Paul's, Thornbury. After receiving her diploma in Social Work from Ryerson, Linda worked mainly with Senior Citizens and handicapped adults and children.

The Inglises have three children: Jocelyn, born in Toronto in 1979; Luke, born in Malawi in 1982; and Naomi, born in Nanaimo in 1986.

The Lesotho Evangelical Church is the oldest Christian Church in Lesotho, the outgrowth of the work of the Paris Evangelical Mission Society. The LEC is a Reformed Church and takes an active and prophetic role in the life of the nation. Lesotho is a poor country totally surrounded by the Republic of South Africa. The Inglises see their role as a unique opportunity to witness to the reconciling love of Jesus Christ during a turbulent period in the history of S. Africa.

YOU WERE ASKING?



Tony Plomp

Grape juice or wine?

At communion I have always been offered the choice between partaking of grape juice or wine. The church I now attend only offers wine. When I asked the session of this church if grape juice could be made available I was told that the session had decided after careful deliberation that there were no compelling reasons to change their present practice. Although the matter is not essential to salvation I nevertheless feel excluded from the fellowship of the table because, for a number of reasons, I am an abstainer from all alcoholic beverages.

One of the special memories I have from my childhood is that of entering the church we attended as a family in Holland and, on Communion Sunday, smelling the delightful aroma of the sacramental wine wafting throughout the building. Ever since that unique smell reminds me of this festive occasion in the life of the church.

When we came to Canada we were surprised that only grape juice was offered in the congregation of the Presbyterian Church we began to attend. We were told that this was the result of a much earlier drive by the Temperance Movement and in order not to offend those of "tender conscience." As immigrants it was our family motto that, as much as possible, one "does as the Romans do" when one enters a new country. If this was the "Canadian way," so be it. We made no issue of it. But we still missed that special smell and found Welch's product quite unappealing.

In the first congregation I served we used wine much to my delight. In my second congregation I noticed that both grape juice and wine were offered. This seemed to be acceptable to all until a number of members of Alcoholics Anonymous (A.A.) began to attend our church. One day a

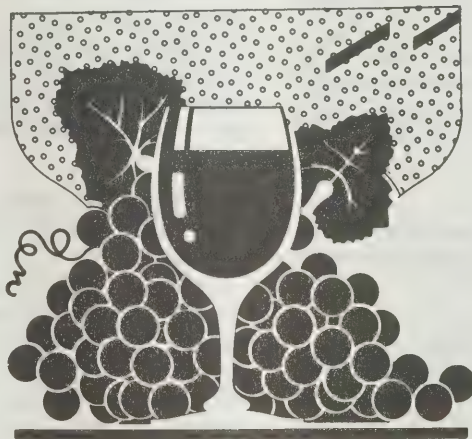
member of A.A., who was also a member of our congregation, approached me and reported that at the last Communion Service the grape juice had run out by the time the tray had reached him, and he had felt it unwise to partake of the wine.

At the next session meeting we decided that *no one* should ever be excluded from the fellowship of the table for such a reason. We unanimously agreed to substitute grape juice for wine. Later when it was again suggested that perhaps we should go back to our former practice we decided against it. The use of

wine will truly offend some, the use of grape juice none. That decided the issue.

I might add that I have been told by one doctor that the small amount of sacramental wine at Communion will not interfere with medication, nor with those who suffer from alcoholism. Even if that is so, why create a major problem for those who are committed abstainers and/or fear the use of any alcohol, no matter how diluted? I recall Paul making some comments about this sort of thing.

But personally I still miss the wine!



Recently we members were asked to submit nominations for the eldership. Since we received no official notice of the results, the question was asked at the annual congregational meeting, "How many were nominated and how many had been interviewed?" We were refused an answer on the basis of the fact that this was "privileged information." When did such matters concerning a congregation become "privileged information" in The Presbyterian Church in Canada?

I suppose it is a session's right to keep whatever it desires as "privileged information" although for the

life of me I cannot see why the information you requested should be kept secret. I believe the members of the congregation should be fully involved in the process of electing men and women to the eldership. Care should be taken, of course, that decisions as to the suitability of certain individuals for this office be discreetly handled. Other than that you should be able to obtain information as to how many nominations were received and how many individuals had been interviewed up to that point. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

Biting the Bullet,

by Chris Arthur, The Saint Andrew Press. 1990. \$12.40

Television, communications skills, environmental education, the shroud of Turin, advertising, Hindu iconography, religious pluralism: these are just some of the issues raised in this new book on religious education.

Biting the Bullet is an attempt to counter the persistent image of religious education as a rather 'wet' discipline. Instead, the author argues that it is a uniquely challenging and necessary part of the curriculum in which live issues of enormous social, personal and spiritual importance are examined. We neglect it at our peril.

Chris Arthur is a lecturer in religious studies at St David's University College, Lampeter (part of the University of Wales). His study of commitment in a religiously plural world, "In the Hall of Mirrors," was published in 1986.

The author's royalties will be donated to the All Children Together movement, a charitable organization based in Belfast which fosters religiously integrated education in Northern Ireland.

— from *The New Road* (bulletin of the World Wildlife Federation Network of conservation and religion).

Your Child's Baptism —

New Life (Protestant Edition), published by Wood Lake Books Inc. 1988. \$1.95.

This is an attractive, 15-page book that is designed for parents, clergy and other church leaders.

It explains some of the important questions that people ask when they are considering bringing their children for baptism.

The "Baptism is Rooted" section gives the biblical and historical meaning and understanding of the sacrament.

The "Rite of Baptism" section offers information about the present service of baptism and the meaning of the celebration. Symbols other than water are discussed such as the candle, robe, and oil, with the suggestion that they could be used on banners or as visuals for a baptism leaflet.

The information is presented in a

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

clear and concise way. It is a good resource for those interested in helping others to understand the tradition and theology of baptism in the ecumenical Protestant tradition.

Jean Cook

Mrs. Cook is a member of the diaconal order and elder in Unionville Presbyterian Church, Unionville, Ont.



M³ The Media Manual for Ministry

by Dennis C. Benson.

The Presbyterian Media Mission, 1989. \$11.95 US funds (includes postage and handling)

Order from: Presbyterian Media Mission, 801 Union Avenue, Pittsburgh, PA 15212.

The secular media places a high value on creativity. So should the church.

M³ The Media Manual for Ministry is chocked full with opportunities to touch those within and without the local congregation with the fruit of the Gospel through more than 350 bold, fresh and unusual ideas for utilizing the media environment which surrounds us.

Dennis Benson, a long-time colleague and friend of this reviewer, is an ordained Presbyterian minister and an award-winning radio and television producer. He has conducted over 1,500 media/communication workshops throughout North America and abroad and has found time to author some nineteen published books. Currently he is Executive Producer for the Presbyterian Media Mission in Pittsburgh and Associate Professor of Communications at United Theological Seminary in Dayton.

With the assistance of creative friends and colleagues, Benson has gathered together wonderful, excit-

ing, simple, yet effective examples of media ministry as an authentic outreach of the Gospel. These are woven together in the form of an appointment book of ideas, one or more for each day of the year. Extensive indices are included, making it possible for the reader to search out particular ideas/themes/applications, which include: the church year, media functions, church programmes and media methods used.

Each gem listed has been experienced by its sharing contributor. Ideas such as: advertising, balloon ministry, bumper stickers, children's ministry, Christmas/Easter, clown ministry, evangelism, local outreach, multi-media events, publicity promotion, radio/TV/cable ministry, spiritual growth, visitations, worship, and youth ministry are but a few of the many wonderful ideas bursting to be shared with you to turn your creativity loose in your congregation and community.

This manual strengthens the belief that every person has a story to tell and every congregation has stories that need to be shared. After reading through this manual, you will never be the same again!

Donald Stephens

Mr. Stephens is the Director, Communication Services, The Presbyterian Church in Canada.

Caring for Creation

(The environmental crisis: A Canadian Christian call to action)

by David C. Hallman. Wood Lake Books Inc., 1989. \$11.95.

The inspiration for this book came from the author's involvement with The Taskforce on the Churches and Corporate Responsibility. In view of the considerable media coverage of environmental concerns (and I take it that other parts of Canada are as well covered as British Columbia) one cannot hope to learn from a book published in 1989 any new revelation or acquire information not already well discussed. Only a watchful media and an alert public can make governments — local, provincial and national take the leadership which they must assume.

But David Hallman reminds us that our covenant with the Creator calls us to stewardship and responsi-

Books continued

bility for the "sustainable environment" the new catch phrase which the Brundtland Commission gave us.

Carmody in "Ecology and Religion" 1983 draws our attention to the "Buddhist reverence for Dharma" and the "Taoist reverence for Nature's Way." It would be sad if Christians failed to see their own commitment.

It is a depressing book. It may be later than we dare think.

George Hillian

Mr. Hillian is an elder in St. David's Church, Kelowna, B.C.

44 Ways to Expand the Financial Base of Your Congregation by Lyle E. Schaller Abingdon Press, 1989. \$14.80.

This book is a compilation of many of Schaller's suggestions already shared in other writings. Some of our churches have already tried the "Miracle Sunday," several are experimenting with "user fees," and "designated giving" is a factor in some congregations. These ideas, which do work, could revolutionize your congregation.

There are a host of other ideas — many of them "minor" — which could help you raise more money. But underlying all the suggestions is a theology or theory of stewardship which should be considered.

Giving helps promote spiritual growth. We must examine our assumptions about giving and ask ourselves if we are helping people give out of gratitude to God. Teaching stewardship is also important and this is not being done well. Schaller sees the minister as the model and the most influential teacher of stewardship. The minister is called to tithe and to urge others to adopt tithing as a way of life.

But Schaller is also practical. He knows that in a healthy congregation one-third of the members give as much money as all the rest. He shows how more money can be raised from all members. He argues many churches are going to have to depend upon bequests in order to survive.

Schaller presents several models, many contradictory suggestions, a welter of ideas from which to choose. Some of the ways of raising money are offensive to some Christians, at-

continued over page

"If only I had the time!!"

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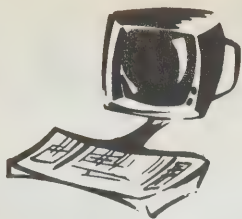
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Books continued from previous page

tractive to others. Some parts of the book have too much to do with the American situation. But I will be surprised if you do not find more than one way to expand the financial base of your congregation. For that reason alone this will be a valuable book for you to read.

Zander Dunn

Dr. Dunn is minister of Knox Church, Guelph, Ont.

Self-Defeating Life-Styles

by *Christopher Conver and Leigh Con-
ver*. Broadman, 1988. \$13.45

This is a curious little book, well suited for a church library. The Convers artistically relate the emotional and behavioural characteristics of various self-defeating life-styles that we see in others, and in ourselves. Each defeating life-style is related to a biblical story where the tensions between biblical characters sheds some exciting light on how important the Bible can be to our daily lives.

Let's look at some of the Convers' ideas: the manipulative life-style — as expressed in Jacob's ability to lay traps for Esau and Isaac because God was on his side. He finally met his due when he had to wrestle with God face to face.

The dependent life-style: where a person becomes so entwined with another they are in danger of losing their individuality and are threatened by fear. This is seen in Mary Magdalene (John: 20) who feared she would be nothing without Jesus to cling to. The resurrected Jesus allowed her to begin her recovery.

Other abusive life-styles surveyed are: the hostile life-style, the handicapped life-style, the despairing life-style, the power seeking life-style, the controlling life-style, the workaholic life-style.

Despite some stimulating biblical metaphors, the Convers' work suffers from one serious flaw. It remains at an analytical level and offers little practical guidance in moving the reader to stop their self-defeating life-style. It's informative but not very helpful. Insightful but not a guide to change any life-style. For the curious, it makes interesting reading; however don't expect to find new choices through this book. Such helpful change is left up to God's

grace, which, even if unintentional, is one good place to start.

John Henderson

Mr. Henderson is minister of Hopedale Presbyterian Church in Oakville, Ont.

Seeing the Mystery: Exploring Christian faith through the eyes of artists by *William S. Taylor*. Wood Lake Books, Inc., 1989. \$19.95.

A mystery, says William Taylor, is something that cannot be solved but only explored. Faith is such a mystery. So also is the object of the Christian's faith, Jesus the Christ. Through the centuries artists have attempted to portray this mystery and to give expression to the inexpressible: the divine-human paradox.

As the author illustrates in his well-documented tour of Western religious art, no artist can do this completely. He or she must deal with particular images which highlight specific aspects of the paradox, through presentations which are of necessity culturally conditioned.

To take this book seriously is to confront the realities of one's faith and of one's understanding of Jesus. Is he, for me, more human than divine, more Lord than brother, more male than female, more friend than judge, more Western than Eastern, a particular historical figure or more universal, belonging to all people and all ages? Can he be all things simultaneously? If so, how? What is the place of non-Christian symbolism in Christian art and liturgy? What is "Christian" art? Is my understanding of the Christian faith and the person of Jesus skewed to the extent that the tension of biblical faith is lost and Jesus becomes the Patron Saint who baptizes and blesses my often unconscious presuppositions, cultural prejudices and desired life-style?

Such questions have, of course, been asked before. One thinks for example of H. Richard Niebuhr's *Christ And Culture*. However, as the author suggests, a single picture or artistic presentation might be worth many words and give rise to images of insight, understanding and perhaps even commitment, which the written word fails to evoke.

This is a beautifully illustrated, thoroughly documented volume

which will amply reward reflection, thought and study.

George Tatttrie

Dr. Tatttrie is a chaplain at Brock University, St. Catharines, Ont.

At All Times and In All Places by
Vincent Wayne Leaver. C.S.S. Press,
1989. \$9.75

This small, 100-page paperback will be a delight to any who enjoy variety as well as a sense of history in their worship experiences.

The subtitle reads: "Fifteen ready-to-use special occasion worship services from Christian history and tradition." That pretty well says it all. For Valentine's Day, the author includes John Wesley's Love Feast; for Easter, Zwingli's Zurich liturgy for Easter; for Mother's Day, a celebration of women of the Bible; and for Reformation Day, Bucer's Strassburg Liturgy.

The author is a United Methodist minister. As a result the Methodist tradition and especially John Wesley make up a large part of this volume. However, John Calvin does make it into the book along with Martin Luther in two services for Father's Day

honouring fathers of the Church.

Each service also includes background notes plus planning and worship suggestions.

John Congram

Reinventing Evangelism
New Strategies for Presenting
Christ in Today's World by Donald
C. Posterski.

Inter-Varsity Press, 1989. \$10.95.

This is a good, readable book which is full of interesting insights, ideas and sociological data. Don Posterski is a sociologist, a writer and the former associate director of Inter-Varsity Christian Fellowship in Canada. He has written other books and made many presentations, especially concerning our youth culture, so we should expect this kind of writing from him. I have no reservation in commending the book because it is helpful in many ways.

My problem is with the title and sub-title. They claim too much. Don Posterski has not re-invented evangelism. He has helped us to see what kind of evangelism we need to employ in this day and age. For that we

should thank him. But I've read and heard all this before. That is not a put down in any way because Don Posterski says it all well. I like his style, his obvious concern, his ecumenical spirit, his ability to go right to the heart of the matter, his honesty. I have surprisingly few disagreements with his theology or with the points he makes. This is a valuable book but it does not give us much that is new. These insights and ideas might be new to the Inter-Varsity people and if they and their constituency of the church read and implement these suggestions we will all be better off. If all the other parts of the church which should know these things were to put them into practice we would also be better off.

It would be most helpful if an ecumenical group could sit down and go through this book, using the "exercises" at the back of the book. They would find themselves looking at the real world today; they would engage in Bible study; they would have to listen to each other; they would have

continued on page 33

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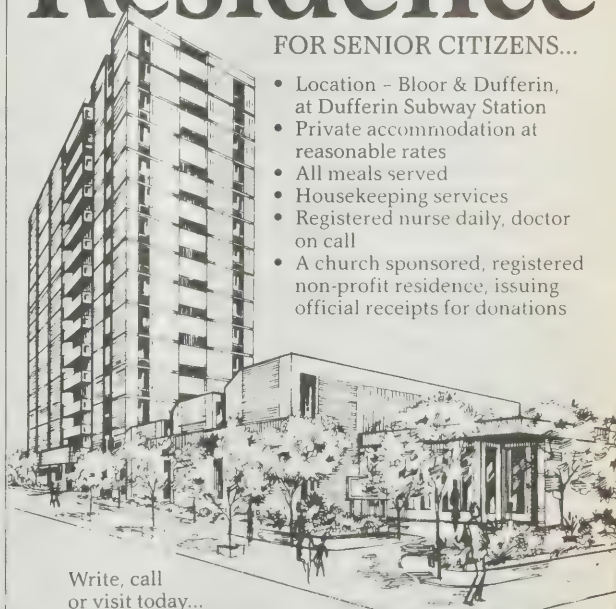


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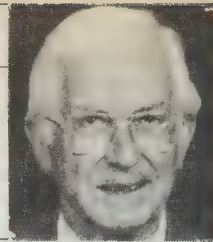


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GROWING PAINS

Burdett McNeel



Living under a question mark

Upon entering my mid-life crisis, I have contracted an emotional illness, psychosomatic in nature. Sometime ago, in my previous location, I was betrayed by my closest associates, from whom I should have been able to expect support, and was put on the cross. I have yet to get over it. On top of this I have been experiencing profound stress and unease, so much so that I was admitted to the local hospital where the only solution was to turn me into a zombie with their drugs They put me through a great battery of tests. Fortunately they found nothing, so I am left to conclude that the problem is psychosomatic. For me, who has for so long prided myself on enjoying excellent health, to be always living under a perpetual question mark, beset by pains that are mysterious and unexplained, is tough.

I am also faced with an identity crisis. Who am I? Do I want to know? I can't answer that one I have a massive inferiority complex . . . despite an outstanding record of accomplishments and accolades, they mean nothing to me when people praise me it means nothing One whisper of complaint I will brood on for weeks I despair that I am in the wrong calling . . . despite all signs to the contrary

Mid-life crisis is a vague term, a little like "battle exhaustion." "Psychosomatic disorder" is more specific but needs to be verified. There evidently is a depressive element in your condition and the first question is whether it is a cause or an effect of your symptoms. This should be determined by a combined physical and psychiatric appraisal, made by a person or persons competent in both fields. If the investigation indicates that it is a depression of biological origin, the appropriate treatment may well be by the use of antidepressants. It should be possible to select a drug

that will be of benefit with minimal side-effects. Some of your comments (unquoted) suggest that you may be subject to significant mood swings. If so, that may be a consideration in the choice of medication.

If inquiry reveals that your depressive symptoms are more likely the result of other emotional conflicts then the treatment indicated is psychological treatment that will lead to a resolution of the conflicts and/or better use of the psychological and spiritual resources available to you. (Psychotherapy and pharmacotherapy are not mutually exclusive.)

The information that you have given suggests that your symptoms may have been precipitated, if not caused, by your reaction to the "betrayal" to which you refer. If so, you need to review the situation and to consider what you may have contributed to it, why the hangover persists, and how you might resolve it. To make the review "healing" you may have to be prepared to adopt a different perspective on the situation and the people involved, and on your own part in the conflict. Remember

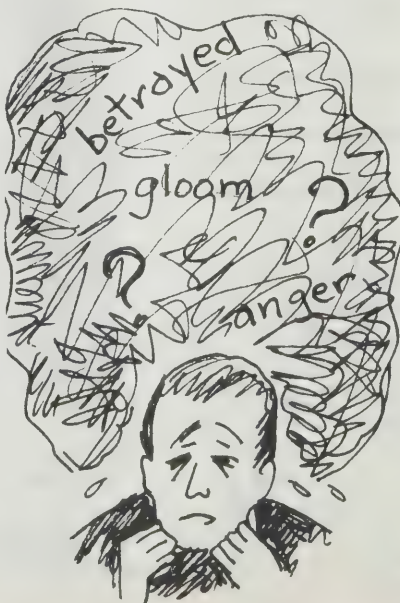
that you are concerned now with clearing away the unfinished business in the most constructive manner possible. You probably need to pray about this in as open-minded a manner possible. You may have a rough time at first but you may be surprised at the result.

The other thing to take a look at is your vulnerability which is related to your self-image and low self-esteem which seem to fluctuate. This is not the place to speculate on how they developed and why they fluctuate but these are questions that need to be explored. The exploration itself may seem threatening to the self-esteem that we always seem to need to protect, but it is just a modern version of the process that has been advocated by sages for centuries as a means to personal growth — "know thyself," "let a man examine himself." Because we are afraid of it and its implications, it is difficult to do alone, but it is the way to growth and it can be rewarding. It is part of building relationships with people and with God, which requires clearing away barriers that cause us to be alienated.

You may say that you already are too introspective. Perhaps you are. I am not talking about preoccupation with one's faults or injuries but about "humility" which requires a pragmatic attitude to change, of doing what needs to be done to reach a goal.

You ask "Who am I?" You are who you are in the process of becoming, by God's grace co-operating with you (see Romans 8). You have reported some good things (not quoted above because of lack of space) about your endeavours to keep fit, and to be more positive, and about the support you receive at home. This is good. Keep it up! □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."



Books

continued from page 31

to consider again how to evangelize; they would be forced to pray; they would be led to specific action. If any book can do all that it is well worth reading, no matter what the title.

Zander Dunn

Dr. Dunn is minister of Knox Church in Guelph, Ont.

Meditations for the Terminally Ill and Their Families edited by Judy Osgood. Gilgal, 1989. \$7.20 U.S.

Terminal illness, whether caused by AIDS, cancer, cystic fibrosis or some other form of disease, is a diagnosis that creates anxiety and fear that is hard to describe unless you have experienced it. Judy Osgood has edited a series of meditations written either by people who have received such a diagnosis personally or by some member of their family.

What impacts the reader, in these meditations, is that these writers permit us to see into their inner being, and we are able to grasp with some insight the intensity of their struggles. They raise questions such as, "Why God, is this happening to me?" or "How are we going to manage through this crisis?" or "Where will I find the strength to cope?" Their pain emerges, but so does the element of hope, for they begin to realize this can be a time of growth and discovery. Some begin to view life from a new perspective with the awareness that it is precious and not to be wasted. Others gain new insights about themselves and learn to love and appreciate their significant others in ways they had not shown before.

One particularly moving account was written by Deborah Hedstrom whose 35-year-old husband was dying of cancer. One day, while doing the dishes, the thought of losing her husband suddenly overwhelmed her. In her pain she cried out, "Oh Lord, it's going to hurt so much if he dies." And then she went on to say, "As I wept, I heard God's quiet, tender voice in my mind, 'It wouldn't hurt so much if I hadn't taught you how to love and build your relationship into something special'."

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Books

continued from previous page

The meditations also reveal some aspect of the faith journey of each contributor. In their pain and struggle each writer discovers new insights about God in such a way that, in the end, they are able to thank Him for what He has been teaching them in the process. Robert Davis, the pastor of Old Cutler Presbyterian Church in Miami, Florida, had his life and ministry cut short by Alzheimer's disease. He knew the future looked dark if he only looked at life from the perspective of his productivity. But he began to look beyond the darkness and saw what he called "the 'Son-light' emanating from the Son of God Himself in that place where all things become perfect." It was this view of life that made sense, which gave him patience and enabled him to deal with the discomforts of today and the uncertainty of tomorrow.

This book is important to read if for no other reason than to understand the deep underlying emotions people experience when they go through such difficult times. It can equip us to be sensitive to their needs and to be aware of the interventions of God in the process.

David Sherbino

Dr. Sherbino is Professor of Pastoral Studies at the Ontario Theological Seminary.

The Christian Invasion of Europe

by William H. Jones. Wood Lake Books, 1989. \$10.95

This is an attractive, well-illustrated book of about one hundred pages which traces the route of those who brought the gospel to Greece. It includes some of the history along with present sites of interest, such as Berea, Corinth and Thessalonica. It is printed in two columns, one of which includes scripture quotations related to the descriptions of the respective locations. It is likely to be helpful for persons who are doing a Bible study of Paul's journeys or those who plan a tour of Greece.

William Jones is the former editor of *The Canadian Baptist*.

Wallace Whyte

Mr. Whyte is minister of Melville Presbyterian Church in West Hill, Ontario.

Letters

continued from page 7

stimulation, knowledge and valuable insights I've received from reading the *Presbyterian Record*. So tight as I am with money, please enrol me for another year's solid good reading as seen through the eyes of your first-rate staff.

Clifford Waite,
Brantford, Ont.

Obligations

The correspondence regarding "Who are the Jews" has shown a deep and commendable concern that Christians should relate to the Jewish people with humility, respect and love. We are under special obligation to acknowledge with shame Christianity's involvement with anti-Semitism through long periods of our history. Repentance and repudiation are the only right attitudes here.

However, this in no way requires us to repudiate also our historic religious obligation to the Jewish people, which is to offer them Christ. No amount of text-twisting can eradicate from the New Testament the teaching that Jesus came first to the Jews — as their Messiah, Saviour and Mediator. The authentic Christian concern for them is still that expressed by Paul "My heart's desire and prayer to God for Israel is that they may be saved" (Rom. 10.1).

Edward Stevens,
Ottawa, Ont.

Moderator brings hope

The lovely picture of our new Moderator, his wife and son (July-August cover) gave me the feeling that here was a man who will be able to re-awaken many of our forgetful Presbyterians. I hope he will be able to fill many pulpits during his term, not only the big churches but small congregations that need a boost especially from the Moderator.

Alick R. Rae,
Toronto, Ont.

Making decisions

Reading your coverage of this year's General Assembly, I am inclined to answer in the negative the six questions you posed in your editorial in the July-August issue. As the actions of the Assembly confirm, we

THE CHURCH SPEAKS

(excerpts from the 116th General Assembly)

The Goods and Services Tax (GST)

The proposed GST, even lowered from 9 per cent to 7 per cent, unfairly shifts the tax burden to middle and low income Canadians. In addition, this is a regressive tax (everyone taxed at the same rate regardless of income).

It is important to assess the equity and fairness of the entire tax system and its effects on people. This is why a review of the tax system should include substantive discussion of a wealth tax, a full capital gains tax, restoration of a progressive scale for

personal income tax, effective collection of corporate tax, reform of the existing manufacturers' tax, reducing the loopholes, preferences and special arrangements in the income tax system, and spending cuts.

The Assembly expressed concern to the Minister of Finance over the effects of returning to regressive taxation with the Goods and Services Tax and called upon him to review the Canadian tax system in terms of the issues listed above.

are incapable of making hard decisions in our priorities as we endeavour to be all things to all people. The result is pathetic mediocrity and the impression that we believe everything and do nothing — except push paper

Rod Lamb,
Paisley, Ont.

Inclusive language

The present moves within our denomination to use inclusive language with reference to God, may well be the beginning of the end for The Presbyterian Church in Canada. If we think the United Church is going through a tough time, let us consider what the effects will be on conservative Presbyterians, if we find ourselves being led in prayer to "our Mother or Parent God, who art in Heaven."

Incidentally, I haven't heard, but I was wondering . . . are we also claiming Ms. SATAN for the female sex, or are we only interested in female equality in the good things of life and death?

Margaret Beale,
Guelph, Ont.

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the *Record* or The Presbyterian Church in Canada.



Average Number of Students Per Teacher

Canada	15
Colombia	49
El Salvador	97
Bangladesh	121
Mozambique	178
Somalia	181
— from Childview, Sept./Oct. 89, published by World Vision Canada	

Bible tops reading survey

The heads of 1,000 major companies and the presidents of 1,200 universities, asked to name the book that most affected their lives, most often singled out the Bible, according to a recent survey.

Twenty-five per cent of those questioned cited the Bible, four per cent named Charles Dickens' *A Tale of Two Cities* and two per cent mentioned the Book of Mormon, the poll said. Other than those three, no book was mentioned twice.

The survey was commissioned by the National College of Education in Evanston, Illinois, to help mark the change of its name to National-Louis University. The institution has three Chicago-area campuses.

The survey also found that 67 per cent of those questioned read at least five hours a week, including fiction, newspapers and magazines. (Reuter)

Presbyterian Church (U.S.A.) Assembly

The 202nd General Assembly of the Presbyterian Church (U.S.A.), meeting in Salt Lake City, Utah, May 29 to June 6, elected Price Henderson Gwynn III, an elder commissioner from Charlotte, North Carolina, as Moderator on the second ballot. Gwynn, a retired corporate executive, was less well-known than a number of other nominees and considered something of a dark horse among veteran Assembly watchers.

The two most important actions of the Assembly were the approval of an amendment to abolish Chapter 9 of the *Book of Order* to be sent down to presbyteries for their affirmative and negative votes and the overwhelming approval of "A Brief Statement of Faith", which would be the eleventh document contained in the denomination's *Book of Confessions*. The document was adopted by a vote of 499-25. It must now be approved by two-thirds of the 170 presbyteries in the PC(USA) and then be enacted by the 203rd General Assembly.

The action to delete Chapter 9 of the *Book of Order* was unexpected. Chapter 9 sets forth provisions for

special organizations related to the PC(USA), 22 at the time, several of which have been the subject of considerable controversy in recent years. Last year the focus was on the Presbyterian Lay Committee. This year it was Presbyterians for Lesbian and Gay Concerns whose brochures distributed at the 1989 Youth Triennium brought forth a barrage of overtures seeking censure of the group. In dealing with the brochures the Assembly declared them to be out of accord with PC(USA) standards and instructed those responsible to give proper oversight to materials distrib-

Cursillo weekends held in Atlantic Synod

The first two Cursillo weekends to be held in the Synod of the Atlantic Provinces took place in May at Camp Geddie, Merigomish, Nova Scotia. The weekends were sponsored by the Board of Congregational Life and were led largely by members of the Cursillo movement from Ontario. It is hoped that those who attended (seven at the men's weekend and 26 at the women's) will become the core group for future Cursillo weekends in the Atlantic region.



Pictured making music at the Cursillo weekends are Meridyth McCabe, mission worker for the Presbytery of Cape Breton, and the Rev. Terry Samuel, minister of Grace Church, Etobicoke, Ontario.

uted by exhibitors at such events as the Triennium. At the same time it urged ministries "both to and with homosexual persons as well as those who hate and fear homosexuals." A majority of the presbyteries must approve for the amendment to pass.

The new statement of faith is intended, according to John Stotts, chair of the committee that developed it, to retain the historic faith while "speaking both in the idiom of the contemporary world and to the concerns of the contemporary world."

Two explosive issues turned out to be non-issues at the Assembly when all matters relating to abortion and the ordination of homosexuals were referred to the 1991 Assembly when a task force on human sexuality will make its report (with a report on problem pregnancies and abortion coming the following year).

The most important report considered by Assembly was the 87-page "Restoring Creation for Ecology and Social Justice," which was directed at the perils to the environment and issues such as sustainable agriculture, water quality, protecting wildlife and wildlands, waste management and atmospheric instability (global warming and ozone depletion). The report was approved 414-65.

In other matters, the Assembly sent letters to Presidents Bush and Gorbachev expressing gratitude for improvements in relations between their countries and offering prayer "with people around the world for the establishment of just societies, for peace among all nations and for preserving the environment integrity of our earth."

An attempt to amend a resolution calling on the U.S. to normalize relations with Cuba resulted in considerable discussion. The amendment called for free elections under the same sort of international observations as occurred in Nicaragua and Chile. The amendment failed and the resolution passed. Another issue producing lengthy debate was one designating \$1 million in new money over five years to address the plight of the Afro-American male. It also passed.

At the end of 1989, the Presbyteri-

an Church (U.S.A.) had 2,895,706 active members, a net loss of 43,124. There are now 11,537 congregations, 20,168 ministers, 16 synods and 170 presbyteries in the church. (Source: *The Presbyterian Outlook*)

Fund-raiser helps Hungarian church meet deficit

A fund-raising dinner and auction raised a surprising \$5500 and helped the congregation of Calvin Hungarian Presbyterian Church in Edmonton meet the major part of an \$8000 operating deficit.

According to the Rev. Joseph Pungur, the church's minister, the money raised will allow Calvin Hungarian Church to carry on until recent refugees establish themselves financially.

Until three years ago, the congregation received funding from The Presbyterian Church in Canada, which combined with contributions from parishioners kept the church afloat. But the discontinuation of aid from the national offices, an ageing parish membership and the influx of young Hungarian refugees with little disposable income (see News — "Church refugee programme" elsewhere in this issue) put the church in dire financial straits.

The fund-raising events were organized by Susan Bagoly, a member of the congregation.

Church refugee programme in jeopardy

A church programme that sponsors Hungarian refugees in Edmonton has been placed in jeopardy by the accusations of a family who say they were essentially abandoned by the church after being sponsored a year ago.

The Rev. Dr. Joseph Pungur of Calvin Hungarian Presbyterian Church, Edmonton, vehemently denies the charge and says he found at least 12 jobs, paying up to \$10 an hour, for the father of the family, but the man showed no interest in them. He says the church was willing to continue sponsorship, but local Immigration officials decided to end the strained relationship. The family is currently on social assistance.

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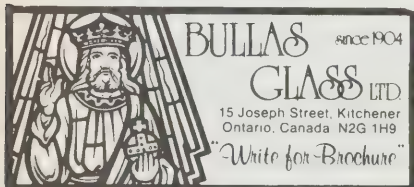
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News continued from previous page

Hungarians wanting to be sponsored by the church are asked to deposit money into European banks for transfer to Edmonton. The money is later returned in monthly instalments. Immigration officials were to examine the financial records of the church programme, but the Rev. Pungur was confident not a penny was missing.

He also points out that some 20 families and individuals have come under church sponsorship over the past year and he had heard no other complaints. A letter to the *Edmonton Journal* signed by 36 people Calvin Hungarian Church has helped seemed to back him up, praising the Rev. Pungur and his wife, Elizabeth, as "extraordinary people" who are always ready to help without expecting any thanks.

Jesus top choice

Given a choice, two out of three Americans would most like to spend a day with Jesus Christ, a recent Gallup poll says.

From a list of eight prominent historical figures, Protestants and Roman Catholics finished alike (75 per cent) in opting for the company of Jesus over second-place finishers Abraham Lincoln (Protestants) and George Washington (Roman Catholics).

Those surveyed who claimed no religious affiliation also made Jesus their first choice (37 per cent). Mr. Lincoln was second. (*Anglican Journal*)

Biodegradable confetti

Congregations and ministers weary of the litter of confetti left behind by weddings at their churches may take heart from a new biodegradable confetti that also serves as feed for wild birds. Dreambirds Biodegradable Confetti is made from wheat flour and other natural ingredients. The pink and white flakes look like rose-petals and reportedly taste like cones used for ice cream, and are edible by humans as well as birds. The confetti was developed by an animal feed-stuff manufacturer in Britain, where, according to its distributor, it has received endorsement from the Queen and Princess Anne.

continued on page 43

FROM THE MODERATOR

John F. Allan

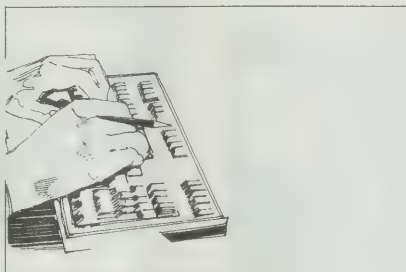
Greetings to the Presbyterian Family



I am very grateful to the Editor for allowing me this space in the *Presbyterian Record* to send greetings to the members of our Presbyterian family across Canada and beyond. I wish you all our Lord's blessing and grace as we seek to serve him and extend his kingdom.

The 116th General Assembly is now history. It was a very busy Assembly and I congratulate the commissioners for their hard work and fortitude. We did work hard. I believe we were led by the Holy Spirit in our deliberations and decisions. But I sincerely hope that never again will an Assembly have to deal with the reports to two Special Task Forces. One such report is more than enough for one General Assembly! A special committee is now continuing the work of restructuring the Assembly's boards and agencies. It will report to the 117th Assembly. I hope you will remember this committee in your prayers.

I am also very grateful for the many invitations I received to preach



at services and share in special events across the Church. Unfortunately the constraints of time and a limited travel budget prevent me from accepting all these invitations. For this I am sorry, but know that you will understand.

At the opening sederunt of the 116th Assembly I said before 600 witnesses that we'd get a computer. This was typed on our new computer. God bless you all.

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"PRESBYTERIANS SHARING..."

PEOPLE AND PLACES



AFTER 18 YEARS of service as clerk of session of Knox Church, Mitchell, Ont., Clarence McDougall (pictured, centre) was honoured on his retirement. With him are the Rev. Wm. Milne and Robert Sinnamon, present clerk of session.



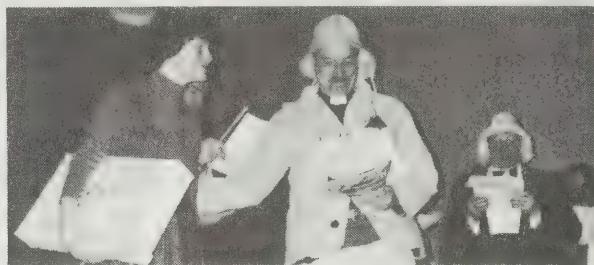
A PLAQUE RECOGNIZING his years of dedicated service as Sunday School superintendent at St. Paul's Church, Glammis, Ont., was presented to Harold Robinson, May 13. Making the presentation were Sean Thompson, senior Sunday School pupil, and the Rev. Roderick Lamb.



A NEW CHRISTIAN EDUCATION CENTRE was dedicated at Mistawasis Church, in the Presbytery of Northern Saskatchewan, late last year. Pictured at the celebration are: Dr. Stephen How (top of photo), former minister; the Rev. Andrew Song (far left), present minister; Vern Umpherveal, head carpenter; Irvin Johnston and Irvin Wolf, members of the congregation; and the Rev. Walter Donovan (seated), Moderator of the Presbytery of Northern Saskatchewan.



THE CONGREGATION OF St. Andrew's Church, Burk's Falls, Ont., remembering the days when it was a struggling but dedicated group of people, recently sent a letter of moral support and a cheque to a small, faithful congregation in a similar situation — St. Andrew's Church, Penticton, B.C. Pictured are: David Litster (left), treasurer of St. Andrew's, Burk's Falls; Ethel Andrews, clerk of session; Bruce Wiseman, chairman of the board.



THE CONGREGATION OF The Church of St. John and St. Stephen, Saint John, N.B., celebrated Dr. Philip J. Lee's 21 years as its pastor and honoured him with a gift of fishing equipment, and with a song. Dr. Lee and Mrs. Roberta Lee are pictured in the foreground, while behind them members of session join in the song.



ON SUNDAY, MAY 6, the congregation of St. Andrew's Hespeler Church, Cambridge, Ont., paid tribute to Jack Wehner, organist and choir director for the past 30 years. Jack and his wife Ruth were presented with a Hentschal clock and a monetary gift. Mrs. Wehner also received a bouquet of roses. A reception luncheon was held in their honour.



THE WAR VETERANS ASSOCIATION of St. Andrew's Church, Kingston, Ont., was well represented on May 7 at Berg-en-Dal, Holland, following the Memorial Service at the Canadian Military Cemetery at Groesbeck. Shown (from left) are: William Bentley, Stirling Baudoux and Wallace Breck, who were all participants in the liberation of Holland 45 years ago.



ON GOOD FRIDAY, 300 people from 10 churches in the Beaches area of Toronto took part in a "Shadows on the Cross" Prayer Walk, a contemporary adaptation of the Stations of the Cross. Meditation spots were chosen to remind participants of times of violence in their own world as seen in: homelessness; hunger; substance abuse; anti-Semitism; violence against creation, especially against trees and water sources; homophobia; and violence against women. The Rev. Drew Strickland of Beaches Presbyterian Church is seen leading in the conclusion of the service.



A MEMORIAL WINDOW was dedicated during the Easter Service, April 15, at Westminster Church, Ottawa to the glory of God and in memory of Oscar Gow and Mr. and Mrs. John Gamble, late husband and parents of Isobel Gow. Pictured are nephew Garnett Gow; Isobel Gow, who made the presentation; and the Rev. MacArthur Shields.



THE CONGREGATION OF Montreal West Presbyterian Church, Quebec, celebrated the final payment on a \$20,000 loan from the Presbytery of Montreal with a "burning of the mortgage" ceremony during the worship service on April 29. The loan, received in 1978, was for the purchase of a manse. Pictured are the Rev. Patrick Maxham, minister; Frank Smith, representative elder to the Presbytery of Montreal; Bud Aldham, church treasurer.



A NEW CHURCH SIGN was presented to St. Andrew's Church, Tweed, Ont., on June 2 (following the ordination of Larry Turner). Pictured (from left) are: the Rev. Larry Turner; Hal Butterill and Doug Connor, who donated the sign; and the Rev. J. W. Hutchison, Moderator of the Presbytery of Kingston.



FOLLOWING A SPECIAL service of worship at Hamilton Road Church, London, Ont., April 29, members of the congregation, friends and associates from neighbouring churches and community groups attended an Open House to pay tribute to the Rev. J. Murdo Pollock on his retirement after 43 years of active service with The Presbyterian Church in Canada — the past 29 years at Hamilton Road Church. The date also marked the 80th anniversary of the church. The Rev. Murdo and Mrs. Joyce Pollock are shown cutting the retirement cake, while Miss Louise Gordon, a long-time member, cuts the anniversary cake. At an earlier congregational dinner honouring Mr. and Mrs. Pollock, a word processor and other gifts were presented. Mr. Pollock has been cited as "Minister Emeritus."

The congregation of *St. Andrew's Church, Victoria, B.C.*, held a luncheon on May 27 to honour *Mrs. May Nugent*, who is retiring after 34 years of service as church secretary.

A Youth Choir from Manchester United Church, St. Louis, Missouri, performed a musical celebrating the life of Jesus, at *St. Andrew's Church, Brampton, Ont.* The performance at St. Andrew's was the only Canadian stop-on the choir's recent tour.



PATERSON MEMORIAL CHURCH, Sarnia, Ont., has found a unique way of dealing with parking problems and, perhaps, pulpit supply.

On May 17, a memorial sedile was placed in memory of *Mrs. Evelyn I. Gillard* by Wm. Gillard, Robert Parry and Hugh Young in *Knox Church, Burlington, Ont.*

The church building of the *Presbyterian Church of Saint David, Halifax*, was recently designated a Registered Heritage Property by the Heritage Advisory Committee of the City of Halifax. The church building was constructed in 1868 as Grafton Methodist Church and became the property of Saint David's Church in 1925. It was designed as a Gothic Gable church by architect David Sterling. At a celebration of the 65th anniversary of the congregation on April 29, Dan Norris, Heritage Planner, City of Halifax, presented the Historic Plaque to the Rev. John Pace, who received it on behalf of the congregation. His Worship Mayor Wallace was present and read a lesson. Mrs. Joan Maley, chairperson of the Heritage Advisory Committee was also present.



THE SENIOR AND YOUTH CHOIRS of Langley Church, Langley, B.C., toured the Okanagan area the weekend of April 28-29, performing the musical "The Runaway," which is based on the story of Jonah. Saturday performances were held in Armstrong and Kelowna, and a Sunday performance was given in Penticton. The narrator was Peter Bull, the pianist was Bev Feick, and the musical was directed by Loran Wetmore and Norma Cox.



A NEW CONGREGATION was formed recently in Kings County, in the Annapolis Valley region of Nova Scotia. Pictured at the Recognition Service for Kings Presbyterian Church are (left to right): the Rev. Cedric Pettigrew, Halifax; the Rev. Lawrence Mawhinney, Moderator of the Presbytery of Halifax; the Rev. W.J.O. Isaac, Atlantic Synod missions superintendent; the Rev. Owen Channon, Dartmouth; and the Rev. Shaun Seaman, interim-moderator. The service was held at the Christian Reformed Church in Kentville and services during the summer have been held at the Kentville Recreation Centre, and led by Presbyterian College student Wayne G. Smith.

Photo: The Advertiser, Kentville.



THE JUNIOR CHOIR CANTATA of Elmvale Church, Elmvale, Ont., was held June 10. Entitled "Jonah-man Jazz," the cantata featured a seaside setting complete with sailboat, palm tree, and a large whale. Jonah (Bradley Buchanan) is seen in the mouth of the whale, surrounded by a group of villagers.



BRASS CANDLE HOLDERS, vases, offering plates and a cross were dedicated at Knox Church, Westport, Ont., recently. The articles were the gift of Edward and Joan Luksin of Tonawanda, N.Y., who own a summer home in Westport and worship at St. Andrew's from May to October each year. They are pictured with the Rev. Leslie Ujj.



THE 25TH ANNIVERSARY of the ordination of the Rev. Raymond E. Glen was recognized by the congregation of Westmount Church, Edmonton, during the worship service on May 20. James Warren, chairman of the board, and Bert Stevenson, clerk of session, presented Mr. Glen with a white stole on behalf of the board and session. A Book of Praise was presented to Mrs. Kay Glen. The Moderator of the Presbytery of Edmonton, the Rev. Lloyd Fourney, brought greetings during a fellowship hour after the service. Pictured (from left) are: James Warren; the Rev. Raymond Glen; Kay Glen; Sally Manwaring, elder and Sunday School superintendent; Bert Stevenson.



THE CONGREGATION OF St. Andrew's Church, Martintown, Ont., dedicated a Baldwin Concert upright piano to the glory of God and in loving memory of Hugh and Lila Robertson on Easter Sunday. Sixteen choir gowns, the gift of the Ladies Aid, were also dedicated. The minister of St. Andrew's is the Rev. Ian MacMillan.

□



Scottish General Assembly

The 1990 General Assembly of the Church of Scotland will be better remembered for movement than motions. It broke with centuries of precedent and went back to Glasgow for the first time since the 1638 Assembly after the National Covenant. It worshipped in the medieval Cathedral of Scotland's largest city and had a session in Glasgow University's Bute Hall. The day trip was meant to recognize the role of Glasgow as "European City of Culture in 1990."

Proceedings back at the ranch — the Assembly Hall in Edinburgh — were less spectacular. The Moderator, Professor Robert Davidson (of Glasgow University!) chided the Assembly in his closing speech for two embarrassingly brief debates. The reports on finance and social responsibility had been almost nodded through, leaving the Assembly to get on with an afternoon's shopping in Princes Street, yet doomed by an order of day to return in the evening for an all too familiar argument as a Wick church fought vainly to avert closure. The embarrassing silences were attributed to a much improved financial situation (after last year's "crisis" appeals) and a complicated report on human transplants.

The most publicized debate of the Assembly was again the Church and Nation one, which for the fourth year running reflected the anti-Margaret Thatcher mood which dominates Scottish politics. It gained some new life from the more or less united front trying to save the Scottish steel industry from further contraction and probably eventual extinction. The main emphasis, however, was on "bias to the poor," with the Assem-

News

continued from previous page

bly's majority even declining to add to the official deliverance some unexceptionable and basic doctrinal propositions about divine grace. Last year the Assembly rebuffed its senior theologian, Professor Tom Torrance, when he sought to influence a Church and Nation debate. This year it was its senior statesman in more practical matters, Dr. Andrew Herron, who broke a long silence on Church and Nation matters, but in vain.

The "bias to the poor" is less evident in the Kirk's internal affairs, but an inquiry is to investigate the scope for an "urban and rural fund" intended to channel more Church resources to poorer areas.

Only on South Africa was there a slight softening of the left-of-centre line. President F.W. de Klerk must be the first South African Government leader since Smuts to get a kind word from the Assembly, even if that was by a skilfully worded amendment which linked his name and prayerworthiness with Nelson Mandela's.

But the most significant debates were on more doctrinal matters, on baptism and on a new "statement of faith" consisting of a creed of sorts and a commentary. Both matters will return to the Assembly, the pastoral problems of baptism via the Kirk's panel on Doctrine and the statement — treated finally as no more than a draft — via presbyteries and also such kirk sessions as are minded to.

Baptism is where the Kirk's law, pastoral practice, and doctrine encounter Scottish folk-religion and do not always mix well. The Kirk's law demands (with minor exceptions) that at least one parent be a communicant member, sometimes duly enrolled for the occasion and never seen in the pews again. But there remains a demand from parents, and grandparents, for baptism as a ceremony of family thanksgiving and infant dedication. One minister told of attempted bribery in a plain brown envelope (while some of the Assembly almost audibly wondered how much was in it) and another touched a social trend. In contemporary Scotland it cannot now be assumed, even of

parents seeking a child's baptism, that they are necessarily married.

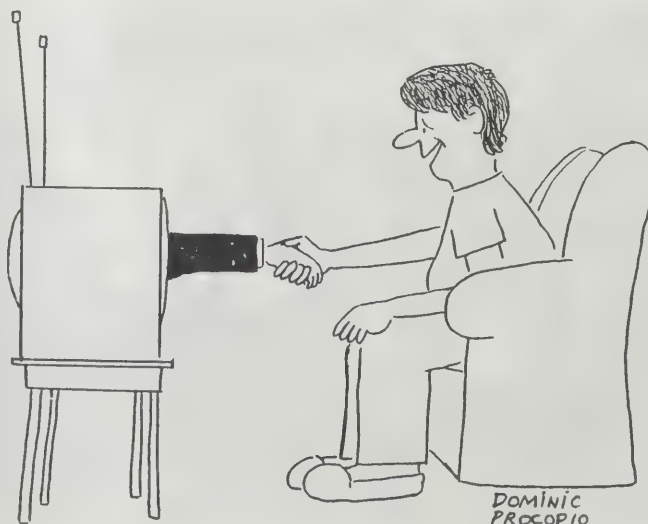
On baptism the debate crossed theological party lines. For example Professor Torrance surprised some of his supporters by calling for a more flexible law. Doctrinal certainty can prove a poor guide in handling pastoral dilemmas. On the doctrinal statement, however, there were undercurrents of the tension between conservative evangelicals (often attacked as "fundamentalists" but rejecting the title) and the dominant liberal establishment. Only one significant alliance emerged between an older-fashioned conservatism and one strand of liberalism, represented mainly by Professor James Whyte. It gave the Kirk's high-Church and liturgically minded Panel on Worship a hard time, explicitly rejecting yet another bid to get weekly Communion accepted as the norm in the Kirk.

But if Assembly members weren't always well disposed to each other they were kind to their guests, especially to the Chief Rabbi of the Commonwealth, Lord Jakobovits. He probably got the best hearing of the Assembly for one of its best speeches on the theme of the "renaissance of religion." He took a line on family

values and the collapse of communism which might have been regarded as suspiciously Thatcherite from a Conservative Christian. He only hinted at the strains which have developed between some Kirk groups and the Jewish community over the general ecumenical movement towards a pro-Palestinian position.

Free from all taint of Thatcherism, and apparently taking a very different view of the collapse of communism from the Chief Rabbi, was Dr. Milan Opocensky, the Czech who is general secretary of the World Alliance of Reformed Churches. His speech, delivered at the formal Glasgow session, drew little reaction and most of the Assembly missed the quite unintended irony in the Moderator's record of Dr. Opocensky's career distinctions, with dates. Those who fitted them into the history of his own country may not have been surprised as his otherwise astonishing lack of enthusiasm for Eastern and Central Europe's new course and his lament: "I am sorry to see that many people round the world rejoice in the collapse of socialism." He warned a friendly but not really very responsive Assembly about new dangers of dependency on the World Bank and International Monetary Fund.

continued



"That was a great sermon, Reverend."

FROM THE PAST RECORD

September 1890

The following facts appear in the Year-Book of Canada for 1889, Total Roman Catholics, 1,799,235; Church of England, 590,537; Presbyterians, 697,460; Methodists, 758,608; Baptists, 291,131 . . . In 1888, of criminals convicted of indictable offences, 48 per cent were Roman Catholics; 17 per cent Church of England; 10 per cent Methodist; and 7 per cent Presbyterian . . . the lesson to us is to strive that even our nominal adherents may be brought under the beneficent restraints of the Gospel.

September 1915

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September 1940

Hitler has risen from obscurity to the unenviable position of the greatest dictator in history, not excepting Julius Caesar. His career reveals him as Public Enemy Number One. He is to-day the supreme ruler in the kingdom of violence and cruelty and "power politics", which is undoubtedly the kingdom of evil. He has no respect for human lives or human rights, whether in his own country or outside it, if they stand in the way of his mad scramble for power. He has

no appreciation of those great human and spiritual values upon which alone a civilized human life, a sane and secure world-order, can be established. With such men as Goering, Goebels, Ribbentrop, Rudolf Hess, Heinrich Himmler, and Julius Streicher, he has created a government of wickedness — what Isaiah, if he were here to-day, would have called a "covenant with death" and an "agreement with hell". Hitler and his circle represent what H.G. Wells has called "the revolt of the clumsy lout against civilization". Under the specious guise of being the saviour of his country the erstwhile Austrian house-painter gives vent to his mad lust for power and domination, and has dragged down to the level of his own personal destiny the fortunes and happiness of a large proportion of the world's population.

— from a sermon by John Pitts, Calvin Church, Toronto.

September 1965

Dr. Arthur Van Seters has been appointed to the home mission charge of Port Elgin, Sackville and Dorchester, N.B.

Prof. Joseph C. McLelland lectured at the Princeton Institute of Theology on "Christian Service in Secular Society."

The Rev. Douglas Lowry secured a mark of 97%, the highest of any student, at the Toronto Institute of Linguistics in June.

Committee presented a number of resolutions on the Northern Ireland situation among which were the following —

* That the General Assembly reaffirm their belief that the Anglo-Irish Agreement has been and continues to be a serious obstacle to dialogue between politicians of the constitutional parties in Northern Ireland. They welcome recent moves by the politicians to engage in serious debate and urge them to embark upon a wide-ranging and thorough investigation of what form the future government of Northern Ireland should take, in the hope that a new

Agreement can be mutually agreed between them, and with the Sovereign Governments.

* The General Assembly express grave concern that criminals judged guilty of terrorist crimes can escape their due punishment through failures in extradition. They call upon the Governments of the United Kingdom and the Republic of Ireland in their common respect for law and order, to bring to an end the possibility of such manifest abuse of the rule of law.

* The General Assembly repudiate the efforts of those groups in the USA who, sympathetic to the methods practised by the IRA and other

Another beneficiary of the Assembly's good will was the Roman Catholic Church, whose "invited visitor" is in future to be ranked as a delegate with those from Protestant Churches. A bid to block the change drew little support, though the Roman Catholic hierarchy will be less pleased with a bid (which came from the floor and represented a mood among ecumenical enthusiasts who attend joint pilgrimages and similar events) to draw it closer to inter-Communion.

The closer Assembly relationship with the Roman Catholics reflects their entry in September 1990 into the new "ecumenical instruments" which replace the Scottish and British Councils of Churches. They are, in fact, the old BCC and SCC with the Roman Catholics added as full participant members and not just observers or off-stage influences. The new British Isles body continues to call itself a Council of Churches, though the Scottish one wants to be known as ACTS — Action of Scottish Churches Together.

R.D. Kernohan,
Edinburgh



Irish General Assembly

The 150th General Assembly of the Presbyterian Church in Ireland met in the Assembly Buildings, Church House, Belfast, June 4-8.

The Rt. Rev. Dr. Finlay Holmes, the new Moderator, set before this celebratory Assembly his theme for the year, "Uniting in Christ for Mission and Service," and the spirit of that theme permeated the discussions during the week's business sessions.

Meeting in the Assembly Hall for the last time before minor inside reconstruction takes place, the Assembly passed a resolution accepting guidelines on "liberty of conscience" permitting those who have conscientious scruples about participating in the act of ordination of women ministers not to have to do so.

The Church and Government

News

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terrorists, are attempting to pressurise international businesses to direct American investment and funding away from Ireland North and South.

* That the General Assembly encourage members of our congregations to play a fuller part in political life, and in particular to let their Christian convictions be made known to those who represent them in parliament and local councils.

The future use of Church House under the Development Commission informed the Assembly that a contract which finally will amount to something around or just over £4.5 million had been signed. The scheme which involves converting the ground floor into shopping units will, it is expected, take two years. The General Assembly will meet in Dublin in 1991 and plans are being considered to hold the opening meeting of the 1992 Assembly in Carrickfergus since 1642 was the year when the first Presbyterian was formed there in Ireland.

Presbyterians rejected a plea to open up dialogue with Roman Catholic theologians but they did agree to let theologians comment on a document drawn up by the Doctrine Committee which sets out agreements and disagreements with Roman Catholics.

Relations with Roman Catholic young people came under the spotlight when the Youth Board of the Assembly presented a report which will be printed and published later in the year. The report was seeking to distinguish between legitimate disagreements and "mere bigotry."

Freemasonry is to be investigated by the Doctrine Committee and their findings are to be brought to next year's Assembly in Dublin.

Dr. Robin Eames, Church of Ireland Primate, attending the Assembly, addressed the House in a call to the Churches to give a lead along the road to reconciliation. "If the Churches are part of the problem then they must become part of the solution," he said.

In an anniversary year which will

move to its next stage in a Special Assembly September 10 to 13 on the University Campus of Coleraine, the retiring Clerk, Dr. Tom Simpson, gives way to the Rev. Sam Hutchinson as his successor who in turn will make room for a new deputy-clerk, the Rev. Derek Poots from Ballymoney.

Robert Cobain,
Belfast



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magazine

EXPERIENCE THE SUPPORT

Fall Back on Crieff Hills



WEEK FOR SENIORS	Sept. 24-28
VOLUNTEER MANAGEMENT/ADMINISTRATION IN THE CHURCH SETTING with Marlene Wilson (weekend)	Sept. 28-30
SUNDAY SCHOOL TEACHERS' SKILLS WORKSHOP	Sat. Sept. 29
OPEN HOUSE/CORN ROAST/CROSS COUNTRY RAMBLE	Sun. Sept. 30
PASTORAL CARE WORKSHOP (WEEKEND) with Rev. Dr. Donald Peel	Oct. 12-14
WOMEN'S AUTUMN RETREAT WEEKEND	Oct. 26-28
"SOLITUDE & COMMUNITY": A week-long retreat for those in ministry (lay/ clergy)	Oct. 28-Nov. 2
ELDERS' TRAINING WEEKEND	Nov. 9-11
CHRISTMAS AT CRIEFF	Sun. Nov. 25 & Sun. Dec. 2
JR. HI JOY BREAK (WEEKEND) with Don Santor	Dec. 7-9

Contact

crieff hills community

R.R. #2, Puslinch, Ontario N0B 2J0
or (519) 824-7898

9:00 to 5:00 weekdays

Soviets study impact of Ten Commandments

Four Russian scholars plan to interview 10,000 people throughout their country to determine if there is a correlation between understanding biblical standards for living — such as the Ten Commandments — and a sense of fulfilment and purpose in life.

The team of scientists is headed by Soviet sociologist Mikhail Matskovsky, who got the idea from a paper presented by Anita Deyneka at a conference on Slavic studies in Chicago last year.

The Soviets have enlisted the help of four American evangelists in their research: sociologists Ivan Fahs and James Mathisen of Wheaton (Illinois) College, religion professor Paul de Vries of The King's College, Edmonton, and Peter Deyneka Jr., of the Slavic Gospel Association in Wheaton. (Nat'l & Internat'l Rel. Report).

Order of Diaconal Ministries Biennial Council held

"Hope in the Call" was the theme of the Biennial Council of the Order of Diaconal Ministries held June 15-17 in London, Ontario. One of the characteristics of Diaconal ministry is the diversity of ministries members are engaged in from coast to coast and overseas. Two members, JoAnne Walter and Colleen Smith, helped the thirty-seven people present to focus upon the uniting thread of the Order: the call to service in and through Jesus Christ. Through Jesus Christ we receive the mandate to offer ourselves in service to others and through that call we are nurtured in hope, even in the face of changing times and complex issues.

Contributing to the dialogue and discussion of the Council were two guests. Under the leadership of Dr. Brian Fraser the Council sought to articulate its hopes and concerns for being integrated into the structure of ministry within our denomination.



Louise Williams, from the Lutheran Deaconess Association U.S.A., contributed knowledge, wisdom and awareness of diaconal ministries from a global perspective.

President Lynda Reid honoured Judy Young, (above), St. Andrew's Presbyterian Church, Owen Sound, Ontario, for her twenty-five years of service and ministry within the Church as a member of the Order. □

GLEANINGS

We Christians spend time and energy trying to tell people about our faith. Through sermons and tracts, "personal testimony," and even the arts, we attempt to convey the reality of Christian experience to the world around us. However, we seem to spend most of our time describing the building. We talk about its history, the materials used to create it, we pass on information about the architect. As essential as this may be, people still have no idea what it's like to live inside the building. What we have failed to do is open the curtains and allow people a glimpse of the life going on inside our rooms and apartments and houses.

Lenora Rand, editor of *Motif*, a Christian arts magazine.



The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.

George Bernard Shaw

The layperson is called to be the salt of the *earth*, not the salt of the *salt*. Yet churches have a way of incarcerating lay people in the church. Indeed, lay people often measure the intensity of their devotion to Christ by how many hours a week they are in the church building or at work within an ever-widening web of church committees. The layperson has the altogether vital and demanding job of penetrating the world in the name of the risen and coming Christ. Her portfolio calls for the Christifying of the home, the boards that govern industry, the arts, the professions, the business community, government. William Temple had it right. The line of penetration runs from the pulpit to the pew to the pavement. I have seen congregations come gloriously alive with the establishment of a healthy rhythm between the inside and the out. To say "The parish is my world" is to die. To say with Wesley "the world is my parish" is to live.

Ernest T. Campbell

Warren Nord, director of the Humanities and Human Values programme at the University of North Carolina, said after analyzing nine high school textbooks used in North Carolina. "There is more space given to cowboys and cattle drives in history textbooks than is given to all religion after 1800." □

College faculty should be educated persons. This is often not the case. Many of them are trained — not educated. You can train dogs to jump, and you can train people to report what is going on in chemistry and transmit that information. But education means training the mind to unfold to the multiple facets of human existence with some appreciation, eagerness, and joy. It is, in essence, the opposite of being dull. We've got plenty of trained, dull people on our faculties, but not many educated people.

— **Joseph Sittler** in *GravityAnd Grace*

DEATHS

DOUGLAS, REV. DR. GEORGE LEES, B.A., S.T.M., M.S., D.D., 85, retired minister of The Presbyterian Church in Canada, died in Toronto on July 8, 1990.

Dr. Douglas was born in Lucknow, Ont. He attended Universities of Toronto and Manitoba, graduating in Arts in 1935. He was a graduate of Knox College Class of '38. Later, he did post-graduate studies at Union Seminary and Columbia University.

He ministered at Boissevain & Ninga, Man., Stonewall, Man., and at Drummond Hill Church, Niagara Falls, Ont., 1938-43. He was a Naval Chaplain 1944-45, then called to Knox Church, Woodstock, Ont., 1946-61. He was Librarian of Knox College, 1961-72, and also taught Homiletics for two years, and also served as Archivist of The Presbyterian Church in Canada from 1966-72, when he retired.

He served extensively in all the courts of the church and on Assembly boards and committees and contributed to far-reaching reforms. The Presbyterian College honoured him with the degree of Doctor of Divinity (*honoris causa*) in 1967.

Dr. Douglas is survived by his widow, Marjorie (nee Richmond) of Toronto and sons George and his wife Helen of Kanata, Ont., and grandchildren John and Carolyn; Robert, and his wife Joanne Sutherland of Tokyo, Japan; sister, Mary (Mrs. T. A. Leishman). He was predeceased by his sister, Dorothy, who was a long-term missionary in Taiwan.

ADAM, MRS. MAY, long-time member of Rogers Memorial Church, Toronto, Ont., member of women's organization, May 4.

ARMSTRONG, HAROLD L., elder of Trinity-York Mills Presbyterian Church, Wiltondale, Ont., April 24.

BURKE, HARRY, 67, elder for many years and lifetime member of First Presbyterian Church, Brockville, Ont., May 17.

BYINGTON, MRS. HELENA, long-time member of Rogers Memorial Church, Toronto, Ont., member of W.M.S., May 18.

CRAIG, MRS. ANN, long-time member of Rogers Memorial Church, Toronto, Ont., March 15.

CRANSTON, WILLIAM, 74, long-time elder and for 10 years clerk of session of St. Andrew's Church, Beeton, Ontario, representative elder and member of the board of managers, son of the late Rev. W. T. Cranston, May 11.

CUDDY, GEORGE, 65, elder for many years, member for 47 years, trustee, former choir member and manager of West Adelaide Presbyterian Church, Kerwood, Ont., March 22.

GREIG, GORDON M., elder at Knox Church, Listowel, Ont., for the past nine years and former elder at Bluevale, Petrolia and Palmerston, Ont., March 27.

HIUSER, MRS. ELSPETH (Cecil), member of St. Andrew's Church, Belleville, Ont., Feb. 6.

KENNEDY, MRS. ANNIE, 96, widow of the Rev. T. Elmer Kennedy (1966) of Bluevale and Belmore, Ont., Member of Knox Church, Listowel, Ont., life member of W.M.S., Jan. 13.

KERR, WILLIAM (BILL), 88, elder of St. Andrew's Church, Victoria, B.C., June 10.

KILPATRICK, MRS. BEA, long-time member of Rogers Memorial Church, Toronto, Ont., member of women's organization, June 8.

LEE, MISS GRACE YUT SEW, 87, long-time member and educational worker at the Chinese Presbyterian Church in Victoria, B.C. In 1931 she was appointed kindergarten teacher with this congregation led by the W.M.S. (W.D.) and for the next 34 years Miss Lee or "Lok Goo" as she was known, a form of endearment meaning "sixth auntie", taught the children of the Chinese community in Victoria. She also established a young women's auxiliary in the Chinese Church. She died in Victoria on May 10.

LEWIS, JEAN FINLAYSON, long-time elder and member of W.M.S. of Paris Presbyterian Church, Paris, Ontario, April 8.

MacLEAN, JOHN K., 90, long-time elder and clerk of session of Knox Church, Moose Creek, Ont., June 22.

MacVICAR, MRS. MARGARET, 99, long-time member of St. Andrew's Church, Montague, P.E.I., widow of the Rev. Daniel MacVicar, March 16.

McRAE, CHARLES (CHARLIE), 59, elder, manager, trustee, treasurer, Sunday school teacher and lay preacher at St. Giles Presbyterian Church, Prince George, B.C., June 5.

MOULTRAY, JAMES, 91, long-time mem-

ber of Rogers Memorial Church, Toronto, Ont., March 15.

NICHOLSON, MARGUERITE (Sproule), 93, long-time member of St. Andrew's Church, Wyoming, Ont., June 6.

PAUL, MRS. RENA, member of St. Andrew's Church, Carleton Place, Ont., long-time member of W.M.S., and Mission Band and Sunday school teacher, mother of the Rev. Larry Paul of St. Andrew's Church, Perth, Ont., May 28.

RUDMAN, BORJE E., elder for 22 years and former member of the board of managers of St. Andrew's Church, Thunder Bay, Ont., April 24.

SIMPSON, MISS FLORENCE DONALDA, 78, long-time member of St. Andrew's Church, Moosomin, Sask., late of Richmond, B.C., May 17.

STEMP, DR. G. STIRLING, long-time member and elder, former clerk of session and manager of Knox Church, Agincourt, Ont., July 15.

STOBO, LEOTTA W., 83, lifetime member and active church worker at Knox Church, Teeswater, Ont., May 18.

TELFER, ANDREW MORRISON, elder for over 45 years at Paris Presbyterian Church, Paris, Ont., March 18.

WILSON, MILDRED (MRS. WILFRID), 91, long-time member and organist for a great many years at West Adelaide Presbyterian Church, Kerwood, Ont., life member of W.M.S., June 6.

THE HIDING PLACE

(Isaiah 32:2)

As a man seeks shelter from a raging storm
Which breaks the cedars with its mighty thunder,
And stumbles on a cave secure and warm,
Where all his fear of lightning turns to wonder;
And as a frightened chick takes shelter under
His mother's wing and her sharp watchful eye,
From all who seek to tear his soul asunder,
From every silent predator on high;
And as a man is glad when he draws nigh
A great rock's shadow in a weary land,
And there takes shelter from the scorching sky,
And feels refreshed, but not by his own hand;
From Satan's clouds and claws and heat I hide,
Safe in the shelter of my Saviour's side.

Philip Rosenbaum

TRANSITION

ORDINATIONS

Lyons, Rev. Lois, Elmvale, Elmvale Presbyterian Church, Ont., Aug. 12.
Nichols, Rev. Jo-Anne, Kerwood, West Adelaide Church, Ont., June 26.
Stewart-Kroecker, Rev. Catherine, Hamilton, St. Cuthbert's Church, Ont., May 22.
Turner, Rev. Larry, Tweed, St. Andrew's Church, Ont., June 2.
Vanbodegom, Rev. Case, Barrie, St. Andrew's Church, Ont., July 8.

INDUCTIONS

DeWolfe, Rev. Laurence, Petrolia, St. Andrew's Church, and Dawn Township, Knox Church, Ont., July 29.
Fawcett, Rev. Melvin G., Komoka, North Caradoc and Mt. Brydges pastoral charge, Ont., April 8.
Kitson, Rev. James R., Midland, Knox Church, Ont., Sept. 6.
MacDonald, Rev. Glenn S., Thorburn, Union Presbyterian Church, N.S., May 23.
Stewart-Kroecker, Rev. Catherine, Hamilton, St. Cuthbert's Church, Ont., May 22.
Turner, Rev. Larry, Tweed, St. Andrew's Church, Ont., June 2.
Walker, Rev. Leslie, Finch, St. Luke's-Knox Church, Ont., June 1st.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Glance Bay, St. Paul's Church, N.S., Rev. Dr. E. H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
Hopewell, First Church; Gairloch, St. Andrew's; and Middle River, Rocklin, N.S., Rev. Dr. Paul A. Brown, R.R. #1, Trenton, N.S., B0K 1X0.
North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.
Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.
Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.
Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.
Sunny Corner pastoral charge, N.B., Rev. Bill McKaig, 206 Wellington St., Chatham, N.B., E1N 1M7.
Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2.

Synod of Quebec and Eastern Ontario

Avonmore, St. Andrew's Church, and Gravel Hill/Monkland, Ont., Rev. Ian MacMillan, P.O. Box 524, Lancaster, Ont., K0C 1N0.
Caintown, St. Paul's Church, and Lansdowne, Church of the Covenant, Ont., Rev. Ian K. Johnston, St. Paul's Presbyterian Church, P.O. Box 879, Winchester, Ont., K0C 2K0.
Ingleside, St. Matthew's Church, Ont., Mr. William Fleming, Clerk, Box 134, Ingleside, Ont., K0C 1M0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kars, St. Andrew's Church and Vernon, Osgoode Church, Ont., Rev. D.G. Morton, Clerk of Presbytery, 2400 Alta Vista Dr., Ottawa, Ont., K1H 7N1.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Morrisburg, Knox Church, and Dunbar Presbyterian Church, Ont., Rev. Bert de Bruijn, Box 777, Chesterville, Ont., K0C 1H0.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Quebec City, St. Andrew's Church, P.Q., The Vacancy Committee, Box 161, Quebec, Que., G1R 4P3. (effective Nov. 1st)

Ste. Foy, Eglise Ste. Marc, Que., Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Barrie, Essa Road Presbyterian Church, Ont. Rev. Donald R. McKillican, 3 Brookdale Drive, Barrie, Ont., L4N 1N5.
Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.
Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.
Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.
Markham, St. Andrew's Church, Ont., Rev. Wallace Whyte, 471 Manse Road, West Hill, Ont., M1E 3V7.
Mississauga (Malton), St. Mark's Presbyterian Church, Ont., Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont., L5N 1R6.
Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.
Scarborough Malvern Presbyterian Church, Ont., Rev. Noel Gordon, 79 Merkley Square, Scarborough, Ont., M1G 2Y5.
Streetsville, St. Andrew's Church, Ont., Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont., L6J 3C8.
Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digate Blvd., Scarborough, Ont., M1S 2W8.
Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont., M8W 4Y3.

Toronto, St. Andrew's Church (King Street), Ont., Dr. D.J.M. Corbett, 278 Bloor St. East, Apt. 202, Toronto, Ont., M4W 3M4.

Toronto, Westview Presbyterian Church, Ont., Rev. Drew Strickland, 65 Glen Manor Dr., Toronto, Ont., M4E 3V3.

Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Waterloo, Waterloo North Presbyterian Church, Ont., Dr. Zander Dunn, 20 Quebec St., Guelph, Ont., N1H 2T4.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Jeremy Ashton, Box 555, Wyoming, Ont., N0N 1T0.

Appin, Appin Presbyterian Church, and Melbourne, Guthrie Presbyterian Church, Ont., Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont., N0M 1A0.

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Moncton, Ont., N0K 1P0.

Chatham, St. James Church, and Dover, New St. Andrew's Church, Ont., Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont., N8A 5A1.

Crinan, Argyle Presbyterian Church, and Largie, Duff's Presbyterian Church, Ont., Dr. David Clements, Box 292, Rodney, Ont., N0L 1C0.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Embro, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont., N3Y 5H9.

Ilderton, Bethel Presbyterian Church, Ont., — part-time minister — Rev. Robert Robinson, 521 Village Green Ave., London, Ont., N6K 1G3.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.

Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Clairmont Circle, Welland, Ont., L3C 2P4.

St. Catharines, St. Giles Presbyterian Church, Ont., I.M. Designate Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont., L2R 3C3.

St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.

Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.

Walkerton, Knox Church, Ontario; Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermey, 3149

continued

Transition

continued from previous page

Forest Glade Dr., Windsor, Ont., N8R 1W6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont., P7A 7T5.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W. Calgary, Alta., T2V 2W4.

Fort Macleod, St. Andrew's Church, and Junbo Valley, Knox Church, Alta., Rev. D'Arcy Lade, 1818 — 5th Ave. S., Lethbridge, Alta., T1J 0W6.

Olds, St. Andrew's Church, Alta., Rev. Gordon Cunningham, 3821 — 59th Ave. Crescent, Red Deer, Alta., T4N 4V9.

Synod of British Columbia

Burnaby, Vancouver Heights Presbyterian Church, B.C., (60-70% part-time minister), Rev. E.A.M. Forrester, 965 Tollcross Road, North Vancouver, B.C., V7H 2G3.

Cranbrook, Knox Church, B.C., Rev. Charles McNeil, Box 255, Creston, B.C., V0B 1G0.

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

ORDER OF DIACONAL MINISTRIES VACANCIES

St. Giles Church, Ottawa, Ont., has a full-time position for a Youth Ministry Co-ordinator to assume responsibilities of a youth ministry and outreach programme. Position effective January 1st, 1991. Please contact: Ms. Helen Lister, Chairman, Search Committee, St. Giles Presbyterian Church, 174 First Avenue, Ottawa, Ont., K1S 2G4.

Knox Church, Milton, Ont., in the Toronto/Kingston Synod, has a vacancy for a Diaconal Minister. Duties are primarily in the areas of Christian education and youth work. Please contact: Rev. Noble Dean, 170 Main St. East, Milton, Ont., L9T 1N8.

Presbytery of Calgary-MacLeod is seeking a Diaconal Minister to give full-time leadership in Christian education and leadership development. Please contact: Rev. Hector Rose, Chairman of the Search Committee, Box 221, Bassano, Alberta, T0J 0B0.

Board of World Mission OVERSEAS PERSONNEL NEEDS

Central Asia — Orthopaedic Surgeon

Nepal — Nursing Educator

Africa — Nurse Midwives

Nicaragua — Medical Doctor to work in a TB Clinic and community health.

Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

YOUTH IN MISSION OPPORTUNITIES

Youth in Mission sponsors long-term projects throughout the year. You may be interested in pursuing this idea. Projects are available in congregations and community services across Canada. If you are 16-30 years of age, and are interested, please contact: Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont., N2J 2C8. Phone: (519) 886-4150 or (519) 749-2883.

CLERKS OF PRESBYTERY

Presbytery of Montreal:

Ms. Moira Fernie, 4860 Doherty Avenue, Montreal, PQ, H4V 2B2. Telephone: (R) (514) 489-6135

Presbytery of Red Deer:

Ms. Jean Davidson, 4704 51a Avenue, Rocky Mountain House, Alta. T0M 1T1. Telephone (R) (403) 845-7950.

ASSOCIATE MINISTER

Applications are invited for the position of Associate Minister in a large, growing Church. The successful candidate will share in the ministry of the congregation on an equal and complementary basis with the present incumbent. Reply in confidence to: The Chairman, Search Committee, St. John's Presbyterian Church, 28 Second Street East, Cornwall, Ontario K6H 1Y3.

THE KIRK OF ST. GEORGE ST. GEORGE, N.B.

200th Anniversary, Oct. 21, 1990. Rev. Dr. E.H. Bean, guest speaker. Former members and friends are invited to join with the congregation in the anniversary celebration. Minister: Rev. Dr. Steven C.H. Cho.

HISPANIC PASTOR

Needed to start Reformed Church among Toronto Hispanic. Bilingual, seminary-trained (Reformed perspective), dynamic in outreach. Ordination and new church experience preferred. Contact or send resume to Rev. Chris Plattel, 174 Maple Leaf Drive, Toronto, ON M6L 1N8.
(416) 244-1598

ORGANIST/CHOIR DIRECTOR

required, commencing September, 1990. Send resume and references to: Search Committee, Montreal West Presbyterian Church, 160 Ballantyne Avenue, N., Montreal West, P.Q. H4X 2C1.

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Calendar of year's events available

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St. Andrew's Presbyterian Church

Fort Coulonge, Quebec J0X 1V0

celebrates on Sunday, October 14, 1990 the

100th Anniversary And

the formation of its congregation in 1856. All former members and friends are cordially invited to attend the service at 11:30 a.m., reception to follow. The guest speaker, the Rev. E.G. MacDonald (minister 1956-1960), assisted by the minister, Rev. Allan G. MacKenzie.

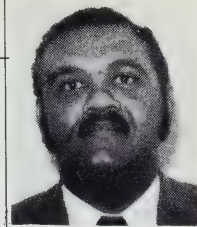
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Neville F. Jacobs

Grace and Gratitude



Reading: Ephesians 2: 1-10; 1 John 1: 1-4

In our Christian vocabulary the word *grace* means the favour and love that God bestows upon "undeserving" humanity. Most of the catechisms and confessions in the Reformed tradition concur that grace emphasizes the qualities of God's love for human beings — it is totally gratuitous, offered to humanity in complete freedom on God's part.

Luther, in his writings on the subject of grace, puts grace in the context of sin. In spite of our sin, according to the Reformer, God addresses us personally in Christ and guarantees that we are forgiven, acceptable and saved.

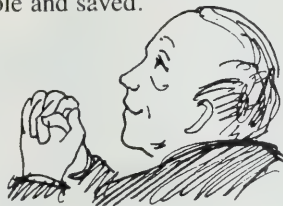
So, in the experience of the grace of God, God's

favour, benevolence, mercy and love, the sinner is accepted exactly as she or he is, regardless of what she or he has done or hasn't done. To say the least, this is the most liberating experience! With gusto I and others sing:

*"Amazing grace, how sweet the sound that saved a wretch like me.
I once was lost but now I'm found
was blind but now I see."*

To have experienced grace is to "have heard, to have seen with our own eyes, to have watched, to have touched with our hands the Word, who is life." This liberating experience engenders a whole new existence. A result is *gratitude*, which now becomes the motivating force in what they say and do. The spirit of love becomes the generating force of their behaviour. As we have been graced by God, now we too desire to give grace to some graceless soul. Our acts toward the "left-overs" and the "wretched of the earth" are now acts of mercy. They arise from our thankfulness for the grace received. Our actions to bring recovery of sight to the blind, freedom to the captives, liberty to the oppressed and justice to the downtrodden are our responses to the love of God that we received without any merit of our own.

Humanitarian actions can also be motivated by anger. In fact, anger can generate considerable creative energy in us. Since the sixties I have engaged myself in many causes. Having lived in an oppressive society [South Africa] where my own humanity has been violated and where



my personhood has been systematically destroyed and reduced to "non-beingness," my option has always been on the side of the underling and the "sinned-against." On many occasions I have marched with scores of angry humanitarians protesting injustice. Those who are driven by anger are usually the first to burn out because anger is a destructive motivator. An act for justice sake which arises from anger is usually rooted in an experience of hurt. But the activism of Christians ought to be rooted in healing, forgiveness and grace. Simply put, grace is the force of God working in our human existence moving it in love.

Grace-at-work first has its effects on the individual personality of the believer but it certainly does not end there. Precisely because it liberates the individual by effecting a spontaneous openness to others. Faith, hope and love are mediated in this world through the agency of people — you and me!

In one of my readings I came across this delightful story of a well-known American radio announcer of the 40s and 50s. He was heard by millions in the U.S.A. and many other countries. He received so many letters that a number of secretaries had to sort through the mail to determine which were the most important.

A few important letters would be responded to on the radio, others by a form letter and others were simply trashed. One day an unusual letter was received; one that was written in poor grammar, full of spelling errors and clearly written in the shaky writing of an older person. The writer identified himself as a shepherd from North Dakota who had as his only companions a dog, a violin and a radio. The latter was his only contact with the outside world. His wife, he wrote, had died years ago; his children had moved away and his nearest neighbour lived several miles away. Although he and the announcer had never met the announcer became his best friend. The reason for his writing was that his violin was out of tune and he wondered whether the announcer would play an A on his piano so that he could get his violin back in tune. Then one day in the middle of an important broadcast on world affairs, amidst the names of the world's most sought-after "stars," the announcer stopped. After a pause he said: "Shepherd of the North Dakota hills, are you there, are you listening? Are you listening shepherd of the North Dakota hills, are you listening?" Pause. Then loudly and clearly a note was struck on a piano and the announcer declared: "There is *YOUR* A. There is *YOUR* A!"

May we all, the recipients of grace, interrupt the miserable world of forgotten, downtrodden and graceless souls to give them an "A"!

Prayer

Gracious and compassionate God we lift our hearts to you in praise and thanksgiving. Nothing is ours except what you have given us. Help us today and always as recipients of free grace to give as we have received through Jesus Christ our Lord. Amen. □

Mr. Jacobs serves as minister of West Point Grey Presbyterian Church in Vancouver.

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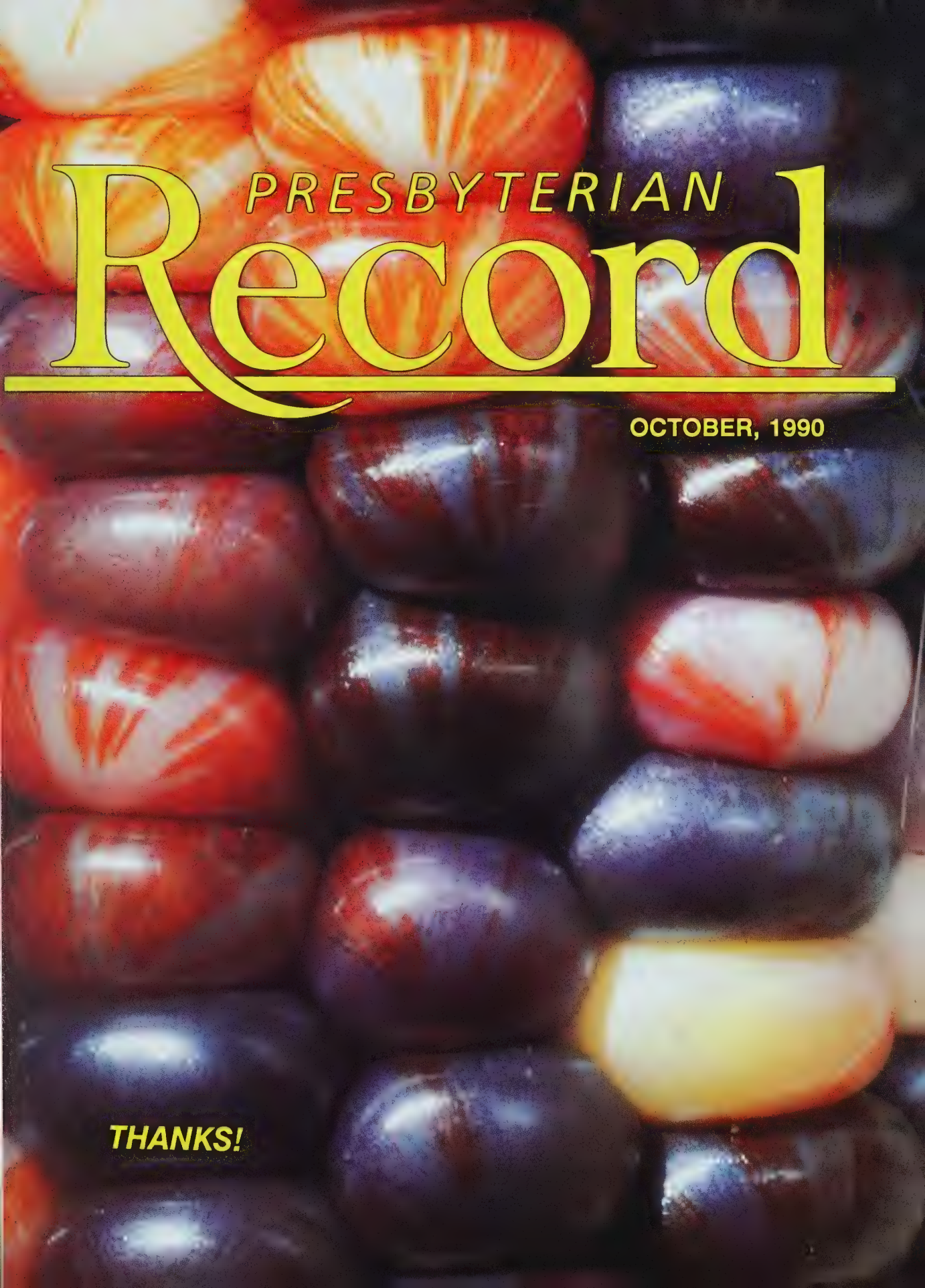
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PRESBYTERIAN **Record**

OCTOBER, 1990

THANKS!

PROFILE

They take their faith wherever they

by Ivor Williams

The tour bus filled with Canadian farmers slowed to a stop close to the undefined border between England and Scotland.

A long lake shimmered below. Flocks of sheep dotted the heather-strewn hillsides. A few herders could be seen watching over them. Beside the road was a statue of the Good Shepherd.

"This is the place I thought you'd like," the English driver said to the tour director.

And so Harold Smith and his wife Ruth led their surprised Canadian farm tour group off the coach to the quiet roadside for a brief Sunday morning service of worship and thanksgiving. She located a spiritual reading in the little pamphlets always in her flight bag. He read the 23rd psalm. There was a moment of silence and reflection, a prayer, and then it was back on the bus, because there were many more miles to go.

It was a marvellous experience, the driver told Harold, and one that had never happened to him before.

"It was just putting my faith to work," said the Chatham, Ontario, farmer, broadcaster, musician, and active Presbyterian layman.

Smith retired back to his family farm last year, which he had never really left, just down the 6th concession of Dover township from New St. Andrew's, the little red brick Presbyterian church he has always attended and where he later taught Sunday School, where he and Ruth sang in the choir, played the organ and led the music, where he was elder, clerk of session and member of the management board.



Broadcaster Harold Smith.

travel



In 1943 the owner of CFCO, the low-powered Chatham radio station which could almost be seen across six miles of prairie-like Kent County farmland, yielded to Smith's pleadings and let him announce the weekend station breaks, and he participated, always without pay, in the occasional religious broadcasts which his own and other ministers pioneered. (The station was in one room of the former William Pitt Hotel, later in an office suite over the Wanless hardware store, but now is in a smart new building on the western edge of Chatham and its powerful signal is heard across Southwestern Ontario.)

In 1962 full-time farmer Smith convinced the new management of the station that it needed regular farm-oriented programming, and that he was just the man to provide it, even while he maintained his farm operation. His radio experience had consisted of little more than the station breaks, but he was a successful farmer, and seemed to the managers a good bet to help them try to increase their rural audience. They agreed to a trial. That trial lasted 27 years, until just a few months ago, when Smith retired, showered with honours for his work in developing the farm broadcasts which had succeeded in attracting a consistent and loyal rural and urban audience.

The success of his radio work is reflected in the testimonial tributes, certificates and plaques that cover a wall in one room of the farmhouse, and the clippings, cards and letters, so far uncatalogued, that fill a shoe-box nearby. His work has been recognized by the Ontario Federation of Agriculture, the Ontario Institute of Agrolgists, the Chatham and Dis-

trict Chamber of Commerce and many other local, provincial and national organizations and individuals.

"Some may be able to get by without their church, but not Ruth and I," he says earnestly. "It has meant a lot to us."

Their faith, and the little brick church down the road with its 150 members, most like the Smiths, with their roots going back over a century in the community, has been a steady-influence, "the centre of our lives," he says.

As his knowledge of international agriculture and farm economics grew and was recognized, Smith became a leader of farm tours to South America, New Zealand, Australia, Japan and more than once to the United Kingdom. Busy events, those, with local tours to oversee, communications to establish, trying to ensure that the participants got the benefit they sought.

"But we always tried to keep Sundays clear for worship," recalls Harold.



Harold's church, New St. Andrew's, now has even more of his time.

Was his faith reflected in his broadcasting, touring and community work?

Smith hopes so.

"We wanted it to show that our

church and faith were part of our life."

"We tried to present our broadcasting with a Christian outlook, without preaching", Smith says. Conservation is really just the stewardship of the land, he suggests sincerely.

Smith reflected back on his term as a member of the Spiritual Growth Committee of the Hamilton-London Synod, when he organized a seminar to help clergymen and other church leaders gain a better understanding of the needs and work of radio, television and newspaper reporters. "Every reporter needs a spokesman," he said, and felt that the Presbyterian church might be overly reluctant to provide such a spokesman, on behalf of the national church. "They must not feel that the reporters are an enemy," he suggests.

Was there conflict between his faith and his work?

"Never," says Harold. He recalls that he avoided sponsorship by brewery interests for his radio work, and being very unhappy when such a relationship appeared by error on a programme being broadcast from a ploughing match. "They knew I was unhappy about it", he smiles, but says the single issue wasn't sufficiently controversial to compel him to resign.

The listeners of CFCO no longer have Harold Smith to give them farm news, market prices and analysis three times a day.

But New St. Andrew's now has even more of his time.

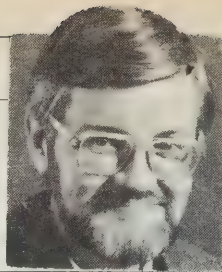
His great-grandfather settled on that family farm in 1861. Harold was born in its trim white farmhouse in 1924. One son still farms the land, another is not far away, and the other two are in the communications industry in London and Ottawa.

The Smiths regard that acreage as a blessing that came from God, and they intend to leave it "as we found it or improved." And as the acreage will be left improved so will the wide-spread community that Harold's farm broadcasts reached for 27 years, with his Christian emphasis on stewardship of the land. □

Mr. Williams is a former editor of *The Regina Leader Post*. He is a member of Westmount Presbyterian Church in London, Ontario.

FROM THE EDITOR

John Congram



For the past — thanks. For the future — yes

Until last summer, I believed that "going to the country" was what you did for rest and rehabilitation. You cancelled the daily paper, put the dog in a kennel, sent the kids to camp and escaped to tranquility and peace.

But last year trouble invaded paradise. It began when my brother-in-law accidentally lost a steer out the back of his truck on the way to market. After days of searching, the only evidence of the beast was one spot on the road that indicated an animal had experienced significant fright in that location. The rest of the summer was spent worrying over the drought that engulfed the part of the country in which we holiday.

This summer things did not improve. True, the corn grew to gigantic heights. In the West a near-record crop is expected. But I noticed other things to worry about. Everywhere trees are dying — maple trees, evergreens, ash

trees, all kinds of trees. Outside our cottage on the pond the water lilies are speckled with dead spots. Just an accident this year? Perhaps, but what is not an accident is the disappearance of frogs. In a river that once teemed with frogs which provided nightly lullabies, this summer I neither saw nor heard a single one. Scientists are puzzled but they suspect pollution.

Added to this is a new enemy. Like evil itself it comes arrayed in a beautiful garment. This showy pink flower has begun to appear in the wetlands of Ontario. It can destroy all plant life, including bulrushes, in the bogs and marshes it infests. When that happens the death of water and animal life will soon follow. Each plant produces thousands of seeds. Again scientists are puzzled as to how to control its advance. Unaware of its danger, and enamoured by its beauty, some have actually

cultivated it in their gardens.

I may turn off the television and discontinue the newspaper to have some respite from Oka and the Middle East, but the ravages we have inflicted on nature are not as easily blotted out. This and more have provided a restless summer.

Despite it all, we have arrived at another Thanksgiving with much for which to give thanks. The land, much like my first pet dog that continued to lick my hand despite the abuse I heaped on her, still provides an abundance of life's basic needs. The fruit and vegetables which abound around us symbolize one more chance and the opportunity to mend our ways.

With Dag Hammarskjöld may we pray, "For all that has been — thanks! For all that shall be — yes!" And may our yes include the determination to cease the abuse of the land that feeds us and the God who loves us.

Openness and the Reformation

October includes several celebrative events for the church including Reformation Sunday. For that reason we include an article on John Knox who, as the author points out, is an embarrassment to many moderns, including some Presbyterians.

From our vantage he seems too lacking in grace, openness and love. But perhaps Knox would find us lacking. Too open — with an openness that often becomes mere relativism and views intolerance as a sin worse than evil.

Interestingly, one of the chief challenges to this modern mind set

has come from outside the church. Allan Bloom, in *The Closing of the American Mind*, argues that openness has become the chief virtue of our time. In our attempts to be open and accepting, truth is often ignored or forgotten. Our quest for openness allows us to avoid the hard questions of what we believe and where we stand.

Openness, if it means being open to the truth and new knowledge, should receive the unqualified support of all Christians. But openness that says objective truth does not exist, all lifestyles are equal, and whatever you believe is valid as long as it feels right to

you, is a sellout to the culture in which we live.

A new openness to truth led to the Reformation — one that called people to the service of a God whose thoughts are not our thoughts and whose ways are not our ways. That contrasts sharply with an openness which proclaims there really is no truth.

But, then, the lifestyle of most Christians in Canada is quite different from that of John Knox. Six months as a galley slave can dramatically affect how you perceive reality and execute your theology. □

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Photograph of Indian corn, by Bill Ivy

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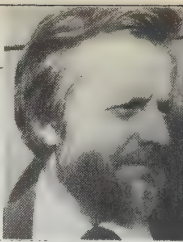
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PUNGENT AND PERTINENT

Geoffrey Johnston

Justice and Nation Building



June 24th, 1990 was a memorable day. For weeks we had been told this would be a nationalist holiday to end all holidays; and it was. At first the weather was ambiguous; I wondered if God would turn out to be a federalist after all. But not that day. The sun shone, the warm breeze blew, and the parade wound down Sherbrooke St. in a mass of blue and white. The people who make Quebec flags, I am told, were out of stock. And then at night thousands stood in the parking lot on Ile St Helene to cheer for their favourite folk singers, Vigneault and Pichet. I can remember other feasts of John the Baptist twenty years ago, but they often turned ugly. This one was serene and joyful; Quebec nationalism, more relaxed and civilized than before, is off and running.

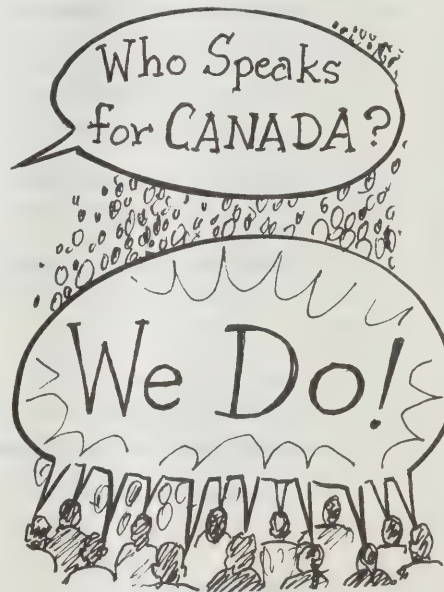
Jean Chretien, sensibly, told us to take the summer off. We did, and now we are back at work. As the discussion begins again I keep hearing the question Pierre Trudeau liked to ask "Who speaks for Canada?" At time of writing the answer has to be "Nobody."

Is that bad news? Is Canada worth fighting for?

Let me be clear. I am a Canadian, born and raised in a mill town in southern Ontario. My roots are in that part of the country that begins at the top of the Niagara escarpment. Canada is my country, and my country is inconceivable without Quebec. If we should fall apart I would weep, like Amos, over the ruin of my patrimony. But attachment to a particular national entity is not sufficient for one who tries to think as a Christian. For Christians the nation does not exist for itself, but for justice. Amos gave me the idea in the first place, for he was the prophet who insisted that God's covenant with Israel was conditional. It depended on the state of justice in Israel. Justice, not nationality is the fundamental issue. The question before us is not whether Canada should continue to exist, but whether Canada's existence will bring more or less justice.

I believe that the disintegration of Canada will not contribute to the building of a just society in this part of the continent.

At the same time as regionalism, in whatever official language, is on a



roll, so is capitalism. One need only look at the thought of Jacques Parizeau or Don Getty. These men represent the business community, for whom the only market that counts is the United States. In a sense Canada is a pest and a nuisance, something that gets in the way of selling, first in the United States but also, perhaps, in the rest of the world. But Canada has precious little to sell, other than natural resources, trees, metals, water, grain, and perhaps, fish. We also have expertise, but expertise is portable and will go where capital goes. Capital has become extremely mobile. It will go where it wills, and there is no particular reason to believe it will stay in Canada. We have fought long and hard to avoid being a resource colony of the United States. The Free Trade Agreement (FTA) made it almost impossible to contin-

ue the struggle. As a united country we might be able to survive by abrogating the FTA and returning to our roots. Fragmented we have little future but to become a series of dependencies of the USA, pulp and paper republics, hewers of wood and drawers of water.

The consequence of being a resource colony is powerlessness. A resource colony depends on the buyer, the metropolitan country, for its very bread and butter. Ask anybody in the third world. Becoming a resource colony reduces the power of the smaller state to make independent decisions. This kind of future is not inevitable; we do not have to go that way. But choosing a different future means thinking about the kind of political organization we want in Canada in the light of changes in contemporary capitalism. We cannot discuss the constitution apart from free trade with the Americans, or even more threatening, a common market that includes ourselves, the United States and Mexico. The national debate and the economic debate must go on together.

If present trends continue the future is clear. Canada will disintegrate, more or less, into its constituent parts, and each of those parts will become suppliers of raw materials to the USA. Mexico will provide cheap labour, we will provide cheap water, and American capital, plus the Canadian entrepreneurs who survive, can take on the Europeans and the Japanese.

It sounds exciting, but will it provide justice? I doubt it, for in the capitalist future we give away the levers of power that can keep capitalism responsible. We have other choices, but in my view they involve a united Canada. In a fragmented Canada justice will be hard to come by. And justice, after all, is what nations are all about. □

Dr. Johnston is Director of Studies in Presbyterian College, Montreal.

LETTERS

Presbyterian language

Thank you, thank you, thank you for reprinting David Steele's "Presbyterian Language" (July-August issue). I have always known what a Presbyterian was but could or would never be able to put it into words.

Effie Cunningham,
Saanichton, B.C.

Ecumenical commandment broken

Permit me a gentle 'Tut, tut!' I fear that in your editorial, Priority Questions," July-August issue, you have broken that ecumenical commandment which says, "You shall not define a polity other than your own in terms of its worst excesses." You ask, "Will we [that is, The Presbyterian Church in Canada] become a Congregational Church.?" and, with reference to the pre-1925 Congregational Union you write, "Our denomination is in danger of replacing it. Increasingly, congregations are only interested in themselves." If they are, it is sad — but it is *not* congregationalism (notwithstanding the United Church minister who recently said that he was leading his flock into Canadian Congregationalism so that they could be their own masters!)

To put it very briefly, congregationalism is that polity which emphasises (1) that the visible church comprises those who have been called and gathered into the church *catholic*. (2) That therefore one cannot be a "Christian in general" — to be a Christian is to be a limb of the body, which is *Christ's*. (3) That the

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

corporate priesthood of believers is charged with seeking *not* majority rule in a democracy, but unanimity in Christ the Lord of the Church. (This is a high doctrine of the Church indeed!). (4) This seeking is done in the *Church Meeting* (rather than the *Church Meeting*), to which the saints go after they have sat under the Word and received the bread and wine. Here they do their contextual theology, asking such questions as, "What would God have us do with the Gospel we have received in the community in which he has placed us?" "How are we to express our catholicity to those of our own tradition and others?"

Clearly, I have just described the ideal. Because the saints are also sinners there is point in the old adage, "Congregationalism may be the polity of heaven, but on earth the saints sometimes *deserve* Presbyterianism!" The polity can be distorted by an isolationist spirit and by rampant individualism. But other polities

have their pitfalls too — have we never heard of peevish presbyteries or petty prelates?

A case might even be made for saying that a possible answer to your question, "Will we become a congregational church?" might be, "Let us hope so, provided that the congregationalism be the genuine article, and that the strengths of Presbyterianism be maintained."

Incidentally, as for that other rather prolific polity: there is not much wrong with *b*sh*ps*, provided they be of the non-sacerdotal sort, that they behave like shepherds, and that they are under the oversight of the whole body. In this sense some Reformed churches have had them for centuries.

Alan P. F. Sell,
Calgary, Alberta.

Who ya gonna believe?

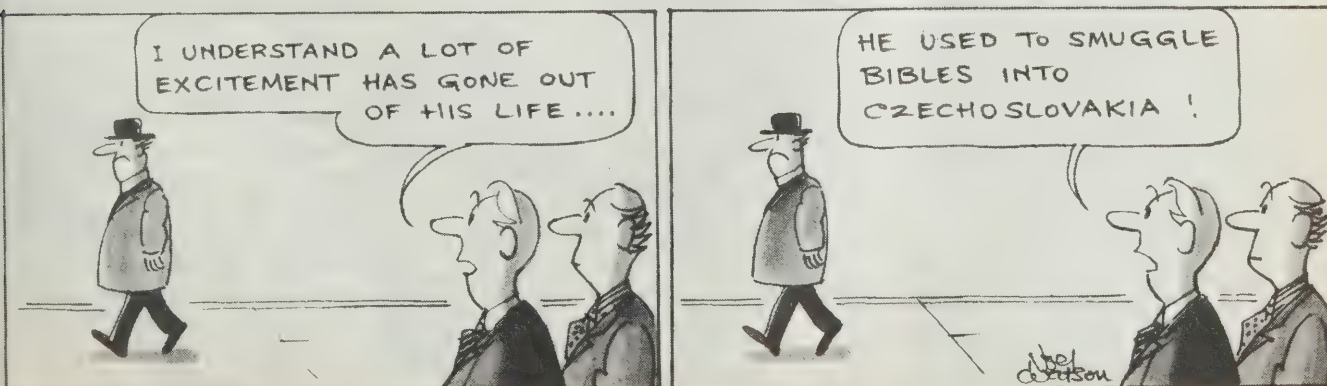
Concerning the article "But What is the Question?" by Alistair Miller (July-August issue), I pray that he was joking — you simply wanted to see how many Christians were listening — right?

His statement that "... this religious journey could never lead to total certainty ..." comes close to agnosticism. In typical agnostic fashion Miller states "... that religious experience too is built on asking questions rather than accepting answers." The Christian reply would be that given by James (1:5) that "if any of

continued on page 37

WATSON'S WORLD

Noel Watson



Lloyd Robertson

The Right to Die



Over the last little while you may have become familiar with the name and face of David Lewis. He has been interviewed on television and in the print press and been the subject of countless radio talk shows all across Canada. David Lewis is a counsellor of people with AIDS and he has the dreaded disease himself.

What's really different about Lewis is that he claims to have helped some of the terminally ill people he has dealt with take their own lives. He says that in each case the patients wanted to die with dignity and he merely assisted the process by telling them what drugs to purchase and how to administer them. David Lewis plans to take his own life in this, or some similar, fashion. It is quite possible that by the time this column is published he will have heard of his demise.

Lewis and some of his friends are members of a group called "Dying With Dignity" a Canadian organization that promotes euthanasia as an individual right. The group plans to publish its own protocol soon and will ask the Canadian Bar Association and the Canadian Medical Association to approve it. They will be lobbying for a change in the Criminal Code.

It is now illegal to assist people in taking their own lives even though we have all heard stories of life support systems being turned off or other cases in which medical practitioners have complied with a family request to stop administering drugs to terminally ill relatives so that they may die naturally. The current law, which is rarely prosecuted, was last reviewed seven years ago and the Law Reform Commission recommended it be left to stand as it is.

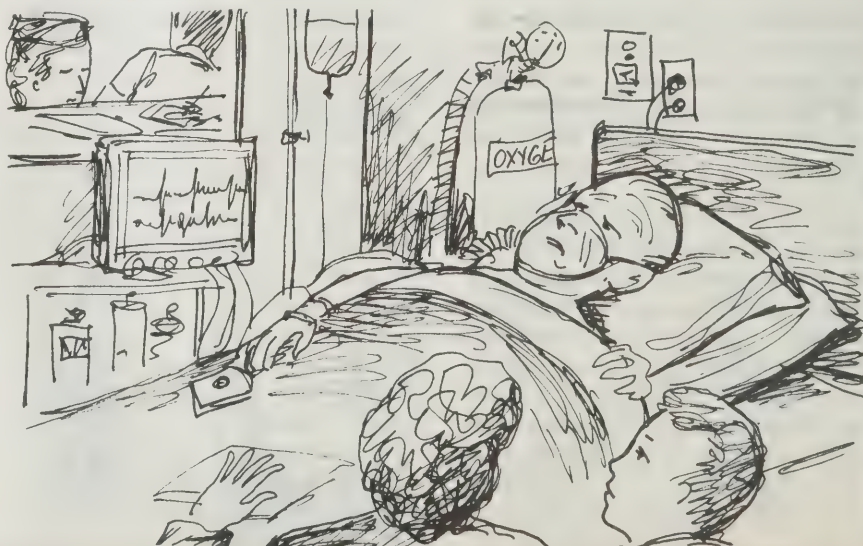
The pro-euthanasia group would like Canada to adopt a system similar to the one in place in the Netherlands. It allows a terminally ill patient who is judged to be within six months of death to bring his or her own life to an end. The patient must make more than one request for euthanasia and must be assisted by a physician in the termination of life.

It's to be expected that the debate on this subject could become as heated and, at times, as irrational as

the arguments over abortion and capital punishment. Any kind of intervention would seem too much like playing God to some people. On the other hand, David Lewis has insisted that his interpretation of Christianity makes mercy killing totally consistent with Christian principles. We'll hear the Bible quoted and people will take hard and fast stands without much reference to those who are actually suffering in their last days of life. Some public polls are showing support for euthanasia but a lot of people worry that if you start out by killing those who are a burden to themselves you are liable to slip easily into a practice of killing those who are a burden to others. They argue that if euthanasia is allowed to become standard we will have made another move away from a compassionate society.

Professor Arthur Schafer is Director of the Centre for Applied Ethics at the University of Manitoba. In a recent *Globe and Mail* article he compared attitudes on euthanasia between Britain, where he had been a visiting scholar, and Canada. He found that what Canadians and Britons both seem to want when they are dying is "appropriate" treatment. He says "Those patients who fight for every additional moment of life are entitled to assistance. But others are equally entitled to choose death with dignity."

In reaching this conclusion Schafer doesn't miss an important point. If a person's thinking is influenced by depression over illness a decision to terminate life may not be a "true" wish but may only be "the illness speaking." In this case he suggests a so-called "living will" setting out your wishes in advance, even though such a thing is not formally recognized in Canadian law, or power of attorney could be given to a trusted friend, someone who could be expected to know and carry out your wishes under the circumstances. Ultimately, it is an intensely personal decision and no amount of hectoring or lecturing from either side can change that. □



YOU WERE ASKING?

Tony Plomp

Prayers at 50 Wynford



I have noticed upon visiting church offices that they have daily devotions at 9:00 am each morning. Would it not be better if those who like to have morning devotions come 15 minutes early and pray on their own time?

In a "bottom-line," profit and output-oriented company the 15 minutes times 5 would be a loss of 75 minutes of staff productivity. Include in that the few minutes it takes for people to move back to their respective offices and get organized and one can see a considerable loss of staff-time devoted to a non-productive exercise. Could this time not be put to better use?

I have been told that one reason for the 15-minute daily devotional period is to guarantee certain tax exemptions since the building is being used for worship. If that were the only rationale then it would be unworthy of the church to prescribe such worship in its offices. Whatever worship carried



on there would no longer be to the glory of God but an empty and degrading exercise. I shudder to think of the blasphemy involved.

Such is not the case. I believe it is appropriate that church office staff begin their work in worship together. I am reminded of Martin Luther saying something to the effect that he had a lot of work to do so he needed to do much praying. Worship is of the essence in the Church. Thus the work day at 50 Wynford Drive is begun in the spirit of worship and with

a daily reminder of staff's dependence on the Lord of the Church for the work of the Church. Furthermore, I would imagine that certain personal and communal needs are made known and brought before God in prayer. The time spent can be truly a "profitable" time.

If we are solely interested in greater efficiency and productivity at church offices then a good case could be made that people should "pray on their own time" and come 15 minutes earlier. Or one could reduce the daily devotional to a brief service at the beginning of the week. But is this not to quibble? Worship is work and our work is worship. Conscientious staff of my acquaintance at 50 Wynford put in many extra hours in the service of the church at stipends that do not compare with those offered for similar positions in the business world. Such are also the people for whom this period of worship is essential as they begin their sometimes thankless tasks!

Is it in keeping with Scripture to elect women to the role of elder when they are married to non-Christians? It's my understanding that Scripture says women are under the spiritual authority of their husbands. How then can women effectively be leaders in the church if their own "head" won't acknowledge THE head - Jesus?

Even if I were to grant your premise, I would respond that a woman who is married to a non-Christian is therefore by definition not under the spiritual authority of her husband since he does not share her faith and is not part of the church. She belongs to another family, "the family of God." This may well cause her great pain and perhaps even conflict, but she has responded to and lives Christ's injunction to place her loy-

alty with him and with his people. And within God's family she has all the responsibilities and privileges that come with membership in it. Indeed, within her own family I suppose *she* is the one who as witness to Christ carries his spiritual authority.

Your question, however, gives me the opportunity to state that I do not agree with your suggested premise. I truly believe that God's Spirit has opened our eyes to the fact that the traditional views in regards to the place of women in home and church, which have been divinely ordained to be subservient to men, have been profoundly mistaken. I recognize that not all Christians share that view, but it is mine and reflects the official position of our church. I find it interesting that whereas there was a time when this issue pitted the so-called "evangelicals" over against the so-

called "liberals," today this debate rages also amongst those who hold the highest view as to the authority of Scripture. The literature on this subject is vast and all I can do in this space is to refer you to it. Roberta Hestenes, President of Eastern College, and a "card-carrying evangelical", has written extensively on this subject. I would commend for your reading her article in *Youth Worker*, Winter 1990, called "Redefining Roles In Ministry" (Subscription Service, P.O. Box 17017, North Hollywood, Ca 91615, USA). □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

REVOLVING COLUMN

Gordon Hodgson

View from the hard pew

Peace dividends with raisins . . .



George pushed the door open carefully and then came in triumphantly with a large greasy bag . . . from the deli, it seemed.

"Here," he said, "have a peace dividend!"

I looked at him in surprise. "Have we been at war?" I asked. "You and I? Surely not! We never fight."

"You're right, mature people don't fight," George replied.

"So what's with the peace dividend?" I asked.

"It's in celebration," George responded, "of the end of the cold war. Now that the cold war's over, there'll be buckets of money to go around . . ."

George could use buckets of money — even a single bucket, even a couple of bucks! He never complained, though. Money seemed to be the least of his worries. He never seemed to have a steady job, no rich uncles, and his cloths were . . . uh, well, sort of 'comfortable'. I had often suspected that the reason he ate *my* cookies and drank *my* coffee was that once he'd paid for the oatmeal and the skim milk for breakfast — maybe there wasn't an awful lot left over. He was living pretty close to the poverty line — maybe even well below it. While he had a PhD in the humanities, he was still a part-time janitor. Maybe he liked janitoring . . .

"You sure the cold war's over?" I asked.

"Well, yes! Look at what is happening everywhere! Eastern Europe is turned upside down — there's nothing to fight about anymore."

"Was there ever anything to fight about?" I asked.

George looked surprised, "No, but . . ."

"Somebody had to keep the war machines up and running?" I asked.

"Well, yes — they used to call it 'preparedness' or something," George replied.

"So you say the cold war is over?" I asked.

"Yes, everyone says . . ."

"Must be hard on the war industry," I offered.

"Yes, but they still get to service all the Third World wars," George

protested.

"Okay, but that's not like the market in the real cold war," I said. "Star Wars and all that sort of high technology," I added.

"Oh, Star Wars isn't dead," George protested. "Just because the immediate and presumed need is no longer there doesn't mean they'll shut down Star Wars."

"You must be mistaken," I insisted. "If the West has lost its enemy — as if the enemy picked up its marbles and went home — why would we need Star Wars any more, even if we never needed it in the first place?"



"But it says right here in the local paper," George insisted, "only a couple of months ago, that not only is Star Wars not to be shut down, but the Pentagon is planning to triple the budget for its weapons' budget over the next six years. TRIPLE — like make it three times the ordinary budget! The total budget then will be between \$55 billion and \$140 billion. Wow, what a peace dividend that would have been!"

"Speaking about peace dividends," I said, "where is the peace dividend you brought in?"

George looked behind him and found the bag of cookies. "They have raisins, too," he said. "I like raisins in my cookies."

"You just can't expect the war industry to shut down every time peace breaks out," I continued, "and it's totally unreasonable to expect the funds destined for weapons manufacturers, and the military, to be diverted and called a peace dividend, just because the bottom has dropped out of the war business. It'll be back up in good time, just like any other good business . . ."

George was looking at the cookies. He picked one up, looked at it closely, then put it back and selected another.

"It's not fair!" I said.

"It is so fair!" George insisted.

"Look, I bought those cookies, and if I want to look for one with more raisins, that's my business!"

"No, no, what I meant was that it wasn't fair to have the bottom drop out of the war business, and it's doubly unfair to have a bunch of peaceniks suggesting that those funds be diverted and called a peace dividend! They'll probably want the dividend to be used for something like social programmes or international debt reduction — maybe even reducing the national deficit!" I added.

"I suppose they could use the peace dividend in Canada for . . ."

"Does Canada get a peace dividend, too?" I asked. "We aren't into the war business, are we?"

"Well, we spend \$12 billion yearly on the military, and then there are all those other bits of high-tech industry that the military depend on . . ."

"I know, we used to live in California, in one of those upper middle-class districts down the

Bayshore, and there was great anxiety there 20 years ago when peace was breaking out in Southeast Asia — among the high-priced engineers and technicians who were about to get de-employed because someone was about to divert their war-business funds elsewhere. That was twenty years ago! Look, you can't," I said, "go around cutting jobs of people like that. It's okay to let the poor and unskilled take the brunt of industry-wide cut-backs, but you can't do that to sophisticated professionals. It's not fair!"

"Maybe you could retrain . . ." George suggested.

"Did you ever try to retrain a PhD engineer?" I asked.

"Well, maybe you could get him . . ."

"Or her," I interrupted.

"Or her," George continued, "to take up employment in some other industry . . ."

"Like the manufacturing and distributing of narcotics," I offered. "That's a good international business now, but it's probably overstaffed already."

"It's also illegal," George observed dryly.

"Making war is legal?" I countered.

"Why not," George continued, ignoring my comment "use the peace dividends — each country should have it's own peace dividend — for establishing 'appropriate' technology for individual emerging nations — they call them NICs — newly industrialized countries."

"Sure, but how are you going to take these peace dividend funds and do that, using engineers and planners whose primary claim to professional excellence is the design and delivery of machines of death?" I countered.

"NICs need someone to show them . . ." George started. He stopped abruptly and said, "NICs need someone to get out of the way while they develop their own technology — technology based on their traditional knowledge of agriculture, their traditional knowledge of everything. They don't need sophisticated, air-conditioned, microprocessor-controlled tractors and trucks to grow and export flowers and tomatoes to markets in

FROM THE MODERATOR

John F. Allan

Let's speak out

It's a beautiful day at the end of summer on Vancouver Island. It's been quite a summer starting with the rhetoric over Meech Lake. Then we had the Native People's protests; blocked highways and bridges and railway lines. We watched with dismay as the Canadian armed forces moved against Canadians, and then we were told they weren't Canadians. As I write this it isn't over; the confrontation continues.

I hope the voice of the Church will speak out for peace and reconciliation between English-speaking and Natives in this land. History has brought us together to share a great and good country. We must find a way to respect each other's rights and cultures, and to live together as neighbours and friends. We must find a better road than separation or armed confrontation to settle our disputes.

Paul wrote ". . . God was in Christ reconciling the world to himself . . . and entrusting to us the message of reconciliation." It is this message of reconciliation that the Church must both speak and demonstrate. For if we are reconciled to God in Christ, we will be reconciled to one another as sisters and brothers in Christ.



John F. Allan

the north. They need to be self-sufficient in their own corners of the newly industrialized world. Then if they can flog a bit of their excess into the international market, so much the better."

"But they will need capital, so why not use peace dividends for capital export?" I asked.

"A little, yes, but not a whole lot. That's what has led the whole Third World into the terrible international debt crisis that they (and we) have now. You know, there's over a trillion dollars owing in Third World international debt right now!"

"Well," I asked, "could we use the peace dividends to pay off all that debt? Is there enough to go around?"

"That's okay, the world has been spending nearly a trillion dollars a year in the war business . . . so there should be enough," George concluded, "within a year or so."

"But what are we going to do with all those laid-off engineers, if we do that?" I asked. "We'll have hundreds of thousands of unemployed engineers and technicians, not to count all the military personnel themselves . . . You can't go around exporting all those jobs to the Third World just so that they can develop their indigenous technologies! We could have first-class riots with that kind of unemployment in the north."

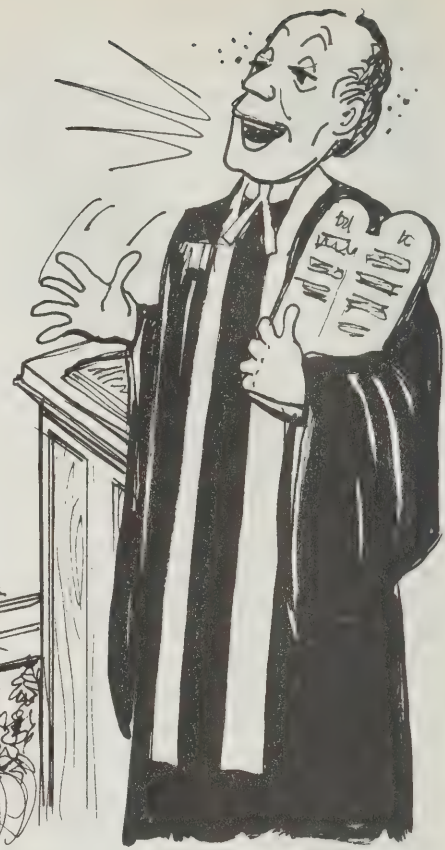
"Have a cookie," George said, "this is going to take a while. Remember what they said in Proverbs 29:4 'When a king is concerned with justice, the nation will be strong, but when he is only concerned with money, he will ruin his country.'" □

Dr. Hodgson is a semi-retired professor, administrator and elder at Varsity Acres Presbyterian Church in Calgary, Alberta.

H.E.L.P. Your Preacher

A Good News/Bad News Scorecard by Jay Cormier

Tired of sermons that leave you offended, muttering, sleepy? Well, H.E.L.P. is here: Homiletic Evaluation by Listeners in the Pews. The following "tool" has been developed to determine qualitatively and quantitatively how bad or — praise God! —how good Sunday sermons are. If you can't remember last Sunday's sermon, try it on next Sunday's. If the preacher (hereafter known as "P") is guilty of one of the "sins" in section one, subtract one point from P's score. For every "miracle" listed in section two, add two points. (Yes, you guessed it, the sermon could add up to nothing.)



BAD NEWS —

Subtract one point for each of the following:

1. P begins with a salutation equivalent to "My dear people," spends the first three minutes retelling the gospel, and then says, "What the Good Lord is telling us today . . ."

☐

2. You wonder if P took a sour pill before coming out of the study because of his whiny, monotonous voice.

☐

3. P's opening joke isn't funny, displays insensitivity, or perpetuates an outdated stereotype (against women, Protestants, Jews, etc.).

☐

4. P is reading the sermon!

☐

5. You have the feeling that this is not only the first time you are hearing the sermon, but it's a first for P too.

☐

6. P talks like Barry Fitzgerald in *Going My Way* with references to "OurLordandSaviorJesusChrist" (one word), and "Holy Mother Church," and refers to you as sheep.

☐

7. P sounds like a theological journal or a Presbyterian lawyer using words like "exegesis," "Parousia," "preferential option for the poor," and "moral imperatives."

☐

8. The theme of the sermon is last week's collection, this week's collection, or next week's collection.

☐

9. P makes no reference to the theme of the gospel reading and constantly refers to *you* when mentioning sin, sex, greed, and those who don't use their envelopes.

☐

10. This is the same sermon P gave the last time this gospel reading came up, and (a) it's no better this time around, (b) it's worse this time.

☐

11. You have glanced at your watch enough times to know that P's homily has now exceeded 14 minutes, 35 seconds.

☐

12. You stood up and said "We believe in one God . . ." but the sermon wasn't over (probably P's fault, not yours)

☐

13. In style and substance, P reminds you of one of the following: Jimmy Swaggart, Oral Roberts, Charlton Heston, Sir Lawrence Olivier, or Jack Lemmon.

☐

14. The BEST thing you can say about P's sermons is that he is:

- always funny
- always brief
- never offensive

☐

BAD NEWS

(points against): _____

GOOD NEWS —

Score two points for each of the following:

1. P begins with a personal experience or anecdote that you can relate to from your own experience and effectively ties it to the point of the gospel. ☐

2. P smiles and talks to you in a conversational tone with natural gestures and his face (especially his eyes) reflects what he is talking about. ☐

3. P makes preaching look easy (believe it: he has worked hard to give this impression). ☐

4. P uses words carefully, never talks down to anyone, and always means it when he refers to "we" and "us." ☐

5. As a result of P's sermon you have resolved to do something. ☐

6. P challenges you and affirms you in your faith; you even think about what he says later in the week at work, at school, at home, etc. ☐

7. You have no idea (and you don't care) how long the sermon was. ☐

8. P's message is reinforced by the dedication and enthusiasm he shows in the ministry. ☐

GOOD NEWS (points for): _____

Mr. Cormier is an instructor in homiletics and editor of Connections, a news letter for preachers, in Derry, New Hampshire.

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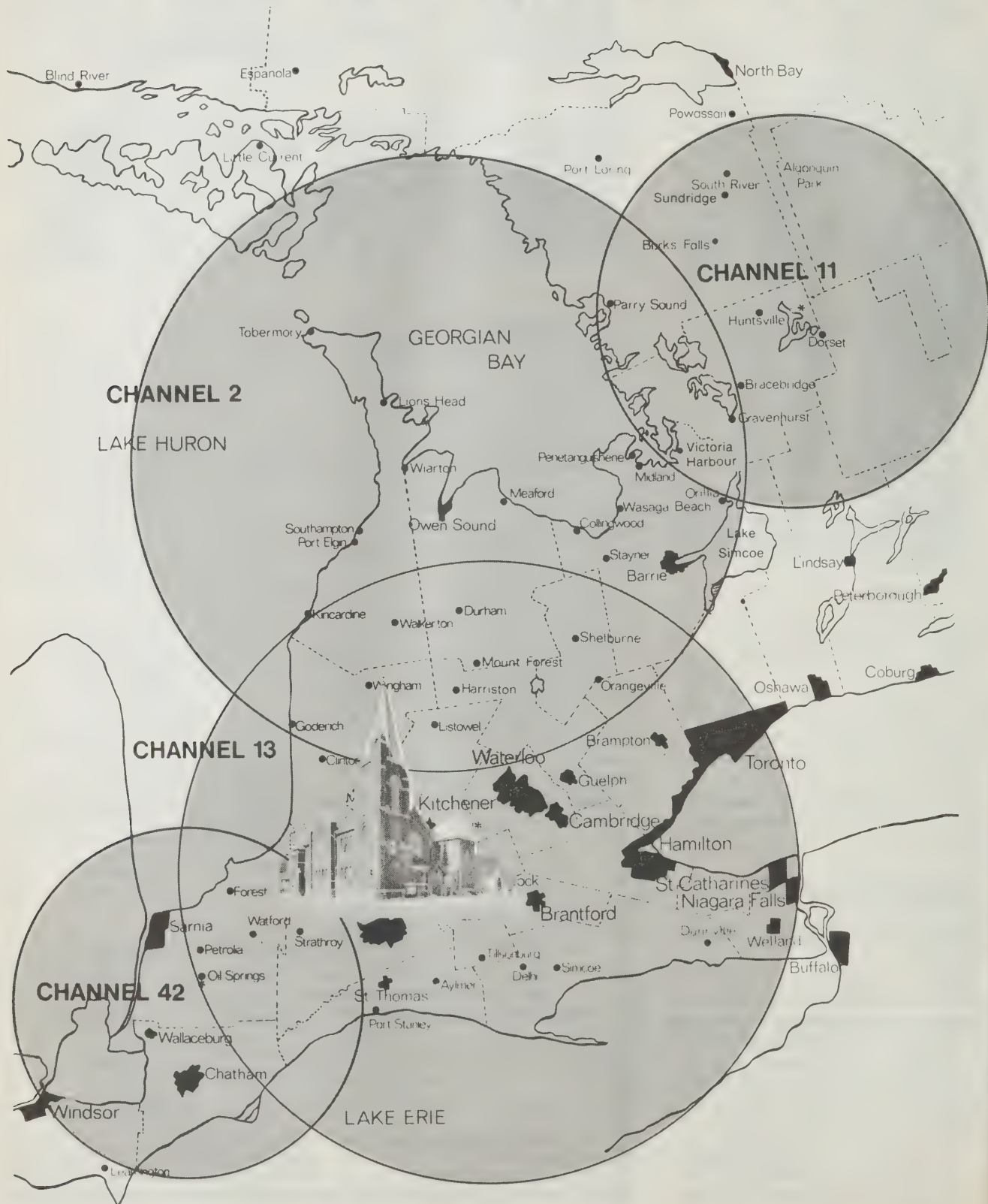
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Over 25 years of TV



ministry

A congregation that proves it is possible to successfully televise a worship service

by Ivor Williams

When Grant MacDonald looks out into the sanctuary of his St. Andrew's Church in Kitchener, he sees his usual congregation of about 450.

At that same moment, there are at least 17,000 television viewers looking at him. There may be as many as 40,000.

But the two CKCO-TV television cameras in the corners of the balcony, their operators, unusually bright interior lighting and even the little glass-enclosed sound room at the rear of the sanctuary do not intrude on the morning's worship service, although Dr. MacDonald says "they cannot be ignored."

The viewing public is "looking in" on a regular service of worship, MacDonald explains, "not on something that is being staged for television." The congregation is conscious of its television ministry but does not consider the necessary electronic components a distraction. "Microphones are no longer unusual in any church."

After all, they have been there for about 28 years, longer than many members of the congregation! "The only accommodation I make to the television audience is the timing," says MacDonald. He is conscious that he always has "57 minutes and 20 seconds."

"This congregation is never very patient with an hour and five minute service," MacDonald smiles. "They are used to being out at twelve."

"He has a wonderful sense of timing," says Frances Russell of the CKCO-TV production department.

The congregation of St. Andrew's also is conscious of the timing, and if the occasional guest minister allows his service to run much past that to

which they have become accustomed, even on a Sunday when the service is not televised, members may be quick to point out the lapse.

The minister must be conscious of "dead air", and the receiving of the offering does not make very good television viewing, he suggests. "Overrides", the insertion of other broadcast material at that point of the service, has been attempted, but when found to be disruptive, it was dropped. He acknowledges the role of music in the service, and gives credit to its director.

Energy, continuity

You must put energy into the service, says the minister, or any audience can be lost.

Good television demands continuity, and for that reason unfamiliar faces rarely appear at the St. An-

drew's pulpit when the service is broadcast. MacDonald, the senior minister, accepts "five or six" invitations to special services and anniversaries each year mainly to small rural churches "where I think it is really at."

Only on the alternate Sundays when the television audience sees the service from nearby St. Peter's Lutheran Church, will Dr. MacDonald consider speaking from other pulpits. "Television is such a personal medium," he says, recalling that his predecessor Dr. Findlay Stewart followed the same practice.

He feels that if viewers were to see a different face frequently, they would lose interest. He can draw a parallel to the television audience which develops an allegiance to competing news "anchors" like Lloyd Robertson or Peter Mansbridge.

When CKCO, then a CBC affil-



On camera at St. Andrew's Church, Kitchener.



Rev. Grant MacDonald says you must put energy into the service, or any audience can be lost.

iated station, suggested regular Sunday morning televised services, four congregations, the two still carrying on the work, and St. John's Anglican and Trinity United churches were invited to participate. The Anglican and United churches eventually decided not to take part in the programming, finding the equipment intrusive and the requirements disruptive for their particular buildings and congregations. Services from the other two have been constant for almost three decades.

Surprisingly, perhaps, there is no apparent rivalry between other churches who might like the electronic exposure (although the Pentecostals have asked for some sharing of the available time, but the station authorities have turned down their suggestion).

No money-raising

The guidelines set out by the television stations are simple. "We agree that we are not here to make a pitch, there is no money-raising process," says MacDonald.

"We don't want to get in the way," says Miss Russell. "The church service programming is part of our community service."

Late each Friday or very early on

the Sunday morning preceding the televised service, technicians ensure that the communications equipment is in place and working. The sanctuary lighting is constant, provided by the church but with the station's experts acting as consultants when the fixtures were upgraded a few years ago.

A mobile studio, about the size of a Greyhound bus, is moved into place close to the church prior to each televised service. It is jammed with communications equipment and television monitors, one for each of the cameras in use. A director in the dimly-lit studio selects the camera shots, and the selected signal is transmitted by microwave about two miles across the downtown area to the CKCO studio facilities, where it is amplified for broadcast locally, or transmitted for broadcast through satellite transmitters near Owen Sound, in the Muskoka vacation area, and in lower Southwestern Ontario, to serve the Sarnia-Windsor area. "We have a sizeable audience in Michigan," says Miss Russell.

The television crew, made up of a director, two cameramen, a crew chief, an audio person, a video-tape operator and an engineer back at the studio, usually record the 9:00 a.m. service, in the unlikely event of tech-

nical failure during the regular 11:00 a.m. service. If that occurs, the early service may be transmitted, or copies of it are available for broadcast during the vacation period when it is not possible to do every service on a "live" basis. (They ensure that substitute broadcasts are "timeless", so Easter or other special services are not aired again in mid-summer.)

Who sees it?

What sort of people make up those 17,000 viewers? The letters that flow, unsolicited, to St. Andrew's reveal that most are regular viewers, many are shut-ins, some who may never have had regular church contact, and those for whom their former attendance has become impossible. Some may have been only occasional listeners, and a particular broadcast service may have provided special meaning to them. Some of them pour out a life story, or may want help in working out personal issues of faith. Some will join the television audience after attending their own services.

Others have gone on to re-establish contact with a local church, their interest and faith renewed by a chance contact with St. Andrew's television ministry. Still others may be hiding

There are at least 17,000 viewers and there may be as many as 40,000

from organized religion, finding their spiritual needs met by the flickering tube. MacDonald believes they can feel part of a congregation through television.

Personally answered

All the letters receive personal answers.

Some of them enclose money. Such donations help meet the weekly costs of the televised ministry, paid for by the congregation, whose total budget this year will be over \$600,000.

Some suggest these funds might be better used for Presbyterian World Service, food banks or whatever. "We do all that, too," says MacDonald, quietly and sincerely. His

congregation is "proud" of its television outreach.

St. Andrew's estimates it pays about half the cost of the broadcast and production skills, which have shown dramatic increases since they were launched, from about fifty dollars each Sunday to several hundred dollars. "We are part of their Canadian content requirements."

The Kitchener station is carried on more than 50 Southwestern Ontario cable systems which may offer as many as 38 different programmes, in several languages. It reaches into major cities like Toronto and London.

Surveys, which give television operators the ratings numbers on which they base their charges (and claim their benefits) to advertisers, indicate that when Grant MacDonald steps into the St. Andrew's pulpit on a Sunday morning, and addresses the

450 in the sanctuary and the two cameras, there are 128,000 potential viewers.

Of that total one can be sure that at least 17,000 will be watching. For the statistically-minded who are into such things, that's a 13 per cent share of available audience, something many sponsors would be happy to be able to match for prime-time commercial viewing. □



Mr. Williams is a former editor of The Regina Leader-Post. He is a member of Westmount Presbyterian Church in London, Ontario.

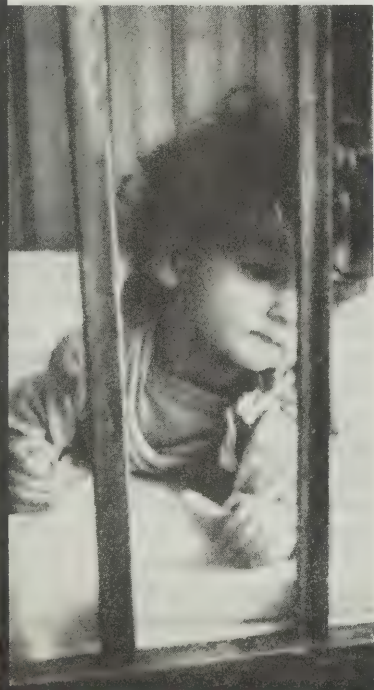
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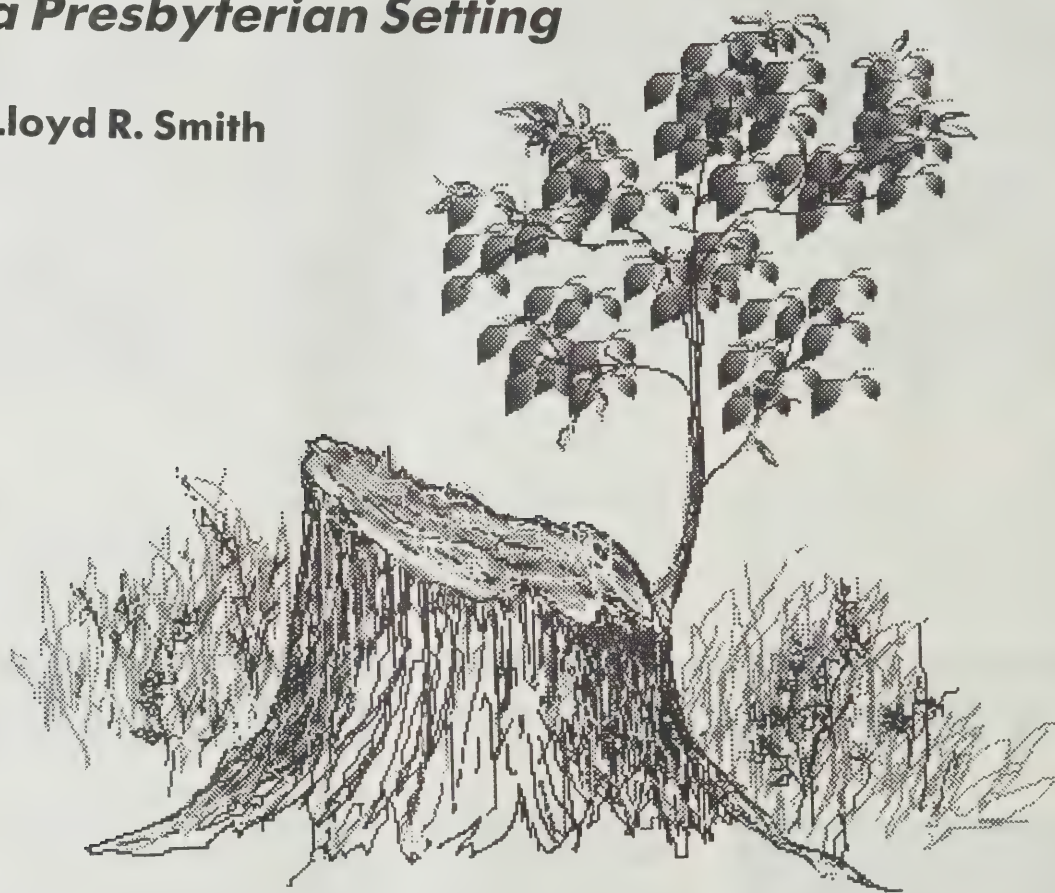
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"New beginnings"

Spiritual Healing in a Presbyterian Setting

by Lloyd R. Smith



Bishop Butler and John Wesley were discussing the healing of the lame man at the gate of the Temple, as recorded in Acts 3:6. St. Peter addressing the lame man says, "Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." The bishop commented, "The Church can no longer say, 'Silver and gold have I none.'" Wesley replied, "Neither can she say, 'In the name of Jesus Christ, rise up and walk'."

It is time for the whole Church of Christ to take a serious and probing look at the possibilities of the Christian healing ministry. Christian heal-

ing is practised to some extent by Anglicans, Roman Catholics, Pentecostals and some Presbyterians. However, these groups form a small minority in the whole Body of Christ. There is also a barely visible but strong healing movement represented by such groups as the International Order of Saint Luke the Physician, and the Schools of Pastoral Care, formerly known as the Agnes Sanford Schools. But for the most part, the churches either carry on a spiritual ministry that has no place for the healing of sick bodies, or express themselves in social action.

We are not talking here about TV healing shows or large-scale meetings conducted by big-name healers.

Nor do we wish to exclude the medical profession. What we mean by the Christian healing ministry is the healing work of God in the lives of those who are physically ill. It may result in healing of the body, mind or the spirit, or all three. The healing is usually in answer to prayer, the prayer of one person or a group, with or without the laying on of hands or anointing with oil.

We also make a plea to avoid labelling. We do a dis-service if we simply classify the subject as "charismatic" and dismiss it. We need to examine the whole ministry of the church to see if, in the words of Matthew 3:15, we are doing "all that God requires." (NEB)

The ministry of Jesus was given over in large measure to healing. The Gospels list 41 different healing episodes. Seven of these were healings of multitudes and two of great multitudes. Jesus reproached the Galilean cities for not responding to his mighty works of healing. When John the Baptist doubted whether Jesus was really the Messiah, Jesus sent word back to him calling attention only to his works of healing.

Moreover, Jesus expected his followers to carry on his ministry of healing. He commissioned the twelve, and later the seventy-two, to "Preach the Kingdom" and "Heal the sick." In John 14:12-14, he promised power for his disciples to do even greater works than he had done. We accept that the commission to preach has never been revoked. Do we believe the commission to heal has?

A healing ministry mediates the love of God through persons. The beneficiary receives, at the very least, a feeling of deep comfort and peace. He or she often experiences partial healing or relief of symptoms. Sometimes there is instantaneous and complete healing. "Healing sometimes; relief often; comfort always."

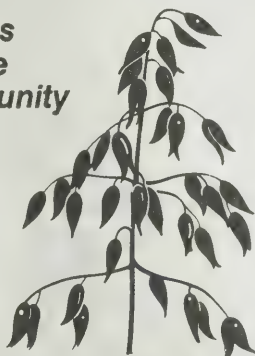
The healing ministry can supplement what the medical profession cannot provide. Most physicians know that they are limited in this area and will attest to the worth of prayer and healings that they are unable to explain.

Physical sickness is often a sign that we are not whole on a spiritual

level. Not all sickness can be cured by pills or surgery.

Finally, a healing ministry can often cut through the non-essentials and go to the very heart of the need, where one can only invoke the presence and power of God. Divine energy is manifested, not only in the person being prayed for, but also in those who pray. The power of God becomes the experience of the Church.

Basic to the church's healing ministry is the sense of community



Basic to the Church's healing ministry is the sense of community. In a community, the various participants are not merely associates, but members. In the Body of Christ, each of us is joined to Christ and to all the other members as well. Each one of us is an essential part of the Body. In the human body, if a leg is rendered useless, we walk with crutches or go in a wheelchair. The arms compensate for the legs. When a member of the Body of Christ is incapacitated, the other members compensate for the weakness or loss.

The healing force of community in a congregation can be realized through a praying group. The nucleus of such a group should be those who have known healing in their own experience. They will meet regularly for group prayer, and also be ready to intercede privately on short notice. The prayer group need not be a frightening experience. Each person should be expected to do only what he or she feels comfortable in doing. Such a group is the backbone of a healing church.

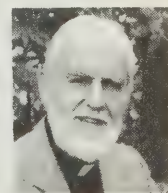
Another way is through the per-

sonal ministry of members of the congregation. The lay ministry has a tremendous value in the church as each person ministers in the area of his or her own knowledge and experience.

Finally a way of realizing healing in the community is through the congregational healing service. It may be held weekly, or monthly, or even alternating with another congregation. It should not be announced in the media as a healing-rally. Rather it is to be considered one of the regular ministrations of the congregation. It should have three components: the ministry of the Word, including a brief exposition of Scripture; a time of prayer, possibly in conjunction with the Eucharist; and the ministration to the sick. The congregation may sing a hymn while the ministrants pray with individuals, or lay hands on them or anoint them with oil. Continuing concern is expressed through the follow-up of the personal ministry and the prayer group.

The writer sees the healing ministry, not as the whole ministry of the Church, but as an important part of it. It makes the love of God real as Christians experience his power in answer to their prayers. It develops the love of the ministrants and binds the recipients into the fellowship of Christ's love. Dr. Leslie Weatherhead cited the healing ministry as a means of calling Christians "away from a materialistic interpretation of life which is invading the Church and cheating people of the power which is their heritage in Christ."

Rev. Al Durrance, Warden-Elect of the Order of Saint Luke, says that the healing ministry delivers us from an abstract Christ, and brings the reality of the risen Jesus into our lives in a tangible way. It could well be a doorway to the revitalizing of churches of all denominations, including Presbyterian. □



Mr. Smith, a Presbyterian minister, is a director of a retreat centre near Osgoode, Ontario, called "New Beginnings."

One Church . . . You Must Be Kidding

by Alan M. McPherson

I let my fingers do the walking, and took out the Yellow Page directory this week. I turned to the section headed "Churches," and I counted. Counted not the total numbers, but just the groupings — "Anglican," "Anglican Catholic," "Associated Gospel Churches," and so on. There were over forty of them.

One of the scandals of the church is its divisions. Instead of speaking with one voice, we speak with many. Instead of witnessing to the unity that Christ brings, we are split up into dozens of groups and factions.

I suppose that this could be healthy. It could mean that alert, lively, Christian churches were raising the general level of interest in, and commitment to, the faith of Jesus Christ. Alas! It doesn't seem to work that way.

History has too often seen the unedifying sight of churches, not complementing one another, not even simply in healthy competition, but warring with one another. Sometimes it begins with theology, and profound differences about the emphasis which ought to be placed on this aspect of the faith, or that one. And sometimes those differences about theology have spilled over into bitternesses and hatreds which are no longer discussed in love; but which lead to bitter acrimony . . . and worse!

There is nothing more unbecoming to the Christian faith than the history of those persecutions which the self-righteous have perpetrated on those they held to be in error! That is true, whether you are speaking about the Spanish Inquisition, or the Puritan purges and the Salem witch-hunt. The tragic legacy of actions and divisions like those, and the intense animosities they cause, are still to be found today.

**Alan McPherson claims
that our differences
need not dishonour the
Lord we claim to serve**



Yes! The Church *is* divided! Invite someone to join the Christian community, and they can legitimately ask: "Which one? The Presbyterians or the Roman Catholics? The Angli-

cans or the United Church? The Christian Brethren, or the Baptists? Which one is the real Church? Which is the one that is truly faithful to Jesus Christ?"

The Church is divided. One witness is fragmented. We speak with differing emphases. And so we can give no clear lead to the world; and our differences dishonour the very Lord whom we claim to serve.

Or do they?

There never was a time when the Church spoke the truth with one voice and no disagreements. It is true that since the Reformation, some four-hundred years ago, there has been a great splitting up into various groups and factions — a much greater division than there ever was before. But there *never* was just one Church!

There is a great myth about, born of ignorance, that we are all descendants of one great mother church, split at the Reformation, and fragmented since. That's nonsense!

There never was a time when the whole of Christendom turned its face towards Rome, and acknowledged its spiritual ancestry.

The early Christian Church didn't have one centre — it had five: Alexandria, Jerusalem, Antioch and Constantinople all served, as well as Rome.

Seldom do you pick up a newspaper, or turn on the news, without seeing the kindly face of the Pope. But that title, used for that one special man, didn't begin as a title of supremacy.

It's derived from the word "papa," which means "father." For six hundred years it was an affectionate term applied to any bishop. It was not until the ninth century that it finally came to be used *only* for the Bishop of Rome.

The Eastern Orthodox Church never accepted the supremacy of Rome. When there was eventually a great formal split between the Eastern and Western Churches, it was not because heretics left the true church, but because two different streams of

● **There is a great myth that we are all descendants of one great mother church split at the Reformation. That's nonsense**

tradition parted. In AD 1054 Rome and Constantinople excommunicated each other. The excommunications, incidentally, remained in force for over a thousand years — until December 1965. The Orthodox Church has always maintained its own traditions, and can trace the origin of its churches right back to the Apostle Paul's own missionary journeys.

Even that is no more than a part of the story. There is a whole group of churches — the Coptic Churches of Egypt and Ethiopia, the Syrian and the Armenian Churches, for instance — which never recognized the authority of either the Pope in Rome or Patriarch in Constantinople. They trace their foundation back, not to Paul, but to the Christianity of Palestine in the earliest days, and to other Christian missionaries: some of them possibly the very disciples of Jesus.

There never was a time when the Church spoke with one voice about how it should be run, and about what truth it should proclaim!

And that's something you recognize very quickly when you read the New Testament. Look at the struggle that Paul had, to get the Church to recognize his commission to take the Christian faith out to the whole world — and not just to those who had been born Jews, or who were prepared to accept Jewish practices. He writes about that in the Letter to the Galatians (2:1-16) and makes it unflatteringly clear how hard he had to fight for the Christian freedoms he proclaimed. He even had to do battle with Peter.

Peter was one of those who early

recognized Paul's commission to preach to the non-Jews. When he visited Paul at Antioch, he spent time with Paul's converts, and sat at table with them, and ate with them. It was a clear sign of their acceptance into the Christian community.

But then some of the Jerusalem old guard turned up — people who wanted all the old regulations about cleanliness, and what you could eat, and who you could eat with, and all the rest — who wanted those regulations to become canons of the new faith too. Poor old Peter lost his nerve, and once more became the betrayer of the truth. He did an about face; started to avoid the gentile Christians.

Others, aware that Peter was a leader of the Church, copied his example. Even Barnabas, companion of Paul and faithful helper, was misled. Peter and Paul, in fact, settled their differences — but the echoes of that dispute rumbled on among others. A divided church!

What are we to say about these divisions? The first is to recognize that there are some beliefs which are more central than others. But the great thing about Christianity is not its narrowness, but its width. Or to use another word, its "catholicity."

Never be ashamed, as a member of the Presbyterian Church or of any other denomination to say that you belong to the Holy, Catholic Church of our Lord Jesus Christ. Not the *Roman* Catholic Church, but the Church catholic. The *Concise Oxford Dictionary* defines the word "catholic" in these terms:

"Universal; of interest or use to all; all-embracing, of wide sympathies, broad-minded, tolerant."

● **Disunity is a scandal. Lack of uniformity is not**

What a tragedy that the word which should describe the width of our faith has, in common usage, become a narrow label for one segment of that faith!

The second thing to say is that all differences are not bad. I agree that *disunity* is bad. I agree that it hinders the faith, and fragments the Church's mission. But I do not believe that

"differences" and "disunity" are the same thing. Disunity is a scandal! Lack of uniformity is not!

There is room in God's great Church for a great variety of followers. Is music a disastrous failure because some people prefer rock, or country and western music to Brahms and Beethoven? Is art to be denounced because the impressionists, and the cubists, and Grandma Moses painted in a different style from Rembrandt and Rubens? Is the world in a terrible condition because the earth is brown, and grass is green, and the sky is blue, and sunsets are red? Is a family a failure because they have different interests and opinions, different likes and dislikes?

No! No more does it necessarily follow that the Church is fatally flawed if different branches do things in different ways. Do you remember that day the disciples came to Jesus to get his approval: "We saw someone exorcizing devils, Lord. He wasn't one of us, so we told him where to get off." But instead of patting them on the back, Jesus told them not to be so daft: "Whoever gives you even just a drink of water, because you are one of my followers, they'll be rewarded."

● **It's not labels that count: it's caring**

Do you realize what that means? It means that it's not labels that count: it's caring. It is not subscribing to set patterns of belief, so much as it is putting love into practise in useful ways.

No one of us, no single denomination, is the whole Church of Jesus Christ. None of us is free enough of flaws to claim that. But what we are *together* fills out the reality of what the Church is and can be. If we make our differences the cause of disunity and division, then we dishonour God. What we have to learn is respect for the great diversity of God's Church, and to love our fellow Christians no matter what church they worship in. May God's family — different in this respect and that, as families are — be united in love, so that God's name may be glorified. □

Mr. McPherson is minister of Central Presbyterian Church in Hamilton, Ontario.

Renewal

— the Greatest Need of the Church

by John Congram

Bob Little was enjoying one of his happiest ministries, in Maple, Ontario. The congregation was growing and had become, in the 10 years of his ministry, what he describes as "a happy family." He was only two years from possible retirement. At that unlikely point in his life The Renewal Fellowship Within The Presbyterian Church in Canada approached him to become its full-time director.

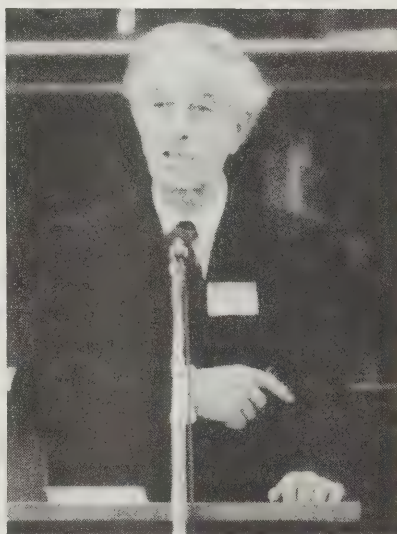
His first reaction was, "No. You need a younger person with more energy than I have to offer." But when he met and talked with David McKenna, a lay person from Sydney, Nova Scotia, he knew he must consider it as a possible call from God.

Two obstacles stood in his way. Eight years previously he had undergone heart surgery. Would this new challenge be too much for him? He visited his surgeon who said that his health would not stand in his way. The second obstacle was that he had nowhere to live. Manses had been his only housing for over 30 years. But that difficulty too was removed when first a house was offered and then an apartment became available, where he and his wife eventually took up residence.

In the end Little accepted the ministry with the Renewal Fellowship because he believes deeply that what the church needs most at this time is renewal. This includes theological reformation, by which he means a renewed emphasis on the message of the Bible and its interpretation in a way that will make Reformed theology relevant today.

Little also believes we need structural renewal. What happened at the last Assembly in this area pleased him. He was happy to see that Howard Gillies, who guided the church in formulating a vision, was actively

Why does someone who has had a heart operation, is two years from retirement and enjoying a pastoral ministry, suddenly give it up to hit the road on behalf of what some consider a small splinter group within the Presbyterian Church?



Rev. Robert Little is the full-time director of the Renewal Fellowship.

Bob Little believes that what the church needs most at this time is a theological reformation that will make Reformation theology relevant for today

engaged in attempting to reform the structure in terms of the vision. He does not feel, as some, that this process is simply "shifting chairs on the deck of the Titanic." "It would be," he says, "if we do it simply as a business process, but I believe it is a sign in the church that change is necessary."

This necessity for change he would also apply to much of our worship which he describes as "deadly-dull." He believes we need to renew

our structures of worship to communicate with young people. He has seen this happening in some of our churches. He speaks warmly of experiencing this on a visit to Coquitlam, British Columbia, both in the early service filled with young people and the later service where the majority were older people. He believes people want to go to church when they can experience joyful, relevant worship.

The basis of renewal, Little believes, will be a revived interest and emphasis on prayer, especially intercessory prayer. In an unscientific survey he did in his own Presbytery of West Toronto, he found that only three or four congregations actually set aside a period for prayer.

"Along with prayer," he says, "we need to teach people how to know God again in a personal way." This needs to be combined with a new holiness, not of the "holy Joe" variety, but a holistic expression of the life of Jesus Christ expressed through the believer.

This kind of renewal, he believes, will give people a new love for the church, a love which Little says he shares both for Presbyterian polity (he grew up a congregationalist), and for history (what it has accomplished in the past).

He rejects the charge that the Renewal Fellowship is a divisive force in the Presbyterian Church. "Our aim," he emphasizes, "is to build the church." In the early history of the fellowship it got caught up on the question of the ordination of women.

We need a new holiness but not of the "holy Joe" variety

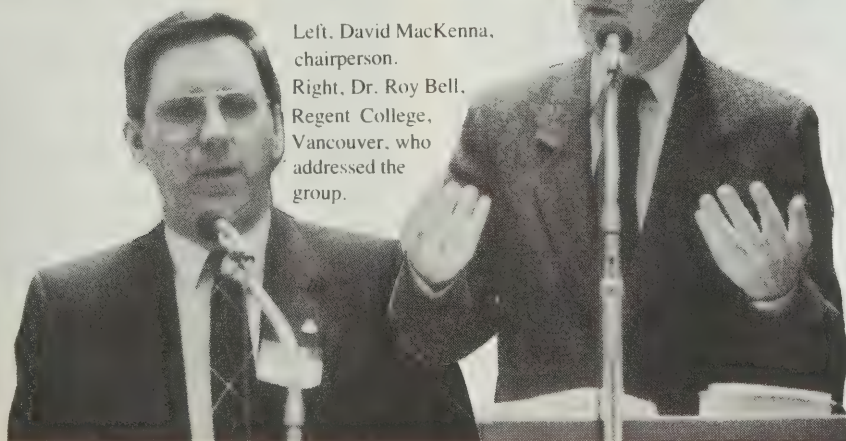
Seen at the Annual Meeting



At a small group session at the annual meeting of the Renewal Fellowship in March are, left, Dr. Emily Berkman, board member, Ottawa; and Sylvan Payne, Knox Church, Toronto.



A worship team from Cheyne Church, Stoney Creek, Ont.



Left, David MacKenna, chairperson.
Right, Dr. Roy Bell, Regent College, Vancouver, who addressed the group.

Little himself feels this was unfortunate. Although there are some issues on which stands must be taken he hopes that the fellowship will be more renewal than issue orientated and avoid becoming identified with one or two issues.

He also looks forward to the Renewal Fellowship working more closely with the agencies of the Presbyterian Church.

At present the main strategy of the Renewal Fellowship is in assisting congregations or groups of congregations to sponsor renewal conferences. Little himself is involved in speaking at many of these. Once or twice a year major conferences are held to which well-known leaders in the church are invited. Always there is a strong component of lay participation in these conferences. Little believes that the Renewal Fellowship is primarily a lay organization and should remain so. Its present membership of approximately 600 is made up of about 480 lay persons.

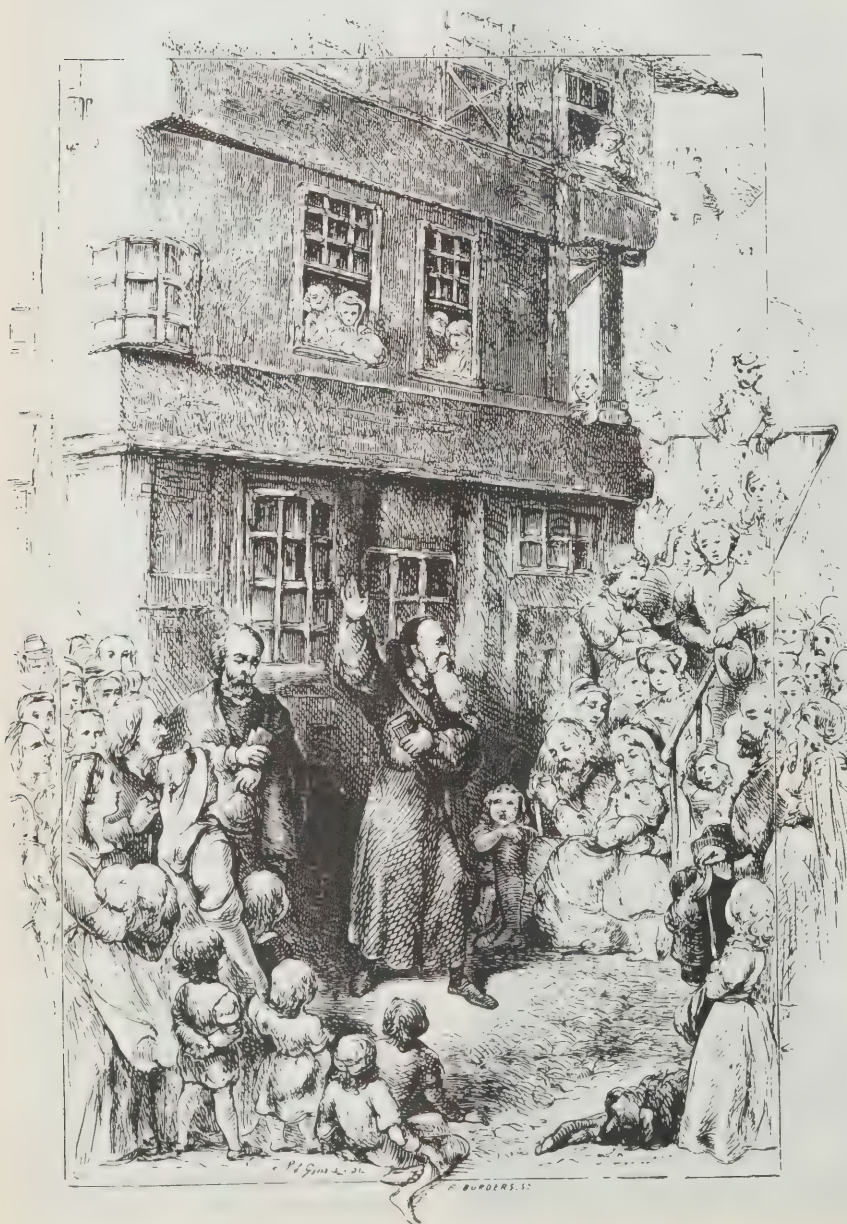
His most pleasant surprise after three months on the job is the amount of life and renewal already present in the church. His biggest disappointment is what he perceives as "an assault in the church on the uniqueness of Christ and his Lordship." The belief that Jesus Christ is the only way to salvation, he feels, remains the cornerstone of the Christian faith.

What of the future of the Renewal Fellowship Within The Presbyterian Church in Canada? Little concurs with one of the members of the fellowship who said "our job is to work ourselves out of a job." However, knowing human nature as he does, Little is not too worried about his own job security. "What we must avoid at all costs," he emphasizes, "is becoming a small sect within the church." With that in mind Little is determined to keep the channels of communication and dialogue open with the rest of the denomination. □

JOHN KNOX, *Man Of Imperative Mission*

John Knox, says the author, may at times have been intolerant, vindictive and tactless, but when other Protestant leaders fled Scotland or swung over to Mary Stuart, he stood by his convictions. In the end his unfaltering courage and commitment triumphed

by Douglas J. Coleman



Presbyterians are aware that their centuries-old denomination was founded by a Protestant Reformer whose personality bore some resemblance to the material of which the presidential likenesses on Mt. Rushmore were sculptured.

Label it "carved in stone."

Founder John Knox was scarcely of the malleable metal-type personality. His detractors would probably fabricate him out of common granite and call him an impossible man. His admirers contrariwise would carve him out of Carrara marble and afford him the hero status of a Michelangelo masterpiece.

Take it either way and you have a rock-girt personality who could not be shattered nor shunted aside from his immutable intent to claim his native land of Scotland for the Protestant Reformation. In that successful endeavour he also left an indelible Presbyterian imprint on England and the Continent. And from out of his embattled career emerged the Presbyterian Church.

John Knox's courage was unquestioned even by his enemies

Thomas Carlyle's description of Knox is worthy of careful scrutiny.

"... Knox ... was emphatically of Scottish build; to this day typical to all the qualities which belong nationally to the very choicest of Scotsmen we have known, or had clear record of: utmost sharpness of discernment and discrimination, courage enough, and what is still better, no particular consciousness of courage, but a readiness in all simplicity to do and dare whatsoever is commanded by the inner voice of native manhood; on the whole, a beautiful and simple but complete incompatibility with whatever is false in word or conduct; inexorable contempt and detestation of what in modern speech is called *humbug*. Nothing hypocritical, foolish or untrue can find harbour in this man; a pure, and mainly silent tenderness of affection is in him, touches of genial

humour are not wanting under his severe austerity; an occasional growl of sarcastic indignation against malfeasance, falsity, and stupidity; a most clear-cut, hardy, distinct and effective man; fearing God, and without any other fear . . .”

Perhaps a reasonable evaluation of Knox, if we remember that Carlyle was his avid admirer. Balance Carlyle's evaluation with that of Alexander Innes, who writes:

“He was undoubtedly sincere in his religious faith, and most disinterested in his devotion to it and to the good of his countrymen. But like too many of them, he was self-conscious, self-willed and dogmatic; and his transformation in middle life, while it immensely enriched his sympathies as well as his energies, left him unable to put himself in the place of those who retained the views which he himself had held . . .”

Roman Catholic sympathizers could point out with justification that Knox was intolerant, vindictive, uncompromising, tactless and stern. Nineteen months as a galley-slave under French Catholic whip-masters probably would leave its mark on even the sweetest of characters; perhaps the galley experience accounts for much that seems to be unloving in Knox. Remember, he was a child of his time and lived in an age when intolerant religious persecution was the order of the day. The more tolerant ecumenical outlook was still centuries away. If indeed he possessed all these undesirable traits, it was largely because he was opposing the same traits in those who differed from him religiously, and he wasn't always “Christian” enough to return good for evil.

Nineteen months as a galley-slave under French Catholic whip-masters leaves its mark even on the sweetest of characters

He was harshly intolerant of any perversion of *his* idea of true Christianity. He was vindictive enough to approve the assassinations of Cardi-

John Knox is pretty heavy stuff for a sophisticated generation that has breezed confidently through the Age of Aquarius and now is coolly poised on the threshold of the New Age Dawning

nal Beaton and Queen Mary's favourite, Rizzio. He was uncompromising even in minor matters — at one time or other, he fell out with *all* his influential friends over issues which could not have been settled without a compromise of ideals. He was tactless — he seemed to forget that Mary Stuart was both a sensitive woman and his governing sovereign in his dealings with her. He was stern — his sermons often presented the Old Testament concept of a judgmental God who is unrelenting toward his foes and wayward followers; it might be difficult to envision Knox preaching from the thirteenth chapter of the Book of First Corinthians.

Opposed to these unlovely qualities, we point out that Knox was patriotic, evangelical, eloquent, humorous, tender and courageous. His primary concern for Scotland was religious, but he was patriot enough to strive for a united Scotland, free from French domination. His evangelistic impulse is manifested in the *Scots Confession*, in which he elaborates on the work and sacrifice of Christ. He was eloquent enough to inspire disheartened forces to face up to the better-trained Romanist soldiers, and to draw large congregations wherever he preached: he moved 3000 mourners to tears with his pulpit skill at the funeral of his colleague, the Earl of Moray, the “Good Regent.” His tenderness is to be seen in some of his personal correspondence and in his attitude toward his family. His subdued humour was sometimes employed to the discomfiture of his opponents, but is also revealed in his at-

titude toward his approaching demise. His courage was unquestioned, even by his enemies. Even an attempted assassination only strengthened his resolve to stick to his goals.

His great personal faith in God bolstered Knox's personal courage. After his conversion to Protestantism it provided the driving motivation for his whole life. He regarded himself as only an “infirm vessel” who only imperfectly did his Father's bidding, but he did it in trust and unfaltering faith.

This may be pretty heavy stuff for a sophisticated generation that has breezed confidently through the Age of Aquarius and now is coolly poised on the threshold of the New Age Dawning. But the scrappy Reformer did have his merits, and it is too late to change the real Knox of history.

Perhaps his finest characteristic was his self-dedication. He was totally committed to the Reformed cause, and he spared neither friend, foe, nor self to effect it. He was fanatical in his zeal for the Reformation, but nevertheless totally committed.

Henry Cowan in his biography of Knox makes the point:

“Knox's unreserved self-dedication — at once devout and patriotic — to the Scottish Reformation stands out in fine relief, as compared with the self-seeking, or defective patriotism, which characterized not a few fellow-labourers in the cause. Protestant nobles reaped spoil from the Church's patrimony; Knox lived and died comparatively a poor man”

It was his inspired leadership that saw the Reformation through to its victorious consummation. In one dark hour, when many Protestant leaders had fled Scotland and others had swung over to Mary Stuart, he was the *only* man of influence who stood by his convictions. Alone, he faced the opposition and his unfaltering courage and commitment triumphed in the end.

Without Knox, the Scottish Reformation would have failed — no other Scottish contemporary could have carried the torch like he did. His influence is so pronounced in the Scotland of latter times it might accurately be affirmed that he determined the destiny of Scotland from his time

forth. Scotland has inherited much that was in the personality of Knox.

Alexander Innes, admits as much: ". . . and that personal influence survives to this day in the institutions of his people, and perhaps more in their character. His countrymen indeed have always believed that to Knox more than to any other man Scotland owes her political and religious individuality . . ."

On November 9, 1572, the old and ailing warrior preached his last sermon. He went home a very sick man, and the following day his final illness drove him to bed.

He knew his days were numbered; but his courage did not falter. He even seemed to enjoy a grim humour over his hopeless health condition. His chats with his friends and relatives pointed toward his end. He had

To this day John Knox is typical of all the qualities which belong to the best of the Scots we have known

his favourite sections of scripture read aloud. He spent much time in prayerful soul-searching. He considered it his duty to meet once more with his "Kirk" session, and his courage in the face of his hopeless condition moved the elders to tears.

On his last evening his wife read from his favourite section in Chapter 17 of the Gospel of St. John, a passage which seems to have launched him on his reforming career. He died, peacefully, at about eleven o'clock on November 24, 1572.

Scotsman John Knox is indelibly a part of our Presbyterian heritage. He was palpable; he was for real; he gave birth to the Presbyterian Church. His towering presence will always stand tall in the background of our denomination. □

Mr. Coleman is an ordained minister of the Presbyterian Church (U.S.A.), who lives in King City, Oregon.

"A Magnificent Example in Christian Liberty"

by **Arthur W. Currie**

It was February 1951 and Bond Tailors in Toronto were advertising men's tailored-to-measure suits in spring fabrics from leading English and Canadian mills at \$39.75 to \$69.75 per suit. The Ontario Barbers' Association was meeting stiff opposition as it raised the price of a shave and a haircut to \$1.50.

Meanwhile, in Ottawa, Steinberg's sold rindless bacon at 60¢ a pound and boneless pot roast at 59¢ a pound. Senator Wishart Robertson urged sweeping reform of the Senate, and Graham Towers, governor of the Bank of Canada, held out hope that the problem of controlling inflation in the face of high defence spending would prove "manageable." ("Plus ça change, plus c'est la même chose!")

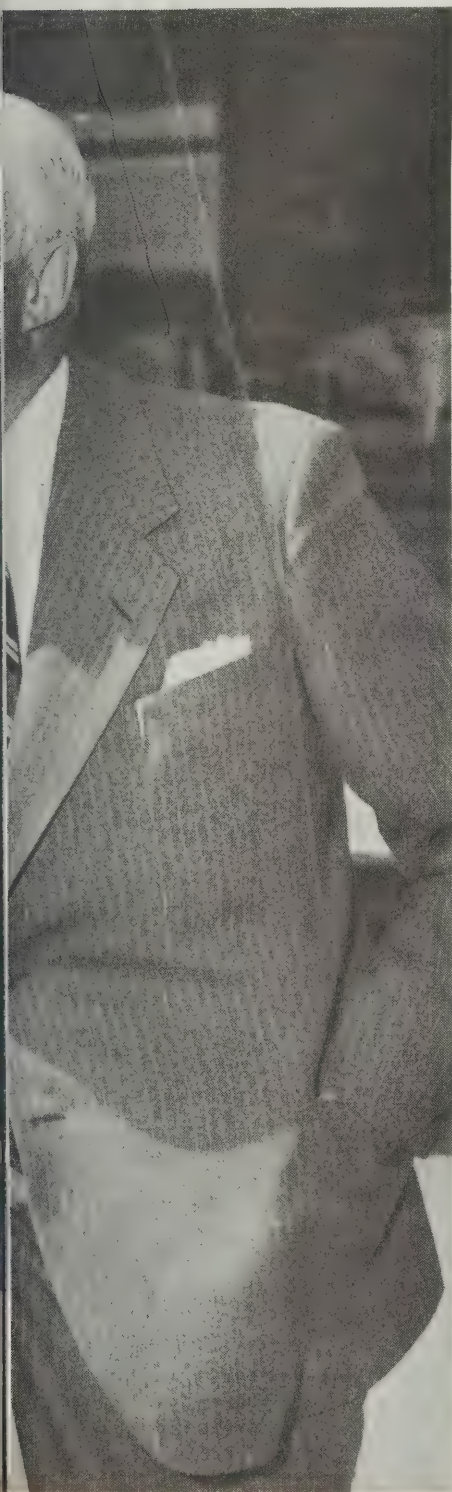
At the same time, the minimum stipend for Presbyterian ministers was \$2,000 a year! Consequently, on February 19 at a presbytery luncheon in St. Andrew's Church, Ottawa, when the Rev. Dr. F. Scott Mackenzie, Moderator of the 76th General Assembly, first made the public announcement that an anonymous donor had given one million dollars to The Presbyterian Church in Canada for the benefit of married ministers on the minimum stipend and their children, it was cause for great rejoicing. The newspapers of the day prominently featured the announcement along with a photo of Dr. Mackenzie; Hamilton Cassels, K.C., legal adviser to the Church; Rev. Dr. E. A. Thomson, Clerk of the General Assembly; and Mr. E. W. McNeill, treasurer of the Presbyterian Church, who formally made the presentation.

Dr. Thomson said, "From coast to coast and in the islands of the sea,



mple ty"

Senator Norman M. Paterson.



our ministers are learning today that they are not forgotten. They do not know the name of their benefactor but they will rise up and call him blessed." "God has been good to us and to our Church," declared C. M. Pitts, chairman, Board of Pensions. "That one should be moved to set an example of sacrifice and service should stir us all to consecration and a desire to be worthy of the great blessings that have been bestowed upon us. But this generosity relieves no congregation of the obligation to provide an adequate stipend for its minister," Mr. Pitts added.

This was the second large contribution to the Presbyterian Church within a year; Lt. Col. John B. Maclean, the son of a Presbyterian minister, had earlier left the residue of his \$1,039,802 estate to the Church, along with properties in Crieff and Puslinch, Ontario.

Reverend Dr. Norman D. Kennedy, Moderator of the 77th General Assembly, called it "a magnificent example in Christian liberality," and that Assembly cordially adopted the following resolution of appreciation: "This 77th General Assembly, having received the report of the Fund for Ministerial Assistance made possible through the gift of one million dollars from a faithful and true son of our Church who wishes to remain anonymous, hereby put on record their deep sense of thankfulness and gratitude to Almighty God. We acknowledge His goodness in raising up one among us whose concern for the well-being of our ministry has been so deep and practical that out of the gifts which it has pleased God to give him, he has made this provision for those of our ministers receiving small stipends, and their children. . . . At the same time, this General Assembly would bring to the attention of the whole Church the example given by this faithful son, and urge that all our members, rich and poor alike, would lay it to heart and seek henceforth to fulfil with greater zeal the vow of every church member to give of his or her substance as the Lord hath prospered for the extension of his kingdom throughout the world"

It was originally expected that this magnificent gift would be completely expended over a ten-year period. However, with further gifts from the donor which considerably exceeded the original promise of \$1,000,000, a permanent fund was established. In accordance with the original explicitly-worded indenture, this fund is held and administered by the Trustee Board of the Church subject to the control and direction of ten Appointors who exercise an absolute discretion in making payments from the fund.

Following the death of the anonymous donor on August 11, 1983, eight days after celebrating his 100th birthday, the Appointors, with the consent of the donor's family, proposed that the proper name of the fund now be "The Honourable Norman M. Paterson Fund for Ministerial Assistance." The next General Assembly heartily agreed.

Senator Paterson and his wife, Eleanor, had long held the interests of Presbyterian ministers and their families at heart. While their many charitable endeavours are still plainly obvious in Ottawa and Thunder Bay, Ontario, as well as in a myriad of hidden and less evident places, the Church and its mission always held their primary concern. It was the senator's hope and expectation that his action would encourage other individuals and congregations at large to adopt a more generous response to the needs of the Church. As a result, significant bequests have been received more recently from the estate of the late Dr. Norman McLeod of Kingston, Ontario, and also from the estate of the late Harry K. Thompson of Shawville, Quebec.

During the past year the Appointors were able to distribute a total of \$134,657 to 51 Ministers and 113 eligible children as well as a further \$2,400 in the form of special one-time-only gifts to some who were experiencing special needs. More than \$500,000 in benefits have been distributed over the last six years. At the beginning of this present year, the assets of the fund totalled \$1,650,400.

Many and varied are the express-

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Dr. Wm. Klasen

Principal of St. Paul's College,
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Christian Liberality continued

ions of appreciation for the help re-
ceived:

"I should like to express the grati-
tude of my wife and myself for being
able to stay above the 'poverty line'
as a result of the thoughtfulness of
one person."

"How helpful the gift from the
Ministerial Assistance Fund will be
— three daughters in university, and
the eldest to be married in June."

"We are grateful for your concern
and practical support for those of us
on the 'front-line' of Christian mis-
sion."

"Having a son in university and a
daughter still in diapers it has truly
helped in many ways and we are
grateful."

He knew that the first essential of the cross is personal participation - the giving of self

"The gifts from the Ministerial
Assistance Fund come as a pleasant
surprise not only for the money they
contain, but also as a reminder that as
a Presbyterian minister there are oth-
er Presbyterians who support the
work in which I am involved. The
last gift was particularly welcome as
our little car gave up a few weeks ago
and we had to replace it."

"This overwhelming act of kind-
ness and thoughtfulness certainly
warms the heart and inspires one's
zeal in the work of the Lord."

During the final 22 years of his
long life, it was my privilege to be a
friend and minister to Senator Pater-
son and members of his family. Be-
cause of his failing sight, on frequent
occasions I read many such express-
ions of gratitude to him and I noticed
the tears welling up in his eyes as he
heard from those he considered to be
"the most highly educated and the
most poorly paid workers in Cana-
da." He knew that the first essential
of the cross is personal participation
— the giving of self.

In 1970, concerned about de-
clining church attendance, especially

among young people, Senator Pater-
son, at considerable cost in terms of
time and effort as well as of money,
provided an opportunity for the
Church to examine its ministry to
youth. The results of that project
were printed in the booklet titled,
"Before Too Late," a copy of which
was sent to every minister in our
Church. His words at that time gave
expression to the personal Christian
conviction which governed his life,
"You, the ministers and leaders of
our beloved Church, have the God-
given trust and opportunity of work-
ing with the parents in seeking to
serve and save our growing children
from the apathy and indifference that
is surely sapping away the vitality of
our Church and nation. I firmly be-
lieve that our only hope is in the
Church of the Living God, and with
his help and your faith and work we
may yet hold our younger generation
for the future service of our Church.
See James 2:17 and 20."

Paul Tournier in *The Meaning of
Gifts* said, "There comes a time
when a man understands that all is of
grace, that the whole world is a gift
of God, a completely generous gift
since no one forced Him to it
The great gift, the unique and living
one, is not a thing, but a person. It is
Jesus Christ Himself."

Christian giving is not only called
into being by what God does, but it is
itself a continuation of God's own ac-
tivity. It is so firmly rooted in the na-
ture of the Gospel that it is essentially
impossible for a person to share in
the Gospel without reflecting some-
thing of the spirit of giving. The do-
nor of the Fund for Ministerial Assis-
tance, who in his lifetime was anx-
ious to maintain his anonymity, un-
derstood the necessary association
between faith and works. □



Dr. Currie, a former Moderator of General As-
sembly, is Minister Emeritus of St. Andrew's
Church, Ottawa, and Convener of the Ap-
pointors of the Honourable Norman M. Pater-
son Fund for Ministerial Assistance.

The Media as a Means of Evangelism Today

by Rob Congram

In the early hours of the morning Jim and Tammy used to hit the airwaves with a TV show that had all the glitz and glamour of a Las Vegas performance. "God loves you" they would tell me, and Tammy would cry a little. Then the Praise the Lord Band would spontaneously burst into song — Amazing Grace meets the Boss Brass.

It was all very interesting, even intriguing to a curious mind, and yet, unbelievable.

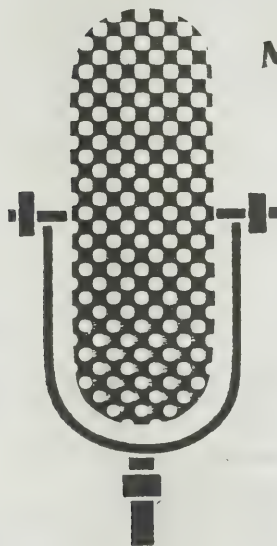
Using the media as a means of evangelism is an issue unique to the modern church. Moses did not have a satellite dish on Mount Sinai; Saint Paul never appeared on Oprah; and John Calvin did not have a radio programme. It is open to speculation as to whether Jesus and his disciples would have bought air-time on any of the major networks to promote the gospel.

They did not have that option — we do. But regardless of one's view towards the issue, it must be admitted, that when the media is used as a means for evangelism, something of the message is inevitably lost. Perhaps the greatest shortcoming of the media is that it provides for ineffective dialogue; dialogue is important. Christianity does not lend itself to the commercial format, sandwiched between a deodorant and beer ad. One needs to ask questions. Media is too often fast-paced, a one-way bombardment. Christian faith is better shared face to face, over coffee

and donuts, or bread and wine.

For a time I attended a church where the worship service was broadcast by the local radio station. People tend to sing louder when they can imagine that they are being heard by untold millions. They also practise a stricter form of worship etiquette. There was no Baptist shuffle, or clinking of Communion cups, and children were kept on an extra-short leash.

At one point in each service the minister would take a moment to welcome and recognize the "radio audience." My mind would almost automatically imagine one of these outsiders: someone driving down the highway, flipping the channels on their AM radio, and coming across our broadcast. Perhaps on this day, the dial comes to rest on our station. And in some way far more complex than radio transmission, amidst the muddled voices singing hymns, the static on the radio, and the steady drone of the engine, is heard "a still small voice" that we all instantly recognize. It is God's grace, calling us home.



*MOSES did not have a
satellite dish on Mount
Sinai, Saint Paul never
appeared on Oprah,
and John Calvin did
not have a radio
programme*

It may be that when the media is most effective as an instrument for evangelism it is doing just that, "calling us home." For our response to God must be finally to "go home," and once there we realize that the media is second best; that all the glitz and glamour, and good intentions of the televangelists cannot replace what happens every Sunday morning at the little church on the corner.

The last I heard, Tammy was still crying and telling all that "God loves them," and secretly praying that God will return her to the "glitz and the glamour" of the past. Jim was still preaching, but had less time now to prepare as he was also working in a prison kitchen. Myself, I have lost my enthusiasm for staying up late at night to gawk and wonder at evangelists on television. It was all very interesting, and yet, unbelievable. □



Mr. Congram is a student at Knox College, Toronto. His essay won the 1990 DeCourcy H. Rayner Prize for writing.

The church in Eastern Europe — an overview

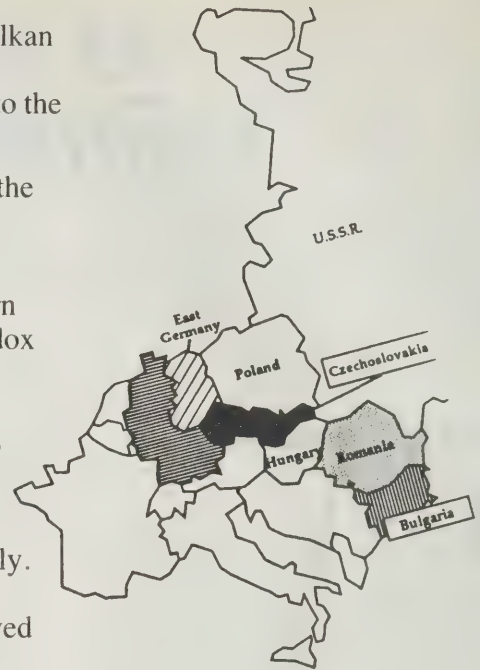
Christianity has a long history in Eastern Europe. In the Balkan states of Bulgaria and Romania, where the Eastern Orthodox church dominates, Christianity's influence can be traced back to the first century.

In the area that is now Poland, Czechoslovakia, and Hungary, the Roman Catholic Church became a political power in the 11th century and remains the largest church in these countries.

East Germany, the home of the Reformation, is the only Eastern bloc country where Protestants outnumber Catholic and Orthodox believers. Evangelical churches began sending missionaries to Eastern Europe in the 19th century.

Only in Romania does the membership of evangelical churches form a significant percentage of the population.

Church membership in Eastern Europe has been difficult to measure and in the case of some churches, estimates vary widely. Below are figures compiled by Operation World (1986). If not entirely accurate, they at least show that Christianity has survived under 40 to 50 years of communist rule.



Poland, pop.: 37.3 million

Roman Catholic: 32.8 million

Orthodox: 606,000

Protestant

Lutheran Church (German):
60,000

United Evangelical Church:
20,000

Pentecostal: 8,500

Baptist Union: 4,200

Evangelical 0.2 percent of population
(0.5 percent including the members
of Oasis, a movement within the
Roman Catholic Church)

Czechoslovakia, pop.: 15.5 million

Roman Catholic: 10.5 million

Other Catholic: 501,000

Orthodox: 181,000

Protestant

Slovak Ev. Lutheran Church:
300,000

Slovak Reformed Church:
est. 100,000

Ev. Church of Czech Brethren:
78,200

United Methodist Church: 10,000

Moravian Church: 9,700

Seventh Day Adventist Church:
7,800

Church of Brethren (Cong.): 6,000
Brethren: est. 5,400

Pentecostal: 4,600

Baptist Church: 4,100

Evangelical 2.1 percent of population

Bulgaria, pop.: 8.9 million

Bulgarian Orthodox: 5.5 million

Roman Catholic: 66,000

Protestant

Pentecostal Church: 14,000

Congregational Church: 4,700

Brethren Assemblies: est. 3,800
Seventh Day Adventist Church:
3,400

Methodist Church: 1,150

Baptist Church: 720

Evangelical 0.54 percent of
population

East Germany, pop.: 16.7 million

Roman Catholic: 1.25 million

EKU/(Lutheran/Reformed): 3 million

VELK/(Lutheran): 2.9 million

Free churches

Methodist Church: 35,000

Free Church Union (Baptist):

22,000

Seventh Day Adventist Church:
10,000

Independent Lutheran: 10,000

Reformed Church: 8,400

Brethren: 6,000

Evangelical 11 percent of population

Hungary, pop.: 10.7 million

Roman Catholic: 6.5 million

Orthodox: 60,000

Protestant

Reformed Church: 2 million

Lutheran Church: 430,000

Baptist Church: 26,000

Ev. Christian Pentecostal: 15,000

Seventh Day Adventist Church:
9,600

Methodist Church: 5,500

Evangelical 3.7 percent of population

Romania, pop.: 22.8 million

Orthodox: 15.4 million

Roman Catholic: 1.2 million

Protestant

Reformed Church: 520,000

Baptist Union: 340,000

Church of God: 230,000

Pentecostal: 170,000

Lutheran Church: 94,500

Plymouth Brethren: 63,000

Seventh Day Adventist Church:
57,000

Evangelical 7.8 percent of population
(11 percent including the Lord's
Army, a movement of Romanian
Orthodox Christians) ☐

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Books for Children

This review examines four books published by Coteau Books of Regina, Saskatchewan. All are aimed at young children, ages 3-8.

Milford and Me, [\$7.95 (paper) \$13.95 (cloth)] is written by Patrick Lane and illustrated by Bonnie McLean. The illustrations are well executed and imaginative, and fit very well with the text. Patrick Lane is one of Canada's foremost poets. Children between ages five and eight will respond to the way he shapes and plays with language, as he leads the reader through an account of the world according to Milford (a very old turtle). In one section, Milford talks about God, and manages to capture God's ineffability very well. The narrator, a child, draws the conclusion that everything is part of God. Before nervous Christian parents shelve this book quickly between *Zen and the Art of Motorcycle Maintenance* and *The Tao of Pooh*, we would urge you to consider that, while Lane is expressing bad theology, he also is expressing one of the most logical ways for young children (who are very concrete in their thinking) to interpret what we often say about God the Omniscient and Omnipresent. We would urge you to use this beautifully expressive book as a starting point for talking about God and about the nature of our world. Highly recommended.

Monster Cheese, written by Steve Wolfson and illustrated by Bill Johnson, has made a hit with our children. This is a fun story about a cheese that gets too big and rolls out of control from the Rockies in Alberta to the airport in Winnipeg! The illustrations are not terribly attractive, and the author includes a recurring verse that doesn't work well; but apart from these drawbacks, it is a good book. Recommended by our five year old daughter.

What Holds Up The Moon?, written by Lois Simmie, illustrated by Anne Simmie, won the Canadian Children's Book Centre "Choice" award. We don't know why. The concept is good: a little girl wants to know what holds up the moon, and

asks all sorts of people. The answers she gets tell her more about the people she asks, than about the moon. The illustrations are attempts at impressionism from a child's eye view (done in crayons) and the text is an attempt at blank verse, except that the author keeps forgetting and lapsing into prose, then remembering and going back again. Neither the author nor the illustrator have the technical skill to accomplish what they are attempting.

What makes *What Holds Up The Moon* a bad book, however, is the underlying world-view. When our daughter came to the end of the story, she asked, "Why didn't that girl just ask her mother?" That is the problem. She can't. Her parents are not interested, and the child drifts from place to place and person to person without belonging to anyone. She is an isolated soul in an impersonal world. The effect is quite disturbing.

Jumbo Gumbo [\$10.95] edited by Wenda McArthur and Geoffrey Urrsell, is a book of "Songs, Poems and Stories for Children." The editors have done well in this collection. There is a good mix of poetry and short stories, as well as a number of songs, with musical scores included. For those with children who watch *Sesame Street* or *Fred Penner's Place*, you will find some very familiar songs here, such as "Otto the Hippo" and "Milk Movin'." This book should have something to appeal to everyone. Recommended.

Andrew and Lori Jensen

The Jensens are Presbyterian ministers who live in Parkhill, Ont.



GIANT or Waiting for the Thursday

Boat by Robert N.

Munsch. Illustrated by Gilles Tibo. Annick Press, 1989

Our children are growing up on a diet that includes much Munsch, so when concern was expressed by some Christians

about *Giant*, I made it a point to read the book carefully. There is a great deal of good theology.

Above everything else, *Giant* is a delightful story, and Gilles Tibo's art is an integral part of the enjoyment (and message). It says something about God and salvation that hundreds of pages of theology might not say any better — and would be a lot less fun to read. *Giant* is certainly worth reading.

The story opens with McKeon, the Giant, becoming angry because St. Patrick has driven all the snakes, the elves, and the other giants out of Ireland, and McKeon liked the snakes, elves and giants. He goes to complain to St. Patrick, who says, "I was just doing what God wanted."

McKeon wants to have it out with God, and starts throwing church bells into the sea to get God's attention. After he throws the last bell into the sea, St. Patrick says, "God is mad, McKeon! God is coming on the Thursday boat!" "Great," said McKeon, "I'll meet Him right on the beach. I'll pound Him till He looks like applesauce."

On the first boat, there is a little girl with a lot of small fish, a rich man on the second, an important man on the third, and a warrior on the fourth. He never does get to pound God, because as the little girl says: "It looks like God is not going to fight." The little girl and the giant become the best of friends.

The next day the little girl tells McKeon that St. Patrick is filling heaven with church bells. McKeon decides to go to heaven with the little girl, where he starts throwing bells away furiously. Now it's St. Patrick's turn to complain. Eventually they arrive at the smallest house in heaven and find lots of giants, snakes, elves, church bells — and the little girl, who says, "Saints are for hanging up church bells and giants are for tearing them down. That's just the way it is. Why don't you two try getting along?" The story almost ends with this: "For a little girl she had an enormous laugh."

Giant honours the mystery of Incarnation while giving lots of room for imagination and enjoyment. It

Books

continued

also catches something important about the Kingdom of God: it does not work according to worldly standards. One of God's rules according to Jesus is that those who live by the sword shall die by the sword — and God lives by his own "rules." It is also clear that "God" is the "best of friends" with everyone in the story who cares. What a neat way to ex-

press the Hebrew "*chesed*", meaning steadfast, patient, loving kindness. The story allows heaven to be as big as God wants it to be, even if it means letting in people of whom we might not approve.

As for McKeon's desire to pound God, the giant's willingness to confront his problem face on, works for good in the end. I think that people who are afraid that God might get mad at them if they say the wrong

thing might learn something valuable from Robert Munsch. As for God coming as a little girl, it catches the truth that God seldom does things the way we expect "Him" to. To read in anything on either side of the feminist issue does an injustice to the story.

There may even be something for The Presbyterian Church in Canada in this book! It shows a giant confronted with change that is disturbing — even frightening. How do we cope with a God who will let these things happen to us? How can we possibly admit to fear and anger, and still be "good" Christians? Whether Presbyterians are supposed to hang up church bells, or tear them down, is a moot point; but either way, the story assures us, God is in the midst of our situation, loving us into abundant life where "the way it is" is just right.

The best part of all is that the theology in *Giant* is not explicit or heavy. It is a story to be enjoyed: a feast for the eyes, ears, and imagination. If the chief aim and end of (humankind) is to love God and to enjoy "Him" for ever, then this positive, provocative, and image-rich book offers much for the enjoyment and benefit of children of all ages.

J. Andrew Turnbull

Mr. Turnbull is minister of St. Andrew's Church, Fort Frances, Ont.

Permit Me Voyage by R. Maurice Boyd. Welch, 1989. \$10.95.

This is a collection of 14 sermons by Dr. Maurice Boyd, the minister of Fifth Avenue Presbyterian Church, New York. For those who appreciate good sermons this is a treasure trove. Precise and colourful language, helpful illustrations, quotations skilfully woven into the text, analytical and logical thought and warm faith are in every sermon. You can only benefit from reading this book.

Preachers old and new should read this book because they will be able to see how theology can be made to come alive in sermons. If nothing else, these sermons will remind all who read them that preaching takes much preparation. The fruits of wide reading, deep reflecting and careful writing and re-writing are obvious in these excellent homilies.

FROM THE PAST RECORD

October 1940

Seventh Annual Ontario P.Y.P.S. Convention

"More Than Conquerors Through Christ".

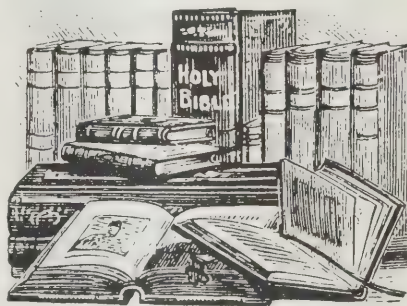
This Popular Youth Convention will be held in St. Paul's Church, Hamilton, Ont. over the Thanksgiving week-end, October 11th to 14th. An exceptionally fine program offers inspiring messages by the theme speaker, Dr. J. Oliver Buswell, Jr., of Wilmington, Delaware, U.S.A.

... There will be also Helpful Discussion Groups under the most capable leaders, Quiet-time and Devotional Periods, Grand Rally Service Sunday Night, the Best in Music and Singing, Huge Banquet in the Crystal Dining Room of the Royal Connaught Hotel, Recreational Features, Sight-seeing, etc. — and Hamilton's Incomparable Hospitality

Registration fee, \$1.50, may be sent to the Registrar, Marjorie Towns, Box 397, Dundas, Ont.

After ten years of wandering tenant life, it purchased a home, once the residence of Lord Elgin, and there abode for twenty-one years, till in 1875 it builded its own home where, for the past forty years, it has grown and prospered.

The writer's first recollection of it is in 1876, when attending the first Assembly after the Union, and tramping through fields and parks, far north west from the city, to see the new Knox in all its grandeur. What memories cluster around those forty years and those ivy grown walls!



October 1915

THE NEW KNOX COLLEGE.

The 28th of September was a red-letter day for Ontario Presbyterians, the formal opening of the new Knox College, which has been building for the past three years, adjoining the University campus.

It began in a modest way with classes in a private house, in 1843, the year of the Disruption in Scotland, seventy-two years ago. Next year it was in another private house.

Its second five years was in a building on the site of the present Queen's Hotel.

October 1890

RE-UNION. — At the meeting of the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland held at Pictou in June last, the Moderator, Rev. Thomas D. Stewart, gave notice of a resolution declaring "that it is expedient that the Synod should now discuss the question of union with the Presbyterian Church in Canada." It was unanimously agreed that the question be discussed at next annual meeting. □

I hope, however, few ministers will try to emulate Dr. Boyd in the length of his sermons. The sermons are too long. I saw several places where they could have been shortened. They are too long for any other preacher to deliver today. I have heard Dr. Boyd lecture and preach and he alone can pull these off. What we cannot see in these sermons is the style and eloquence of delivery which are peculiar to Dr. Boyd. However, even he would do better to make shorter presentations.

The emphasis throughout these sermons is upon the grace of God. How welcome to hear the gospel so clearly and cogently presented. Grace is not what we expect. Dr. Boyd makes us see the grace of God is shocking, exciting and saving.

Unfortunately, Dr. Boyd does not see himself as one who should preach on social issues and there are few, if any references to them in these sermons. I hope all preachers (including Dr. Boyd) will preach on social issues because the people need to know how the church is struggling toward truth and what the leaders of the church are thinking about the problems which beset us and impinge on our faith. If outstanding preachers like Dr. Boyd would address the concerns of this age — abortion, pollution, discrimination, immigration, religion, to name only a few — we would all benefit.

But, for what we do have in these sermons, let us be thankful because they are outstanding examples of good preaching.

Zander Dunn

Mr. Dunn is minister of Knox Presbyterian Church in Guelph, Ontario.

Sermons on Suicide.

James T. Clemons (Ed.)

Westminster/John Knox Press, 1989.

\$15.55.

This collection of sermons was gathered by the editor to meet a need. His observation is that while suicide affects the lives of millions there has been, for a variety of reasons, a reluctance to treat the topic from the pulpit. This, he suggests, leaves the impression that preachers either don't care about the personal and social problems suicide leaves in its wake

All books reviewed (with an occasional exception) may be purchased through the W.M.S. Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

or that they don't know what to say. The editor hopes these sermons will be a resource for the preaching ministry as it seeks to help those whose lives suicide has touched to make an intentional, informed and faithful response to its reality.

Whether the sermons in fact provide such a resource is for the reader to determine. However there is here, the editor claims, "a veritable feast of biblical tests and interpretations, statistics, medical insight, personal illustrations and practical suggestions" which can be used in the homiletical task.

The editor's introduction gives an overview of the biblical references to suicide and its treatment by theologians, commentators and preachers in the West from the third century

A.D. to the present. This is followed by thirteen sermons, which approach the subject from various perspectives. These are: the "sin" of suicide and what a Christian response to it might involve; teenage suicide; a congregation's response to the suicide of one of its most respected members; the suicide of an active parish minister; the relationship between suicide, euthanasia and the nature of God, i.e., when can life be given up?; the critical role of hope in combating the impetus to self-destruction; God's goodness and human worth; a Christian response to death; the dynamics of suicide; and the "windstorm" of grief and the presence of God.

This reader was struck by the honesty and realism of these sermons. They could certainly provide an impetus to hope to the potential suicide who might for the first time hear his or her distress and pain articulated publicly in the context of the community of faith. They should be a source of hope to those affected by suicide,

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DRAW ON OUR RESOURCES

Books

continued from previous page

the survivors, who might feel that life cannot be regained, that they cannot live again. In pointing to the importance of accepting an individual's distress, pain and situation in life, a number of these sermons also challenge congregations to become communities where quiet cries can be heard, support can be found, people can trust sufficiently to be real and all can feel wanted, welcome and included.

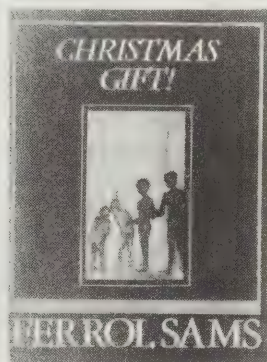
Finally, the sermons directly or indirectly raise a number of issues which cannot be easily resolved, e.g., the loss of a quality of life, the conditions under which "martyrdom" is acceptable, and societal pressure on different age groups. By raising such issues the sermons help to make us aware of the complex phenomenon suicide represents. Yet, for those who want to or need to respond to the crisis, these sermons make an excellent starting point for study, reflection, discussion and pos-

sible action.

A comprehensive reference section listing books, articles, journals, movies, plays and television resources which treat the topic, is included.

George Tattrie

Mr. Tattrie is a Presbyterian minister and chaplain at Brock University, St. Catharines, Ont.



Christmas Gift!

by Ferrol Sams. Longstreet Press, Georgia. 1989.

Ferrol Sams is a practising physician in Fayetteville, Georgia. He also writes wonderful stories which, though told in the context and from

the experience of one who lives in the southern United States, have enough common elements to seize and hold the attention of most of us.

In *Christmas Gift!*, Sams recalls his own experiences from Christmas in a large extended family in "the big house; from the time when he was a small child to his present station as a grandfather. It is about a family, he writes, that "is not only lucky, it is blessed."

We learn of his annual visits to the big city of Atlanta to purchase Christmas gifts, where the first stop was always the Salvation Army's kettle presided over by those "we (as children) regarded . . . as Protestant nuns." We hear, as well, about the annual purchase of the Christmas turkey — in this case live — to be brought home and fattened on corn. The first year Sams remembered this ritual was the year he "learned never to become personally attached to one."

Like myself, he recalls the year he got his first Westclox pocket watch, and the year he quit believing in San-

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ta Claus. "I was forced into it." And we meet all the wonderful members of Sams' extended family, including the charismatic uncle Bubba Hugh, who "wore his pants up under his armpits," and whose hat "you could unfailingly pick out . . . from the hat rack, for he had worn it so long it looked like him."

I think I've given you enough of the story to whet your appetite for more. It would make an excellent Christmas gift — one to be treasured and perhaps read aloud in families. It will serve as a regular reminder of where life and joy and meaning can be found.

John Congram

Son of the Hounds by Robert Sutherland.

Scholastic-TAB Publications Ltd. \$4.95.

The author, a Presbyterian elder, has written a series of books on history for juveniles. After reading this interesting narrative of a Canadian family during the War of 1812, I asked my 12-year-old grandson to read it. He did so with great pleasure and said he had learned something about the period and the people of the Niagara Peninsula.

Wayne A. Smith

The Book of the Torah — The Narrative Integrity of the Pentateuch by Thomas W. Mann.

John Knox Press, Atlanta. \$19.45.

Many authors may have been at work in the production of the first five books of the Old Testament, but there is a common theme that binds all of it together. In the author's view, the Pentateuch is "story-shaped" in its portrayal of history and theology. The familiar stories in Genesis, Exodus and Numbers reflect the life and experience of the people of God and provide guidance for generations to follow.

It is good to read a book like this that combines scholarship with clarity and gives us a fine overview of an important part of God's revelation to us.

Wayne A. Smith

Dr. Wayne Smith, Moderator of the 1982 General Assembly held in Toronto, is now retired and spends winter in Florida and the summers at his cottage on Manitoulin Island, Ontario.

continued over page

THE CHURCH SPEAKS

(excerpts from the 116th General Assembly)

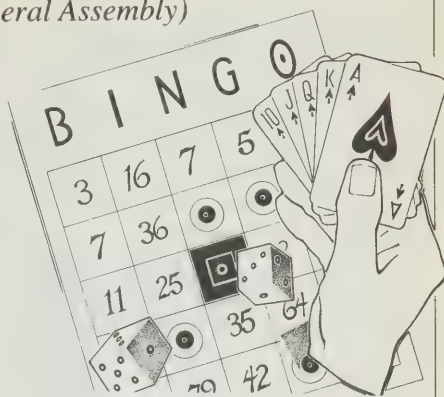
Lotteries and Gambling

The report of the Church Doctrine Committee states that lotteries subordinate the will of God to chance, stimulate covetousness and encourage giving only when there is a chance of material reward in contrast to the Bible which urges people to give freely and generously.

It notes that the poor spend a greater amount of their income on lotteries and gambling than do the rich, and that the proceeds of lotteries go to benefit the rich more than the poor.

"By entering the lottery scene, the governments have given legitimacy and respectability to gambling."

The report challenges the church by asking "if, for example, hospitals vitally supported by lottery proceeds were to be deprived of these, would churches make up the deficit?"



It asks that individual members not only refuse to participate in lotteries but in response make a "direct donation to the worthy cause at least equal to the value of the ticket."

"Increased positive practical support in compassionate generosity must go hand-in-hand with continuing negative judgements against gambling."

The Assembly urged all Presbyterians to resist the temptation to participate in government lotteries and all other forms of gambling. □

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Books

continued

Cry Pain, Cry Hope

by Elizabeth O'Connor Word Books, Waco, Texas, 1987. \$17.35.

Here is another in a series of books by Elizabeth O'Connor that has grown out of that beautifully creative church community, the Church of the Saviour in Washington, D.C.

It is a book about spirituality, but of the kind typified by the title of one of O'Connor's earlier books, *Journey Inward, Journey Outward*. It is a spirituality that engages the world, the poor, the mentally ill and the old.

The introduction says it is about calling and vocation and it is that too, but not in the narrow connotation of those words. It is about the calling that all Christians have and must discover or else remain eternally restless. "Finding a job," O'Connor reminds us, "is quite different from finding one's vocation . . ."

The author offers us some clues in our search. "Although my research is limited and not at all scientific, for me it is conclusive evidence that, at the center of our pain, we glimpse a fairer world and hear a call."

O'Connor shares with us something of her own pain and discovery of calling. There is the pain of physical illness, and her experience with different types of doctors, faith healers and advice givers, all capable of inflicting their own kind of pain. Those who have been ill will identify with much of what she writes.

Also there is the pain of trying to give birth to a vision. Sarah's Circle is a mission response of the Church of the Saviour. It is the story of how a few people took a dilapidated building and raised a million dollars to begin its rehabilitation. It is the story of how the vision of one person was nurtured and supported into reality by a faith community. It is

also the story of the pain of that vision as it is modified from a home for the elderly poor to an intergenerational community, not only of the frail and vulnerable poor, but drug dealers, alcoholics, battered wives and abused children.

The story is made up of many stories of individual people: like Beulah, former alcoholic, who sells used clothing and gives all the profits to the church missions. When four young men hold her up at knife point, she speaks to them in a way that results in one of the four staying for a day to help her.

This is an excellent book for all those struggling to discover their purpose and vocation in life. There is only one thing more exciting than reading this book. That is to be exposed to the Church of the Saviour itself.

John Congram

Book briefs

The Golden Thread,

by Anne Copeland, Harper and Collins, Toronto, 1989, \$16.95 cloth.

A book of short stories about life behind convent walls by Sackville,

New Brunswick native Ann Copeland.

Mizzly Fitch:

The Light, The Sea, The Storm, by Murray Pura. Simon & Pierre, Toronto, 1988. \$14.95 paper.

This story comes from the author's years as a minister on Nova Scotia's South Shore. It tells of a fisherman's struggles with both the sea and a mother who is determined that he become a minister.

Coping With Childhood Cancer: Where Do We Go From Here?

(revised edition, 1988), by David W. Adams and Eleanor J. Deveau

A practical, straightforward self-help guide for families and a learning resource for professionals in dealing with childhood cancer, from its onset through remission and long-term survival, or through relapse, death and grief for survivors. Available from Kinbridge Publications, P.O. Box 5035, Station "E", Hamilton, Ontario, L8S 4K9. \$21.95 plus \$1.75 shipping for first copy, \$0.75 for each additional copy. □



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Letters continued from page 7

you does not know how to meet any particular problem he has only to ask God — who gives generously to all."

Miller describes our Christian creeds as archaic. As a scientist, Dr. Miller chooses his words with precision; so I ask the Christian reader to read the Apostles' Creed and decide what is archaic.

Miller claims that "... we sin when we demand that others accept that there are absolute answers ..." but James (1:6-8) claims that "... the man who doubts is like a wave of the sea, carried forward by the wind one moment and driven back the next. That sort of man cannot hope to receive anything from the Lord ..."

Miller or James ... who ya gonna believe?

*Brian Schacht,
Manotick, Ont.*

Meech and the West

On reading "Summer Reflections" by Lloyd Robertson (July-August *Record*) I am surprised that Mr.

Robertson still believes that Meech Lake was about French versus English; as the politicians wanted us to believe. Speaking for the West, the distinct society clause was the only thing about Meech that we were comfortable with. It was all the other 5 points that we couldn't accept, especially the veto Quebec would have on Senate reform (the West's only hope for the future of Canada). We were praying that Premier Wells of Newfoundland would hold out, as he did, giving us in the West some hope for the future.

*Muriel Malsbury,
Penhold, Alta.*

South African Sanctions

My great concern about your failure to publish my March 3rd letter regarding South Africa was that the *Record* was following the daily press example, publishing all the calls for sanctions and refusing to publish the very strong opposition of the leader of the largest sector of the native community of South Africa, the Chief Minister of KwaZulu, Dr. Mangothusi Buthelezi. In an address at Jordon High School in Los An-

geles, Dr. Buthelezi appealed to the U.S. Government to lift punitive sanctions immediately. Our General Assembly was persuaded to support the sanctions. Naturally, you did not want to print my letter, quoting Dr. Buthelezi. That attitude is plainly dishonest, and not to the credit of the *Record*.

*William S. Thomson,
Oakville, Ont.*

New versions change faith

When we change from the King James version to newer versions of the Bible, I believe that our faith will change too.

Most new versions of the Bible use the word "grave" instead of the word "Hell" in Psalm 16:10 and Acts 2:27. This lessens the value of the work Christ did for us.

To some my words may seem as nit picking, but retaining the Apostles' Creed as it is, means a lot to me. I must admit that some other points in scripture have been made clearer in the newer versions of the Bible.

*Elvin Harbottle,
Listowel, Ont.
continued over page*

THE WEST END

Residence

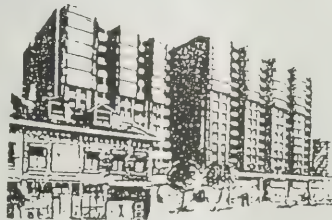
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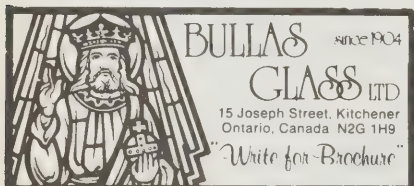
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Letters

continued from previous page

Desires more church mail!

As a previous member of the
Christian Reformed Church I keep
getting lots of mailings from the va-
rious denominational offices.

There hasn't been much in the mail
to me from the Presbyterian Church
offices other than the *Presbyterian
Record*.

I think one of the denominational
links that can be used more benefi-
cially is the mail. . . . It seems to me,
awareness of the denomination's va-
rious projects, etc., can only be en-
hanced by more contact.

Harry A. de Vries,
Mount Hope, Ont.

Help for old hymn books

As I travel around to many Pres-
byterian churches my heart sinks
when I see the condition of the covers
of our Presbyterian hymn books.

I would highly recommend
churches spend a little more money
and get the heavy plastic pocket-type
covers which fit our hymn books. We
get them from Carillon Publications,
3500 Pharmacy Avenue, Toronto,
Ontario, M1W 2T6. (1-416-491-
9696). They cost \$1.50 each for 25
or more. I have no connection with
the company. I just want to share
something we found very useful as
well as cost-saving.

(Mrs.) Grace Ogram,
Kitchener, Ont.

MOVING AWAY TO UNIVERSITY? DO YOU HAVE CHILDREN AT UNIVERSITY?

- *St. Andrew's Church in Ottawa wants to hear about students at University in the Ottawa area so we can welcome them.*
- *St. Andrew's has a University and College Fellowship during the Fall-Winter terms.*

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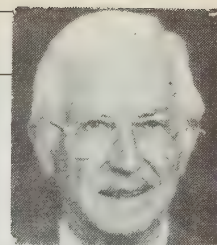
Brian Weatherdon
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*Wherever you are studying, enjoy the
worship and fellowship of a church
nearby.*

GROWING PAINS

Burdett McNeel

Older, and overwhelmed

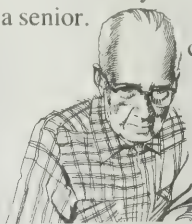


How does an older person keep from being overwhelmed by evidences of his/her own decline, by the apparent loss of traditional values and the decline of manners and morals in society, by threats of violence and social and political upheavals and aggression on every hand, and by the general uncertainty that seems to pervade life at this time?

You seem to be describing a depressive anxious mood in which the key word is "decline," and the experience is global, i.e. includes everything. You have indicated that it has an inner and an outer source, an image of the person in decline, and an image of the world in decline — images of death. What control can one have over these images?

It is not surprising that many senior citizens feel depressed and/or anxious at times. Many people find it difficult to get used to the idea that sooner or later they will lose some of the energy, speed, neuro-muscular control, and perhaps, mental agility, on which they have counted to meet their own expectations and/or those of others. If, in addition to a decline of powers, they are experiencing an increasing number and frequency of symptoms of minor (or major) physical disorders the impression of deterioration is inescapable. The fortunate people are those who can accept the changes philosophically and adapt to the new realities. Those who are not ready to change their expectations, and their patterns of behaviour, to accord with their changing capacities, are in trouble. The result is frustration which aggravates any fear of decline that may be present. It can be alleviated at least to some degree by acceptance of the fact that some gradual decline in physical and mental agility is inevitable but not necessarily incapacitating if one can learn to adapt to the changes taking place. The ability to do this depends a good deal on the faculty for accepting and

adapting to new situations that one has developed in the past. However, people whose self-esteem has depended on status and recognition of their competence are likely to be vulnerable. Inner peace requires a good deal of humility. For the very conscientious person whose self-image has always depended on "doing good" this may mean coming to an acceptance of Milton's conclusion that (under God) "They also serve who only stand and wait." That means patience, and pacing oneself. It may be appropriate to press a youth to try harder but it may not be appropriate for a senior.



who are suffering progressive disability due to disease or injury.)

With reference to the state of society and the world; as one wag put it, "If you aren't worried you don't know what is going on." On the other hand, we need to keep in mind that our sources of information are overloaded with evil images, possibly because we function under a distortion of a biological principle, namely, that it is more important to be warned of danger than to be nourished on good. (I have been surprised at the extent of caring and constructive activity that goes on in the world that is not reported in the media but probably one should be glad that it is not "news".) Nevertheless there is evil and there is danger but it is not necessary to be helpless. The reply to the man who said "I accept the universe" was "he jolly well better," but acceptance does not mean helplessness. Though the ability of any individual to influence the external world is obviously limited, one's attitude, one's vote, and one's prayers can have an effect.

(The above comments apply to "natural" decline. Some should be modified or expanded for persons

The ability to change one's own mood, perception and attitude is also limited but is much greater than we sometimes realize, and by the grace of God can be more so. As someone has said in reference to one's response to the stresses of life "It is not so much what happens as the way you take it."

The basic question is "What is the source of your security?" As a former professor of mine pointed out, we may lose any of the usual supports to our security such as jobs, money, health, social status, friends, etc., depending on circumstances. Which of these is most important? What is left? Examine your perspective!

My professor also said that the only dependable security is "inner security" but didn't say what that is. Where but not what — like some people think of "the kingdom of God."

No doubt most of us have several sources of relative security but the real test of the value to us of any source is whether we can survive without it. Many people who have feared pain or deprivation have been strengthened by finding that they could endure it when it came. Some think that they have discovered unexpected strength in themselves; others give thanks to God. Sometimes our global anxiety can be diminished by asking ourselves "What is the worst that could happen?" But that is not a good question if you are going to worry about it.

There is a constructive and a destructive way of meeting every situation. Each person needs to decide which side he/she is on and act accordingly. To-day we have talked about conditions and attitudes. Next month we will consider ways and means. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

PEOPLE AND PLACES



A PLAQUE OF APPRECIATION was presented to James Wing (left) for his 15 years of service as clerk of session at Knox Church, Westport, Ont. Making the presentation was the new clerk, Lawrence Palmer.



THE CONGREGATIONS OF Knox Church, Embro and Knox Church Harrington, Ont., presented the Rev. Grant Muir with a handcrafted clock and Mrs. Muir with a bouquet of roses on June 10 in recognition of Mr. Muir's 40 years in the ministry. On June 24 a retirement party was held for the couple, who have taken up residence in Burks Falls, Ont.



PICTURED CUTTING the cake at the 100th anniversary of the WMS of Zion Church, Sunnidale Corners, Ont., are the three longest-serving members of the group (from left): Mrs. Barbara Buie, Mrs. Mabel Morgan and Mrs. Gladys Buie.



ST. ANDREW'S CHURCH, Flin Flon, Man., celebrated its 40th anniversary on June 24. Present for the occasion were the Rev. George Johnston, first minister of St. Andrew's, Mrs. Johnston and Margaret Boyd (right), who as a deaconess did the early survey work for the church in 1949. At the end of this year St. Andrew's will cease to be an aid-receiving charge, becoming a self-supporting congregation.



A SPECIAL REUNION took place at the 116th General Assembly in Vancouver when Donald Thomson (pictured, foreground) had the opportunity to visit with the three ministers who have been moderator of the session of First Church, Brandon, Man., during his nearly 27 years as its clerk. Shown with Mr. Thomson are (from left): the Rev. James Peter Jones of St. Andrew's Church, Ottawa; the Rev. Richard Sand, present minister of First Church; and the Rev. Peter Ruddell, General Secretary of the Board of World Mission.



THE PJs (Presbyterian Juniors), Young Peoples and leaders of both groups at Richmond Church, Richmond, B.C., fasted for 30 hours at a weekend lock-in this spring, raising \$1909 for a project in Malawi co-sponsored by the Presbyterian Church there and World Vision. The participants are pictured contemplating their liquid lunch, which they called "poverty broth."



FORMER MEMBERS and friends of the former Robertson Church, Vancouver held a reunion in June at which 32 people gathered for a time of food, song and reminiscence. Robertson Church, named after the first Superintendent of Missions, James Robertson, was amalgamated with Brentwood Church, Burnaby, in 1977. Pictured are Jim Murray, Bel MacIntosh and Jean Nesbit.



PICTURED AT A worship service at St. Andrew's Church, Aurora, Ont., are (left to right): Dr. Kenneth McMillan, a past Moderator of The Presbyterian Church in Canada, former General Secretary of the Canadian Bible Society, and presently Minister-at-Large for World Vision; Dr. Russell T. Hall, who conducted the service in the absence of the Rev. Gunar Kravalis, who was on study leave at the time; and the Rev. James Payne, M.B.E., former dean of St. George's Cathedral, Perth, Australia, recently retired General Secretary of the Australian Bible Society, and a senior officer of the United Bible Societies, who assisted Dr. Hall in the service.



A SOD-TURNING CEREMONY was held following the worship service of June 17 by the congregation of Trinity Church, Calgary. Pictured, left to right, are: Betty Baxter, clerk of session; the Rev. Stephen Kendall, minister of Trinity Church; the Rev. Jean Morris and the Rev. Karl English, ministers of St. Andrew's Church, a supporting congregation; Bob MacDonald, clerk of session at St. Andrew's Church.

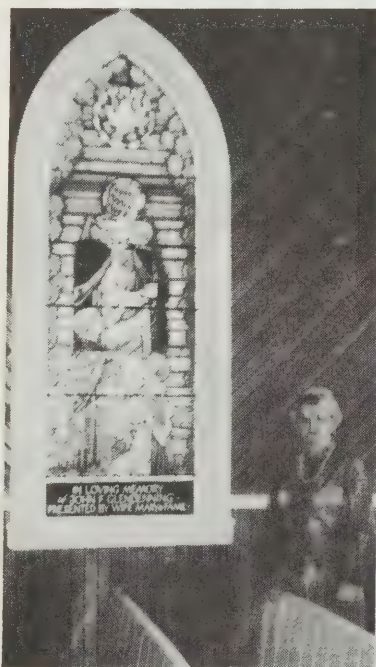


THE CONGREGATION OF Knox Church, Georgetown, Ont., raised \$976 as part of their Lenten programme for the work of Presbyterian World Service and Development. Pictured, Hank van Goch, chairman of the Mission and Outreach Committee at Knox Church, presents a cheque to Heather Jones, a former member of the PWS&D staff who is currently a second-year student at Knox College. Ms. Jones spoke to the congregation in June about PWS&D and its involvement with emergency relief, development programmes in Third World countries, and congregational education.

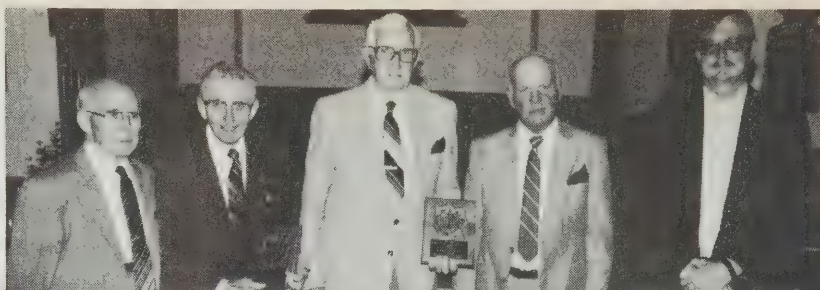
People and Places

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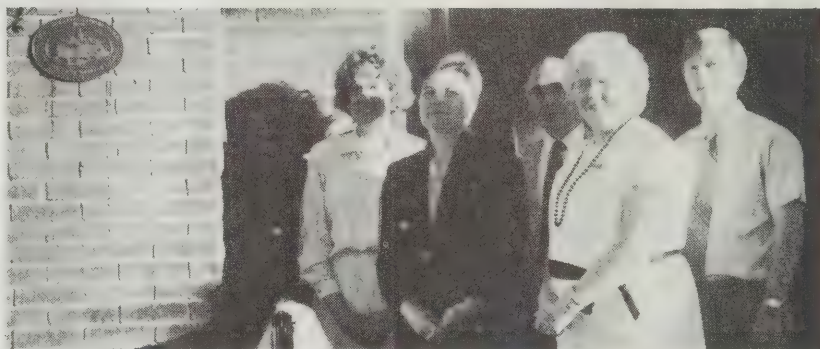
During Holy Week, the combined choirs of *Murray Harbour North pastoral charge, St. John's Church, Belfast and Wood Islands, and St. Andrew's Church, Montague, P.E.I.*, under the direction of Mrs. Frances McBurnie, performed J.H. Maunders' Cantata for Holy Week, "Olivet to Calvary."



A STAINED GLASS WINDOW was dedicated at St. Paul's Church, Black River Bridge, N.B., to the glory of God and in loving memory of John F. Glendenning. The window was unveiled by his wife, Mary (pictured), and family, and dedicated by Brydone Weeks, longtime catechist at St. Peter's Church, Stanley, N.B. and brother-in-law of Mr. Glendenning.



AS PART OF ITS 124th Anniversary Service earlier this year, the congregation of St. Andrew's Church, Wyoming, Ont., honoured Duncan Gordon Jr. and Kenneth Gillatly for their 50 years of service as elders. Pictured, from left to right, are: Les McDonald, elder; Mr. Gillatly; Mr. Gordon; Ken Minielly, elder; and the Rev. Jeremy Ashton.



PICTURED AFTER the unveiling of a plaque recognizing the designation of St. Andrew's Church, Welland, Ont., as a Heritage Building by the Local Architectural Conservation Advisory Committee (LACAC) are: (back row) Betty Ann Dimartile, chairman of the LACAC; Mike Matwijow, chairman of the board of trustees; Ed Andrews. In the front are: (left) Sue Morrison, Ministry of Culture and Communications; Shirley Barnhart, clerk of session.



THE CONGREGATION OF St. Andrew's-Knox Church, Fort Erie, Ont., honoured Kelvin Jackson for 50 years of service as an elder of the church. Mr. Jackson was presented with a framed scroll from the kirk session at the worship service of June 10. Following the service a reception was held at which the children of the Sunday school served an anniversary cake baked by members of the congregation. Mr. Jackson is pictured with his wife, Virginia, and Sunday school members Kathryn Docherty and Debbie Nelson.

Photo: The Times-Review, Fort Erie



A STAINED GLASS WINDOW was dedicated at Ormstown Church, Ormstown, Que., "to the glory of God and in memory of George and Isobel McWhinnie and their many friends who nurtured this church." The window was donated by the McWhinnies' son, Stanley, and was dedicated by the Rev. Gordon Bannerman.



KNOX CHURCH, New Westminster, B.C. began a building and improvement project in advance of the centenary of both the congregation and church building next year. The project will include the installation of a wheelchair ramp and the enlargement of the vestibule to the sanctuary. Pictured, the Rev. Robert Calder smiles in approval as Frank McKnight, clerk of session, turns the sod.



A GROUNDBREAKING SERVICE was held for the new building (the congregation's first) for Saanich Peninsula Church, Sidney, B.C. Construction on the \$490,000, 7200 sq. ft. project began in July, with occupation scheduled for December. Pictured, left to right, are: the Rev. Dr. John Allan, Moderator of the 116th General Assembly; the Rev. Peter Coutts, minister of Saanich Peninsula Church; Giollo Kelly, Secretary Canada Operations, Board of World Mission; George Roberts, clerk of session.



A SERVICE OF RE-DEDICATION for the sanctuary of St. Andrew's Church, Ancaster, Ont., took place following the completion of restorations to the 115-year old church. While the work was going on (between Dec. 1989 and April 1990) the congregation met in their gym. On hand for the service were: the Rev. James Weir (left), minister of Knox Church, Burlington; the Rev. David McInnis, minister of St. Andrew's; Mayor Robert Wade, who brought greetings from the Town of Ancaster and read the New Testament lesson.

People and Places

continued



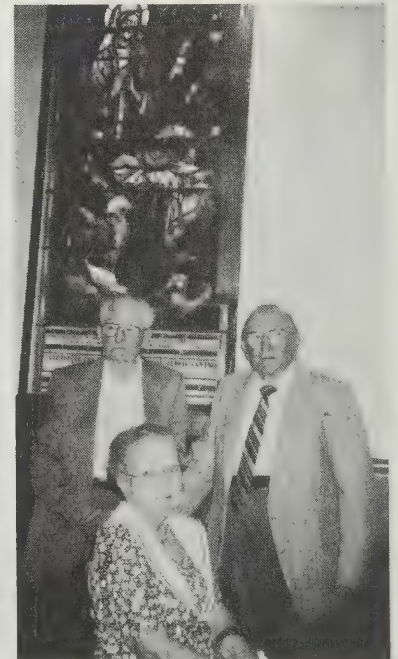
THE CONGREGATION OF St. Andrew's Church, Ottawa, and friends recognized Stuart C. Belson on his retirement as founding director of the St. Andrew's handbell choir. To acknowledge Mr. Belson's 20 years of devoted service, the Madge McRae Group gave the church a new handbell — the F3. Anthony King, director of music, presented the bell for dedication to the glory of God. It was then first played during an arrangement by Donald Allured of "The Maple Leaf Forever," commissioned by the St. Andrew's Ringers as a gift to Mr. Belson, and directed by Susan Farley. Mr. Belson also received a testimonial scroll and a framed copy of "The Maple Leaf Forever," signed by Mr. Allured. Pictured are: Frank Collins, clerk of session; Janet Taylor, president of the St. Andrew's Ringers; Dr. Edgar Shaw, chairman of the music committee; Stuart C. Belson; and the Rev. James Peter Jones.



ON THE LAST Sunday in June, the congregation of MacNab Street Church, Hamilton, Ont., led by the church choirs, processed to the church gardens where 120 rose bushes were dedicated in memory of various individuals. A plaque was unveiled honouring the McQuesten family, well-known in the annals of the General Assembly, WMS, and Ontario politics, and whose ancestral home is now a museum across the street from the MacNab sanctuary. The rose bushes bear the name of the Hon. Thomas Baker McQuesten, a former Ontario cabinet minister who was responsible for the development of the Queen Elizabeth Way highway, the Niagara Parkway, as well as the Royal Botanical Gardens in Hamilton. The unique golden-yellow floribunda rose was grown in England. (It will be available to the public in 1991 by contacting the church.) A barbecue followed the dedication at which 400 hamburgers and hot dogs were prepared by the Couples Club. Roy Daffoe, chairman of the garden renovation committee is pictured at the microphone, while Dr. John A. Johnston and members of the senior choir look on.



TWO HANDCARVED HYMN-BOARDS and an Accessory Box containing numbers and letters were dedicated in loving memory of Samuel Graham, an elder of Chalmers Church, Calgary, on June 17. The gifts were purchased from the donations of family and friends.



A STAINED GLASS WINDOW depicting the nativity scene was dedicated in memory of George and Jessie Irving and presented by their family at Boston Church, Milton, Ont., recently. Pictured are sons, John and Douglas Irving and daughter, Mary Brown (Irving).

GLEANINGS

Reformed Churches realize that the one Church of Jesus Christ is far bigger than their own family and tradition. They seek to achieve the solidarity and union of all Christians and traditions. But how can we possibly be an effective partner in the ecumenical movement if we are unable even to establish unity among ourselves? The Reformed family is deformed today by a variety of divisions. We are not permitted nor do we wish to accept this as normal.

— from a prayer guide of the
World Alliance of Reformed
Churches.



When principles that run against your deepest convictions begin to win the day, then battle is your calling, and peace has become a sin; you must, at the price of dearest peace, lay your convictions bare before friend and enemy, with all the fire of your faith.

Abraham Kuyper



A team of evangelical Christians invaded Shipshewana, Indiana, to bring the lost of Shipshewana to Christ. In front of Yoder's drygoods store one of these earnest souls confronted a Mennonite farmer with the challenge, "Brother, are you saved?" The farmer was stunned by the question. All his years of attending the Peach Bloom Mennonite congregation had not prepared him for such a question — particularly in front of Yoder's.

Wanting not to offend, as well as believing that the person posing the question was of good will, he seriously considered how he might answer. After a long pause, the farmer asked his questioner for a pencil and paper and proceeded to list the names of ten people he believed knew him well. Most, he explained, were his friends but some were less than that and might even be enemies. He suggested that the evangelist ask these people whether they thought him saved since he certainly would not presume to answer such a question on his own behalf.

— Stanley Hauerwas in
The Christian Century

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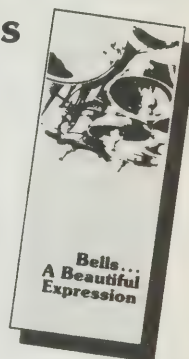
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October 14/1990. The service begins at
11:00 a.m. Celebrations include guest min-
ister Carol Morrow, a choir, luncheon and a
special dedication of the new steeple. All are
encouraged to attend this event, especially
those who are present and former members
or adherents of St. Andrew's.

ASSOCIATE MINISTER

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Church. The successful candidate will share
in the ministry of the congregation on an
equal and complementary basis with the pre-
sent incumbent. Reply in confidence to: The
Chairman, Search Committee, St. John's
Presbyterian Church, 28 Second Street East,
Cornwall, Ontario K6H 1Y3.

Tokes injured in car accident

Romanian Reformed Bishop László Tökés was seriously injured in a car accident (August 7) while on his way to Budapest after giving a speech in the Hungarian town of Sárospatak. The car in which he was riding hit a tree after its driver swerved to avoid a bicyclist. The driver and an assistant to Tökés were also injured, but less seriously. Tökés' recovery is expected to take about six months. He came to world attention for his opposition to the government of Nicolae Ceausescu (see "A Modern Hero of Faith," May 1990 *Presbyterian Record*), which was overthrown late last year. (EPS)

China does not include Taiwan says Presbyterian Church

The Central Committee of the Presbyterian Church in Taiwan has told the government "it cannot represent mainland China" and "China does not include Taiwan." The committee's remarks were made in an official statement drawn up primarily in response to the naming of General Hua Pei-tsun as the country's next premier.

Since 1949, when it was overthrown by the communists, the nationalist Chinese government has been based on the island of Taiwan, off the coast of the Chinese mainland. Both governments, the nationalist Republic of China and the communist Peoples Republic of China, consider Taiwan to be part of China.

In "recommendations . . . concerning the present situation," the PCT committee says the government in Taiwan must end within a year various laws and practices based on the premise that it will eventually regain control of the mainland. "The present and future of Taiwan do not belong to China," it says. "The governance and land of Taiwan belong only to the people of Taiwan. Cultural, athletic, economic, and other



Giollo Kelly retires from Board of World Mission

Giollo Kelly, Secretary for Canada Operations, Board of World Mission, retired on September 7 after 38 years of dedicated service to The Presbyterian Church in Canada.

Photo: W.N. Stevenson,
Communication Services

Miss Kelly began her work with the Presbyterian Church on September 8, 1952 as a secretary in the General Assembly offices. In 1961 she was appointed Executive Director of National Missions with the WMS (WD). In 1971, she became Canada Secretary for Special Ministries, the Board of World Mission and in 1983, Secretary for Canada Operations. Her responsibilities included oversight of grant requests for aid-receiving congregations and support for francophone, native and ethnic ministries. She also prepared and managed the major section of the Board of World Mission's annual budget.

Miss Kelly is an elder in St. John's Church, Toronto, and a former Sunday school superintendent and teacher.

kinds of interchange between Taiwan and China must be based on this kind of foundation. We earnestly hope that with independent self-rule, the relationship between Taiwan and China can be to the mutual advantage of both."

The text also urges the release without delay of all political prisoners on Taiwan, and calls the nomination of General Hua a "step backwards in constitutional rule . . . contradictory to the world-wide movement towards greater democracy. It has already created fear and the loss of morale among the people."

About 20 million people live on Taiwan, approximately 14 per cent of Mainland origin. Christians account for about 7.5 per cent of the population, most of which are followers of Chinese folk religions or Buddhists. (Taiwan Church News/EPS)

New Zealand General Assembly

The General Assembly of the Presbyterian Church in New Zealand has approved the addition of Aotearoa (the Maori name for the country) to

the denominational name. It also urged a speeding up of the settlement of Maori grievances. Maori are the descendants of people who lived in New Zealand when Europeans arrived in the 19th century.

The Assembly, which met in Wellington, also agreed to go back to meeting annually, halting a move to biennial meetings which had been under consideration since 1983. This year's Assembly was to have been the first of the biennial gatherings.

In action on sacraments, the Assembly decided that elders specially nominated for the task may be trained and then authorized to lead celebrations of the eucharist.

On baptism, the Assembly said discussions on its theology and practice are to continue. An exemption from baptising infants granted to a Christchurch minister constitutes no precedent, the Assembly added.

It encouraged church members to maintain the special character of Sunday, and asked the government to protect the rights of religious freedom for people who do not wish to

work on Sunday.

The Assembly also urged the government to implement an effective policy on job creation to combat unemployment.

As part of the denomination's 150th anniversary celebrations, the General Assembly established The Presbyterian Church Reafforestation Trust which will arrange for areas of land and supplies of tree saplings to be available for planting and will co-ordinate the voluntary work of church members, public volunteers and, where appropriate, people on labour schemes run by government departments or local authorities.

The Rt. Rev. John Murray of Wellington was elected Moderator. (EPS; Crosslink)

United Church affirms position on homosexuality

The United Church of Canada's 33rd General Council has affirmed the 1988 policy statement, *Membership, Ministry and Human Sexuality* (MMHS). That statement says that all members of the United Church, regardless of their sexual orientation, are eligible to be considered for the ministry.

The General Council's action follows a recommendation earlier by a Sessional Committee, which also affirmed the MMHS statement. In its report the Sessional Committee said that the majority of its 26 members concluded that any amendment to the statement "would send an unacceptable message to the Church of retreat from the justice position established by the Church in 1988."

In presenting its report, the Sessional Committee recognized "some members of our Church will not find it possible to support our conclusions. Conflict is inevitable whenever persons live in community; we deplore the pain, but we lift up the creative potential of conflict. We declare our confidence in our Church to grow arms long enough to embrace all our sisters and brothers."

The commissioners to the 33rd General Council, recognizing the diversity of opinion within the United Church, approved additions to the Sessional Committee report which say in part that "The 33rd General Council acknowledges that The Unit-

ed Church of Canada is not of one mind as regards the issue of human sexuality and fitness for ordered ministry."

The commissioners' larger statement goes on to say that "further struggle, dialogue and prayer are necessary to discern fully where God is calling us as a Church."

Some 10,000 members have already left the United Church and conservative groups within the denomination are predicting that as many as 80,000 more may follow as a result of the General Council's position.

However, the newly-elected Moderator of The United Church of Canada, the Rev. Walter Farquharson, says he is "absolutely confident" that most members will not leave. He has also called on past moderators to join a pastoral care group to help counsel members.



New freedoms for Hungarian churches

Hungarian church programmes are now being broadcast on national television for the first time. Programmes include church news on Sunday afternoons, a monthly interview of Christians discussing social questions and children's Bible stories for five minutes every two weeks.

The Hungarian Reformed Church (HRC) is renewing its scouting programme as part of its youth mission. The Church has been involved with the scouting movement since 1912 and this fall its college at Debrecen will begin training of scout masters, with monthly consultations at the school.

After four decades, the Hungarian churches have been allowed to begin prison ministries again. The churches held Christmas services in 10 of the nation's 33 prisons in 1989.

The Hungarian Reformed Church college at Sarospatlak is to be re-

opened as a genuine church school. An organization of Reformed Christians in the U.S.A., The Friends of Sarospatlak Academy is helping to raise money for the school. The Christian Reformed Church will be sending four people to teach English in the school. The HRC has also been given back a wing of a public school in Budapest, where a Christian grammar school was to open last month.

Hungarians have also been very active in an aid programme to Romanian churches. (HCP; REC NE)

Allan Boesak resigns; WARC chooses new president

The Executive Committee of the World Alliance of Reformed Churches has accepted "with deep regret" the resignation of the Alliance's president, the Rev. Dr. Allan Aubrey Boesak of South Africa.

Boesak tendered his resignation after his extra-marital affair with the niece of a former South African cabinet minister became public.

The WARC Executive Committee expressed gratitude for his outstanding leadership and expressed the hope that his "special gifts . . . may again be utilized in the ongoing work of the WARC." The committee also reaffirmed the "continued commitment of the WARC to the struggle against discrimination and oppression in all its forms in all parts of the world, and especially apartheid in South Africa, a struggle particularly symbolized by Dr. Boesak's leadership."

The new president of the Alliance is Dr. Jane Dempsey Douglass. Dr. Douglass is professor of historical theology at Princeton Theological Seminary and an elder in the Presbyterian Church (USA). She is vice-chair of that denomination's committee to prepare a new statement of faith and has been a Reformed representative in Lutheran-Reformed dialogue in North America and at the world level. She is a past president of the American Society of Church History.

Baptisms, church weddings and funerals increase in U.S.S.R.

In the past five years, the number of baptisms in the Soviet Union has more than doubled, from 640,000 in

1985 to 1,640,000 in 1989. The percentage of newborns baptized increased from 16.4 to 46.4 in the same period. The number of church weddings has nearly tripled, from 30,000 to 84,000, an increase of from 1.4 to 3.8 per cent of marriages in the country. Church funerals increased from 250,000 to 325,000, up from 9.6 to 13 per cent of Soviets who died. (EPS)

Moderate chosen as new head of Anglicans

Bishop George L. Carey has been nominated to succeed Robert Runcie as the new Archbishop of Canterbury. Carey is considered a supporter of the evangelical wing within Anglicanism and favours a traditional view of Scripture. He will be a stronger advocate of the ordination of women than Runcie. He has also been a prominent voice in raising concerns about the environment.

As Archbishop of Canterbury, Carey will become the nominal head of the worldwide Anglican community. His primary responsibility will be for the Church of England. He also has an official role in England's government. The position carries with it a great moral authority, both for Christians in the United Kingdom as well as the world's Anglicans. (Washington Post; REC NE)

Ewart College programme to take place within Knox College

The teaching programme of Ewart College will take place within Knox College this academic year (1990-91). To this end, all Ewart College professors now have offices in Knox College and all Ewart classes are scheduled for available space in Knox College. The library and resource material are also being moved from Ewart College.

The Ewart building will continue as a residence. However, breakfast only will be served at Ewart; the other two daily meals will be taken in the Knox College dining room.

These changes have been imple-

DEATHS

BRUCE, MARGARET ALICE, longtime member of First Presbyterian Church, Regina, Sask., choir member for many years as well as Friendship Circle, July 24.

COWAN, RALPH, elder, longtime member and manager of Victoria-Royce Presbyterian Church, Toronto, Ont., active leader in the church school and sports activities, April 21.

CRAWFORD, ALBERT E., 71, representative elder and trustee of St. Andrew's Church, Prescott, Ont., July 6.

DIMOCK, HORACE, 57, longtime elder and member of the board of trustees of Bethel Presbyterian Church, Riverview, N.B., leader of the Boys' Brigade for many years, July 3.

HARRISON, ROBERT, 77, member of St. Giles Presbyterian Church, St. Catharines, Ont.; former member of Central Church, Brantford; member and elder in Central, Galt-Cambridge, and Knox, St. Catharines, July 6.

McLEAN, MRS. FRANCES DOROTHY (nee Blair), 81, wife of former Moderator Rev. Dr. James Lewis Walter McLean, graduate of the Missionary and Deaconess

Training School (now Ewart College), served as Deaconess with the Women's Missionary Society, gave service with her husband at Leamington and Elmira in Ont., and St. Andrew's, Victoria, B.C., mother of the Rev. Walter McLean, M.P., of Waterloo, August 4.

MILLARD, MAXWELL BRUCE, member of First Presbyterian Church, Regina, Sask., July 26.

MURRAY, ROBERT WILSON, 80, elder and longtime member of First Presbyterian Church, New Glasgow, N.S., July 26.

NESS, MARY, longtime member of First Presbyterian Church, Regina, Sask., Aug. 2.

SMITH, JAMES (JIM), 65, longtime elder and member of Knox Church, Vernon, B.C., former manager, trustee and member of the building committee.

STEVENS, ROBERT WALTON, 74, longtime member of St. Andrew's Church, Aurora, Ont., former elder at St. Giles Kingsway, Toronto, June 29.

WEBER, MRS. ISABELL, member of Knox Preston Presbyterian Church, Cambridge, Ont., Aug. 15.

By The Well

Like
a ladle
dipped and brimming,
I plunged into God's deep
grace, drank to health,
spilled the rest.
Refreshed.
Refreshing.

— Jo Eaton Johnson



mented by the Commission appointed by the 116th General Assembly to "make the necessary interim arrangements, including allocation of human, financial, and physical resources, to ensure that the programme of Ewart College is continued in 1990-91 . . ."

The Commission re Ewart College has been working closely with the Committee of Theological Education since any decisions it makes may have a bearing on the work of the Committee of Theological Education. □

TRANSITION

ORDINATION

Richardson, Rev. Mark, London, New St. James Church, Ont., Aug. 12.

DESIGNATIONS

Devenne, Miss Nita Evelyn, at Calvin Presbyterian Church, Toronto, Ont., designated as a Diaconal Minister by the Presbytery of East Toronto, Sept. 23.

Laing, Miss Debbie, at Springville Presbyterian Church, N.S., designated as a Diaconal Minister by the Presbytery of Pictou on July 26. She will serve as a pastoral consultant to a Nursing Home in Saint John, N.B., run by the Presbyterian Church of St. John and St. Stephen.

VACANCIES AND

INTERIM MODERATORS

Synod of Atlantic Provinces

Fredericton, St. Andrew's Church, N.B., Rev. Dave Dewar, Harvey Station, N.B., E0H 3H0.

Glance Bay, St. Paul's Church, N.S., Rev. Dr. E. H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.

Hopewell, First Church; Gairloch, St. Andrew's; and Middle River, Rocklin, N.S., Rev. Dr. Paul A. Brown, R.R. #1, Trenton, N.S., B0K 1X0.

North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.

Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.

Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.

Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.

Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2.

Synod of Quebec and Eastern Ontario

Caintown, St. Paul's Church, and Lansdowne, Church of the Covenant, Ont., Rev. Ian K. Johnston, St. Paul's Presbyterian Church, P.O. Box 879, Winchester, Ont., K0C 2K0.

Ingleside, St. Matthew's Church, Ont., Mr. William Fleming, Clerk, Box 134, Ingle-side, Ont., K0C 1M0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kars, St. Andrew's Church and Vernon, Os-goode Church, Ont., Rev. D.G. Morton, Clerk of Presbytery, 2400 Alta Vista Dr., Ottawa, Ont., K1H 7N1.

Kirk Hill, St. Columba Presbyterian Church Ont. (two point co-operative charge with the United Church) Rev. Ken Wild, P.O. Box 39, Dunvegan, Ont., K0C 1J0.

Montreal, Korean Presbyterian Church, Que., Rev. Dr. Don Neil, 6225 Godfrey Ave., Montreal, Que., H4B 1K3. (Any candidate must speak Korean and English).

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Morrisburg, Knox Church, and Dunbar Presbyterian Church, Ont., Rev. Bert de Bruijn, Box 777, Chesterville, Ont., K0C 1H0.

Ottawa, Erskine Presbyterian Church, Ont., Rev. Dr. Arthur Currie, 2330 Whitehaven Cresc., Ottawa, Ont., K2B 5H4.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Quebec City, St. Andrew's Church, P.Q., The Vacancy Committee, Box 161, Quebec, Que., G1R 4P3. (effective Nov. 1st)

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Barrie, Essa Road Presbyterian Church, Ont. Rev. Donald R. McKillican, 3 Brookdale Drive, Barrie, Ont., L4N 1N5.

Cambridge (Galt) St. Andrew's Church Ont. Rev. Harry Klassen, 248 Westmount Rd. E., Kitchener, Ont. N2M 4Z1.

Guelph, Kortright Presbyterian Church, Ont., Rev. Hans W. Zegerius, 125 Mountford Drive, Guelph, Ont., N1E 4G2.

Leaskdale, St. Paul's Church, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.

Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2

Markham, St. Andrew's Church, Ont., Rev. Wallace Whyte, 471 Manse Road, West Hill, Ont., M1E 3V7.

Mississauga (Malton), St. Mark's Presbyterian Church, Ont., Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont., L5N 1R6.

Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.

Streetsville, St. Andrew's Church, Ont., Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont., L6J 3C8.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Dibgate Blvd., Scarborough, Ont., M1S 2W8.

Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont., M8W 4Y3.

Uptergrove, East Oro and Jarrett pastoral charge, Ont., Rev. Al Farthing, Box 196, Penetanguishene, Ont., L0K 1P0.

Waterloo, Waterloo North Presbyterian Church, Ont., Dr. Zander Dunn, 20 Quebec St., Guelph, Ont., N1H 2T4.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Jeremy Ashton, Box 555, Wyoming, Ont., N0N 1T0.

Appin, Appin Presbyterian Church, and Melbourne, Guthrie Presbyterian Church, Ont., Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont., N0M 1A0.

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkton, Ont., N0K 1P0.

Chatham, St. James Church, and Dover, New St. Andrew's Church, Ont., Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont., N8A 5A1.

Chatsworth, St. Andrew's and Dornoch, Lato-na, Ont., Rev. Ted Green, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Embryo, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont., N3Y 5H9.

Hanover, St. Andrew's Church, and Ayton, Knox Church, Ont., Rev. Roy A. Taylor, Box 1811, Walkerton, Ont., N0G 2V0.

Ilderton, Bethel Presbyterian Church, Ont., — part-time minister — Rev. Robert Robinson, 521 Village Green Ave., London, Ont., N6K 1G3.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.

Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Clairmont Circle, Welland, Ont., L3C 2P4.

St. Catharines, St. Giles Presbyterian Church, Ont., I.M. Designate Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont., L2R 3C3.

St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.

Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.

Tiverton, Knox Church, Ont., Rev. Rod Lamb, 242 Nelson St., Paisley, Ont., N0G 2N0

Walkerton, Knox Church, Ontario; Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vanderney, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont., P7A 7T5.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

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Transition

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Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cresc. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Fort Macleod, St. Andrew's Church, and Jumbo Valley, Knox Church, Alta., Rev. D'Arcy Lade, 1818 — 5th Ave. S., Lethbridge, Alta., T1J 0W6.

Fort McMurray, Faith Presbyterian Church, Alta., Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta., T5J 1C8.

Olds, St. Andrew's Church, Alta., Rev. Gordon Cunningham, 3821 — 59th Ave. Crescent, Red Deer, Alta., T4N 4V9.

Synod of British Columbia

Burnaby, Vancouver Heights Presbyterian Church, B.C., (60-70% part-time minister), Rev. E.A.M. Forrester, 965 Tollcross Road, North Vancouver, B.C., V7H 2G3.

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

ORDER OF DIACONAL MINISTRIES VACANCIES

St. Giles Church, Ottawa, Ont., has a full-time position for a Youth Ministry Co-ordinator to assume responsibilities of a youth ministry and outreach programme. Position effective January 1st, 1991. Please contact: Ms. Helen Lister, Chairman, Search Committee, St. Giles Presbyterian Church, 174 First Avenue, Ottawa, Ont., K1S 2G4.

Knox Church, Milton, Ont., in the Toronto/Kingston Synod, has a vacancy for a Diaconal Minister. Duties are primarily in the areas of Christian education and youth work. Please contact: Rev. Noble Dean, 170 Main St. East, Milton, Ont., L9T 1N8.

Presbytery of Calgary-Macleod is seeking a Diaconal Minister to give full-time leadership in Christian education and leadership development. Please contact: Rev. Hector Rose, Chairman of the Search Committee, Box 221, Bassano, Alberta, T0J 0B0.

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Presbytery of London:
Rev. J. M. Pollock,
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MEDITATION

Neville F. Jacobs

Grace and Laughter

Read: Proverbs 15: 13-15 and Ephesians 2: 1-8



It is very hard to imagine that the pre-Reformation Martin Luther ever smiled and least of all, ever laughed. This sombre Augustinian monk in his own writings admitted that he knew no inner peace because he felt forever haunted by a deep sense of guilt over his own sin and was paranoid about a God who, in his perception was the awful and terrifying God of power and might. This God was all holy and therefore no unholiness could stand in his presence. He smites sins and impurity with His anger and His wrath. Luther wrote, "God hardens men . . . damns them, as if he delighted in sin . . . I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him!" So, most of his monastic life was spent in prayer and fasting and in confessions and vigils to appease this angry deity. But all these did not lead him into a peaceful relationship with God.

Martin Luther must have been one miserable and wretched soul. And anyone who lives in such a state of fear, desolation and alienation must be utterly joyless and humourless.

Then the day came when Luther discovered the marvellous truth of Ephesians 2:8 — "By grace you have been saved through faith. It is not the result of your own efforts, but God's gift." It is as if he suddenly heard above God's "no" of condemnation of his sin, God's gracious "yes" of acceptance and forgiveness. Then his celebration began! The celebration was about the magnificence of God's grace over against the malignance of his guilt and shame. It was about the refreshing mercy of the Lord over against his legalistic rigidity. The shackles of his past were broken and the skeletons of yesterday's closets were swallowed up by the infinite broadness of God's love. And the laughter began and never stopped.

The message of Ephesians 2:8 is also addressed to us. And who are we, anyway? "Sinners," the Bible calls us. And there is not a single saint on earth who is free from things of which he or she is ashamed. All of us are, in a certain sense, prisoners — prisoners of our own greed, anxieties, of our mistrust and in the



final analysis of our own unbelief. Being sinners, we all are sufferers also. But into the dark depths of our predicament comes the word of God: "By grace you have been saved . . ." To be saved by grace means that we did not deserve to be saved. In fact, what we deserved is rather different. Salvation by grace alone, means that we can neither produce nor secure our own salvation. It is a gift of God.

Why is it then that so many Christians look as if they have been baptized in lemon juice? Kill joys abound among Christians. They are the solemn-faced and the square-jawed. To be sure, our sinfulness

calls for our continued sorrow and repentance but God's forgiveness, on the other hand, calls for our continued rejoicing and celebration. What a terrible misunderstanding we have of holiness: the holier we are the duller and drearier we must be. We have come to equate reverence with humourlessness and religion with seriousness. And no wonder our churches are like graveyards or as someone said: "like morgues with steeples."

The recipient of God's grace has a joyful heart and "a joyful heart makes a cheerful face, but when the heart is sad the spirit is broken . . . the cheerful heart has a continual feast." (Proverbs 15:13, 15)

Does a perpetual frowning face reflect the state of a graceless heart? The writer of the book of Proverbs seems to think so. Be that as it may. A frowning face is certainly not winsome; in fact, it drives others away. A "silly grin," on the other hand, is probably just as repulsive. Genuine laughter must come from within or else it is false and forced. The cheerful face has its grounding in a joyful heart — a heart that knows the free gift of grace.

Luther in later life became well known for his "playful humour and mirth" because the reformer was no longer afraid to laugh. May your load be lighter and may your Christianity be brighter as you celebrate your salvation that came to you as God's free gift of grace.

Prayer

My soul magnifies you, O Lord, and my spirit rejoices in you, O God, my Saviour! You, first loved us. The gift of your love and grace is the source of our being. Help us to laugh more heartily. Restore our joy. May we, today and always celebrate our forgiveness in Christ's name. AMEN. □

Mr. Jacobs serves as minister of West Point Grey Presbyterian Church in Vancouver.

A serious problem of the atheist, it has been well said, is that when feeling thankful there is no one to be thankful to.

This thanks-giving we are pleased to acknowledge that we have ever so much to be thankful for.

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PRESBYTERIAN Record

NOVEMBER, 1990



A Presbyterian visits Rome.

(See article on page 14)

Some believe the Presbyterian Church is strictly an Anglo-Saxon Church. Not so, says Dennis Oliver. In Toronto Presbyterians come from a wide cultural and ethnic background

WASP church undergoes a metamorphosis

by Dennis Oliver

The other evening I was vividly reminded that my Church had finally found a new identity. I could see it in what was happening before me. The occasion was a meeting of Presbytery, representing our thirty-six West Toronto congregations and our various "mission" groups. One of our churches (Patterson Presbyterian Church) was calling Kenrick Keshwah into its ministry. Ken's from Trinidad, of East Indian extraction. As is our custom, we voted on the call, and I chanced to look around at the hands that shot up to affirm how right it is that Ken should share in leading the Patterson congregation.

One was Giovanna Cieli's — our recently appointed minister to the Italian community. Another was (Rev.) Joe Williams, whose homeland is Guyana, himself an East Indian. Others who voted were leaders of Korean congregations, and (Rev.) Mung Kim, our missionary to Korean women. The lay members of Presbytery also voted (as is our system) and these included men and women from a wonderful variety of cultures.

Our Presbytery includes a Spanish mission, a Portuguese congregation, an Asian missionary outreach, a Hungarian church, two well-established Korean congregations, and a new Korean group that will be meeting in our Morningside-High Park building. I think they're planning on calling it the High Park Korean Church.

Now it's true that many of the hands present for our Presbytery votes belong to Anglo-Saxons. Their melodious Irish and Scottish accents



The face of tomorrow's church: According to Dennis Oliver, multiculturalism is the way to go. Left to right, Young Yoo, Kenrick Keshwah, Oliver and Giovanna Cieli. Photo by Mike Bahan.

blend in with those from other continents. But the fact is that our Presbyterian denomination in Toronto ought no longer to be considered WASP (White Anglo-Saxon Protestant). Some of our congregations may have a majority of British immigrants, but the scales have tipped towards a decided plurality of cultures — as strongly representative of the ethnic variety of the new Toronto (perhaps we are even more representative of “new Canadians” than our general culture).

OUR Presbytery includes a Spanish mission, a Portuguese congregation, an Asian missionary outreach, a Hungarian church, two well-established Korean congregations, and a new Korean group

I would guess that none of our West Toronto Presbyterian congregations is 100 per cent WASP, although some (such as my own) are dominantly so. But Morningside-High Park is hardly monocultural. Our new treasurer, for example, is from Ghana. One of our soloists is from Barbados. Some of us can trace our origins back to Eastern Europe, or the U.S., rather than to Great Britain. A newer member was born in Holland. This seems so fitting in a city whose very name means “meeting place.” We have enthusiastically embraced the prospect of our building housing a second church.

When we welcomed the new Korean group, it was not just as a tenant. The hope is that we will be able to develop a vigorous co-operative ministry. But more than “co-operation,” our vision is a future blending of our two congregations, with their younger (English-speaking) generations attending our Church School and eventually joining our fellowship. One day our Clerk of Session (our chief elder) may well be a Korean Canadian. So might the pastor in a decade or so.

Canadian Presbyterians are entering a third phase of their ethnic identity. We're all familiar with the first, in which the different denominations represented distinct cultures, each es-

tablished by immigrants from “the old country.” For us, it was Scotland and, to a lesser extent, Ireland. To say “I'm a Scottish Presbyterian” seemed redundant. By and large, that is no longer the reality. Bagpipes and Burns' dinners are no longer the common custom, and you'll hardly hear a Scottish or an Irish accent in our services any more.

Phase two is the more dominant reality for Presbyterians and many other Churches now. What once was ethnically-specific reflects the more general Canadian (North American) culture. As well, those congregations which are “ethnic” represent a great variety of backgrounds. Besides the examples already given, Canadian Presbyterians in Toronto include Formosan, Egyptian, and Chinese churches. I am proud to say that our West Toronto Presbytery is even considering establishing a francophone group. Phase two allows “new Canadians” to worship in their heart language. It encourages a comfortable fellowship with “our own people” and a warm sociability “in our own way.” It recognizes the Canadian predilection for the cultural mosaic (as opposed to the “melting pot”). But this separation of God's family into separate and mutually exclusive groups is not the only way to handle our ethnic diversity.

SEPARATION of God's family into separate and mutually exclusive groups is not the only way to handle our ethnic diversity

Phase one for denominations maintains uniform ethnic variety. Phase three is a congregational fellowship in which those from many different cultures share a common Christian life together. In our own building, phase two is beginning — we have welcomed a Korean congregation. They will be sharing our building for Sunday worship and fellowship. But they will remain separate from us . . . at least for a while. If ever we merge into one group, we'll be a “phase three” church. I hope it will happen one day. In God's good time.

In his request for our facility, Mr. Yoo excited us with his vision for a new, High Park Korean Presbyterian

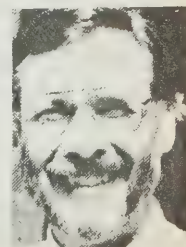
Church. It was to join the 100 or more Korean-language congregations in our city. Like the others, it will serve the growing first-generation Korean Canadian population. But he saw this as only the beginning of its ministry. The children of this “ethnic” congregation will be Canadianized in many ways. They will not want to worship in Korean or to limit their Christian fellowship to any one culture. As they grow up in “their” church, they will likely be open to wider experiences. Specifically, they might well be attending our Sunday School and youth programmes. When they are ready to join the Church, it could be “our” congregation (not “theirs”) they join.

University Presbyterian Church, located near the Jane-Finch intersection, began as a suburban “Anglo” congregation in the 1950s. Today it reflects the wonderful diversity of their urban neighbourhood. One of their singing groups is Ghanaian. When they have a pot-luck dinner, it's truly an international cuisine! You'll meet Filipinos, Hispanics, Africans, Asians, Europeans and those from many different Caribbean Islands at University Church. They have no single, dominant, ethnic identity — and neither are they all homogenized into a unified “Canadian” culture. They're a “phase three” congregation, and a model of what many of our congregations might become.

In all this I see the hand of God, who surely views His Church as a “multinational.” I'm excited by the promise, which includes a spiritual enrichment far beyond the cultural enrichment. So I whisper a prayer, with my new friend and brother Young Yoo, anticipating better days for the church of the future:

(“Thank you, God” — “Thy will be done!”) □

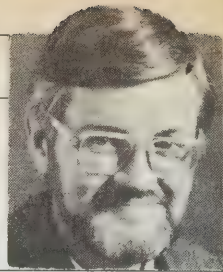
Dr. Oliver is minister of Morningside-High Park Church.
Reprinted from
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FROM THE EDITOR

John Congram

On the Edge Again



As we approach Remembrance Day 1990, the world teeters on the edge of a potential conflagration that could make previous wars look like Sunday School picnics. In the West we wonder how anyone could possibly support Saddam Hussein, let alone volunteer to serve in his army. Yet many Arabs are doing just that. To us Hussein appears to be an aggressive bully, moving as he did against the tiny neighbouring country of Kuwait. With some embarrassment we recall that it was not many months ago that we were cheering him on in his war with Iran, even when he used chemical weapons against his neighbour and some of his own rebellious citizens. How do you think our recent moral outrage looks to the average poor Arab living in the Middle East?

And that is precisely the point. Many Arabs are poor and powerless. They see us, rightly or wrongly, as responding to their plight only when our own interest, specifically a readily available supply of cheap crude oil, is at



stake. The idea of overthrowing Arab princes, many of whom live in extravagant luxury while their people go hungry, is popular among ordinary Arabs. By being able to link his takeover to anti-Jewish and anti-American sentiment, Hussein has cleverly touched some of the deepest chords of discontent in the Arab world. *The Christian Century* recently suggested that "By taking the lead in confronting Iraq's President Hussein, the U.S. has embraced a wooden horse filled with 'Muslim rage'."

The old saying, "I may be crazy

but I'm not stupid," applies aptly to Saddam Hussein. True, he has violated international law. He may even be a "modern-day Hitler," as President Bush has branded him. He cannot be allowed to get away with what he has done. But all of that should not prevent us from understanding why many Arabs view Hussein as a heroic Arab leader standing up to a foreign enemy. These events should re-awaken in Western Christians a sense of guilt for living too long and peaceably with the injustice that afflicts many Arabs in the Middle East.

Remembrance Day reminds us of our mistakes in trying to pacify Hitler in the early days of his rise to power. History teaches us the wisdom of confronting despots like Saddam Hussein quickly and firmly. At the same time it calls us to redouble our efforts to find a just and peaceful solution for Arabs living in the Middle East – even when our supply of oil is not threatened. Failure here gives people like Hussein not only power but credibility as well.

Oka and After

In the humid days of summer it is easy to get fed up and frustrated with Indians who block roads and bridges and cause discomfort to commuters and travellers. We tend to look only at the immediate situation. To do so is to believe we have the whole story by viewing only the exposed part of the iceberg. The events of last summer arise from a long process of repression, injustice and the denial of basic human rights.

Early in the history of European settlement of this country, a peace-loving band of fair-haired natives in Newfoundland were hunted by the early settlers in the same way

as the animals often were – for sport and entertainment. As a result of this slaughter and contact with diseases to which they had no natural resistance the Beothuks are extinct. This unfortunate piece of our history symbolizes much of our record with native peoples. It provides necessary background for many of the events we are now witnessing.

The Synod of the Atlantic Provinces meeting in Charlotte-town the first week in October, spent a significant amount of time on native issues. Not only did they acknowledge Christian complicity in the native situation and send off

resolutions to various government officials supporting native concerns, but they did something that our whole church might note and act upon. They called upon the presbyteries and congregations within their bounds to initiate programmes of dialogue with native people in their areas. I imagine that these could be similar to the Jewish-Christian dialogues that many of us have been a part of and benefited from over the years. Taken seriously, such an initiative might do more to benefit and enlighten us than all the committees and resolutions of the last 100 years. □

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Douglas Lowry presenting a copy of the Findit Computer Bible to Pope John Paul II. Photo by Servizio Fotografico, Rome.

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Lloyd Robertson

Testing Our Platitudes



Is it really possible for Canadian governments to come to a realistic settlement with our native people? After months of intense media scrutiny of the subject it should now be clear that what the Indians really want is the right to run their own affairs on their own land and in their own way. They want to preserve their version of a "distinct society" and want to be dealt with as a sovereign nation. They don't want us telling them how to run their lives through the bureaucracy of an Indian Affairs department.

For the thousands of Canadians who feel guilt-ridden about the way we have treated our native people in the past, the idea of sovereignty has a lot of appeal. Whether it can actually change the lives of our native people will have to remain to be seen. The malaise that clouds Canada's Indian population of upwards of half-a-million people is deep and pervasive.

According to the Assembly of First Nations, 62 per cent of reserve Indians and 58 per cent of those who have left reserves are on welfare. Family income on reserves is just \$10,382 a year and unemployment rates are running between 70 and 90 per cent. And there is this startling fact. The suicide rate among young native males is five times that of their white male equivalents. Nearly half of the reserve homes still don't have central heating. We have to ask ourselves whether conditions could be much worse for the native people in any other kind of scenario.

During the recent troubles at Oka and Chateauguay, Quebec, I had an opportunity to spend an hour meeting with a delegation of natives. I was surprised to learn how deeply pained they feel that the perception of them on the North American continent has not substantially changed from the Hollywood movie cliché that sees cowboys and brave settlers fighting and defeating the vicious redmen.

They noted some of the unfortunate language used by sports columnists and commentators when describing baseball coverage; "Jays take their tomahawks to the Cleveland Indians" or the fact that the "Atlanta Braves must have performed a rain dance" to get a game cancelled because of weather when they were in



danger of losing badly to an opposing team. It is startling to realize that in an age when we are updating our language to account for gender awareness in areas like alderman or alder-

person and countless others, we should be so totally insensitive to the feelings of our native people.

If it is possible to find a reference point to place the present troubles in context we have to go back to the dying days of the Meech Lake Accord in Manitoba last June. NDP member of the Manitoba legislature Elijah Harper was using arcane legislative rules to prevent the accord, which still had to be passed in Manitoba, from being introduced in the house. A delegation from the Prime Minister's office went to Winnipeg to meet with the Manitoba chiefs. They offered a package of proposals to deal with native discontent. The chiefs listened politely but rejected the offer.

Elijah Harper sums up the mood of the occasion and perhaps better than anyone puts his finger on the root of the current Indian unrest. He said of the meeting "We weren't impressed; all these gestures at the 11th hour. It was supposed to accommodate Quebec, but there was nothing for aboriginal people and it was the last straw for us. We've always been excluded in this country that is our country. We are fighting for our rights to our land and to self-government and we will never stop."

Georges Erasmus, national chief of the Assembly of First Nations, has flatly declared that ownership of half of this country is under dispute, including two-thirds of British Columbia. Canadian author Peter Newman says that if governments hand back all the reserves and accede to other land claims for sovereignty, the country would find itself filled with "huge irregular holes" and look like "a giant slab of Swiss cheese."

Yes, reaching agreements will be difficult and in the coming months those platitudes that fall so easily from our lips about the plight of our native people will be tested for sincerity. □

LETTERS

Lowering our standards?

Received my *Record* today and was surprised that you have entered the political arena. I read with interest the publicity hungry minister of our Church who took the apologies to Quebec but failed to bring back any apologies for tearing down English signs, burning Canada's flag in the streets and having owners prosecuted for using English signs. How come? Is this just another one-way street we have to accept when dealing with the people of Quebec?

Surely the *Record* has not seen fit to lower its standards to accommodate a very few pro-Quebec extremists.

Harry Boyce,
Caledon East, Ont.

Recognizing "the second sex"

I can't believe there are still people objecting to the use of inclusive language in our church. Margaret Beale's letter in the September *Record* was certainly unnecessarily flip-pant and unenlightened. Inclusive language, of course, would not refer to God as "Mother God" as Ms. Beale suggests, since the male aspect would then be excluded. "Our Heavenly Parent" is one expression I have heard.

The point is, that at a time when fully half of our population is finally beginning to enjoy being enfranchised as equal partners in humanity, it is anachronistic at best, and sexist

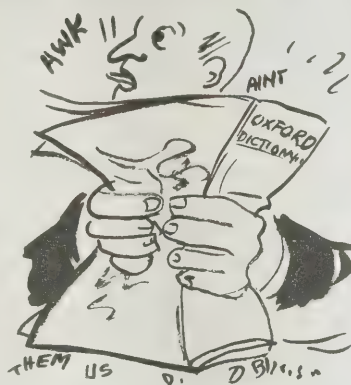
at worst, to resist using terminology which at last recognizes what used to be considered "the second sex."

Sharon W. Moren,
Kanata, Ontario

Challenging

The September issue is one of your best; informative and challenging.

Ian MacEachern,
Scarborough, Ont.



Murdering the "King's English"

As a retired English teacher, I am always uneasy in the pew when a Presbyterian minister who murders the "King's English" arrives to fill our pulpit.

Young people, who are being educated in our schools and (hopefully) taught that correct English is important, should not have to listen to grammar mistakes from the pulpit.

It seems to me if a man or a woman has chosen the ministry as a pro-

fession, he or she should care enough to master the English language, a very important tool of their trade.

How many ministers say "on behalf of my wife and I" instead of "me" or tell the congregation that they saw an animal "laying" on the road!

I would like to suggest that there should be an English usage test as part of the admission requirement for all theology colleges and that there should be a grammar test at the end of the course before a M.Th. degree is given.

Bea Logan,
Sarnia, Ontario

Fear for Canada

My family came here from the north of Ireland in the early 1800s. They were Roman Catholic and Celtic (as opposed to the Anglo-Irish who arrived from England during the Tudor period). London was afraid of such people and dealt with them harshly.

My ancestors came to the new world to escape the poverty, pain, violence and hatred that they saw come to their beloved homeland.

Ever since I've been old enough to understand conflict I've listened to reports of Ireland and wondered what, had I been born amidst the ha-

continued on page 30

WATSON'S WORLD

Noel Watson

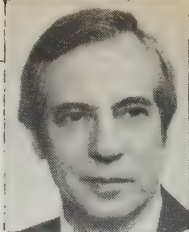


REVOLVING COLUMN

View From The [Ivory] Tower

Joseph C. McLelland

THREE SOLITUDES



Forget Meech Lake. Remember instead *Lac-à-l'épaule*. This little Laurentian retreat hosted the Lesage cabinet one day in 1962, and everything changed both inside and outside Québec. The "brave risk" to reclaim economic control from the anglophone elite and its francophone supporters signalled Year One of the Quiet Revolution. Signs of the times were new ministries, notably of Natural Resources and of Education. The old colonial status — so ran the rhetoric as the new brooms swept — must yield to maturity, autonomy. (What is Canada? A geographer's dream and a politician's nightmare.)

Hugh MacLennan had already introduced a new expression into Canadian life and letters with his 1945 novel *Two Solitudes*. Its protagonist Paul Tallard seeks his identity in relation to Janet Methuen, Huntly McQueen and other anglophones. Their Scottish names are significant, for MacLennan has inside knowledge of Calvinism, and pits its aggressive commercialism against the francophone "land." In his Foreword the author noted our trouble with language: "When those of the French language use the word *Canadien* they almost always refer to themselves. They know their English-speaking compatriots as *les Anglais*. English-speaking citizens act on the same principle. They call themselves Canadians; those of the French language French-Canadians."

The two solitudes persist. 1976 was the symbolic year, when René Lévesque's separatist government was elected. The anglophone exodus during the succeeding months remains traumatic — our Presbytery of Montreal, for example, lost *one-third* of its membership (to Mississauga one presumes). The failure of Meech Lake's constitutional proposal is hardly new or surprising. The vision of a bilingual-bicultural nation failed long ago, in face of what Lévesque called in his Memoirs "the tough reality of ours compared with the relative non-existence of the Anglo-Canadian one." But the irony of the Canadian mosaic escaped Lévesque as much as Trudeau, the historic pluralism of our strange country. This means that Québec has no monopoly on being a distinct society or calling

itself a nation. Both old and new players in our drama of nationhood were on the horizon.

Here come the Indians. They have a compelling argument that they are the distinct society, the "first nations." And their land claims remind Québec as well as other provinces that we all share an original guilt. (Forgive us our trespasses.) If even part of their claims are right, then Canada, like the USA, began with a gigantic land swindle, trinkets for treaties and promises for takeovers. These people of the land deserve much more than our caricatures, our misunderstanding, and our heavy-handed arrangement for reservations and mission schooling. The new name of "autochthons" at least begins well, recognizing that they and the land belong together.

Three solitudes. Even *four* if you count the "allophones," those speaking other tongues, neither

French nor English nor aboriginal. They have left alien homelands behind them, these new Canadians, immigrants, either a fourth solitude or the catalyst to solve our dilemma. (In catalysis the new agent remains unchanged in the new solution: is that a metaphor of where the strength really lies?) We do not yet understand immigration. No longer is it from "founding nations," from other parts of the old Empire, even from those who at least share our languages. Now our bilingual tradition is exploded, with both French and English reduced to second or third, etc., languages learned by our newcomers.

But wait: MacLennan got the phrase "two solitudes" from poet Rainer Maria Rilke. Listen to the full lines quoted as the novel's frontispiece:

*Love consists in this,
that two solitudes protect,
and touch, and greet one another.*

The poet and the novelist expressed the hope of reconciliation, fellowship, even love between aliens. And even among the solitudes of our new pluralism?

Disraeli once spoke of Britain's "two nations" — upper and lower classes, rich and poor. A great danger in the politics of pluralism is to



seek surface solutions and leave this deeper separatism untouched. Québec is now master in its own house, breeding its own capitalists (just like Huntly McQueen), discovering how intractable are poverty and racism and social injustice. Whether or not we get constitutional peace, will our association of sovereign provinces at last address those questions with some weight? Our provinces already have enough autonomy to make them "sovereign," in control of their destinies. What our neglected solitudes claim is that neither provincial nor federal powers seem willing to grant freedom from *their* fate.

Two melting pots, one francophone and the other anglophone, cannot fulfil the promise of our first nations or our new nation of immigrants. That demands a mosaic which will recognize difference, welcome pluralism, and break open traditional ways of being a country. *God never promised us a rose-garden, or a Canada.* Rather he recommended that we live as strangers wherever our lot is cast, since we know a more enduring city (Heb. 13:14). According to the prophet Jeremiah, writing to his countrymen captive in Babylon, God tells us to "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (29:7).

Christians are always second-class citizens, migrant workers, resident aliens. We are emigrants in perpetual transit, seeking our true homeland—the theologians used to call heaven "Patria." Aristotle thought that everyone needs a little property to make life human (Karl Marx agreed). But Jesus said flat out that all property is relative because of an incomparable treasure hidden elsewhere. Therefore "seek first God's reign and his justice, and other things will be yours as well" (Mt 6:33). So much for city and nation and land and rights. Three or four solitudes might even learn to protect and touch and greet one another. That would be a Charter not of "Rights and Freedoms" but of Responsibilities and Covenants. That would be the way to build the new Canada. ☐

Joseph C. McLelland is the McConnell Professor of Philosophy of Religion at McGill University, Montreal, Québec.

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YOU WERE ASKING?



Tony Plomp

Who chairs the meeting?

How is the chairperson of the annual meeting appointed or selected? Is it permissible for someone to be chosen to act as a chairperson by some members of the congregation several days prior to the meeting? Who can chair that meeting? Are the instructions or an outline for the annual meeting in the *Book of Forms*?

The minister is the designated person to chair the annual congregational meeting (*Book of Forms*, section 154). The minister, however, may choose not to chair that meeting. Then it is up to the congregation to elect its own chairperson. This can be done by nominations from the floor after the minister, or someone else appointed by her, has opened the meeting with prayer.

In some congregations, however, a small nominating committee of session seeks out a person who is especially gifted at chairing meetings and proposes his or her name to the congregation. Usually the annual meeting will elect such a person, thereby expressing its confidence in that individual. But it is still free to nominate others from the floor and the right to do so should never be restricted. It should never be a foregone conclusion that the person so nominated will in fact be the chairperson.

Any chairperson so chosen should be a member of the congregation in good standing. He or she does not have to be an elder. Although there is nothing in the *Book of Forms* that says that an adherent could not be the chairperson of the annual or any other congregational meeting, I do not think it advisable. There is something incongruous about a chairperson of a meeting whose rights in the congregation are limited.

There are some rules governing the meeting of the congregation found in the *Book of Forms* (sections 153 and following), but no outline *per se*. The annual meeting should, of course, deal with reports from committees

and groups within the congregation. Then there is the need to adopt the audited financial statements of the previous year. Other business, specific to each congregation, may also need to be dealt with. In addition, the budget for the following year must be discussed and adopted.

Annual congregational meetings can be dull and dry affairs. They are a legal necessity and centre mostly on business matters. Some congregations liven them up a bit with a potluck supper, brief entertainment, or with some process in which the mem-

bers and adherents become involved in "visioning" the future.

There are times when annual meetings burn with the fires of controversy! Then they are no longer "dull and dry." Most of clergy and members would rather see them burn with the fire of the Spirit. Such fire is less likely to consume us!

I once complained to a Superintendent of Missions of the poor attendance at congregational meetings during my first years of ministry. He replied, "Be glad! Start to worry when they all show up!"



**"...start to worry
when they
all show up!"**

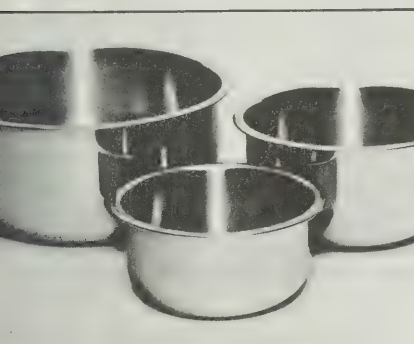
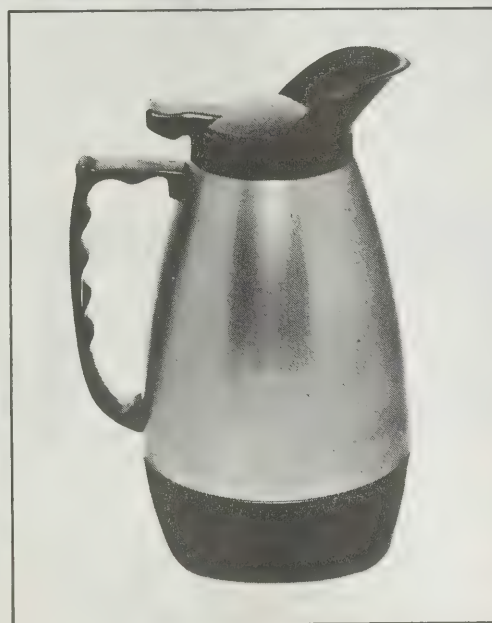
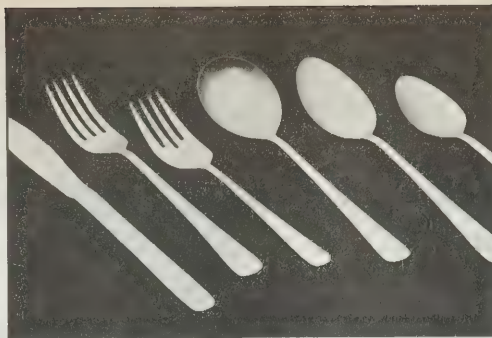
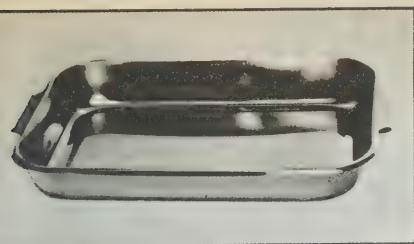
On Remembrance Day Sunday, the minister spoke of those who paid the supreme sacrifice as having gained entrance to heaven. Is not salvation by the grace of God through faith in Christ?

Indeed, it is! To say that takes nothing away from those whom you agree are "gallant souls who fought for our freedom." As one who, as a child, was liberated from the Nazi occupation of Holland and remember the delirious joy of the Dutch people in their freedom regained, I have nothing but the profoundest respect for and will always be indebted to all who fought against Nazi tyranny. It

is right that on Remembrance Day we salute those who paid the supreme sacrifice. We must never forget them.

But you are right to point out that it flies in the face of the great doctrines of scripture, re-discovered in the Reformation, to say or imply that our salvation can somehow be bought. It cannot be bought, not even by the heroic act of self-sacrificing death. Our salvation is God's gift to us which we appropriate through faith. Salvation is always a gift to be received. □

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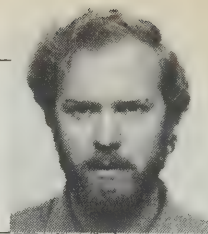
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Peter Bush

Oka, Gibeon and us



At no other time in Canada's recent history have aboriginal people played such an important role in the life of the nation as they have this summer. Events like the death of Meech Lake and the standoff in Oka, Quebec, point to the fact that the concerns of native Canadians can no longer be ignored. The time to respond to native concerns has come.

We are like King David, who struggled with how to correct the wrongs done to an aboriginal group in the promised land.

Shortly after the people of Israel entered this land, Joshua made a deal with a delegation from the town of Gibeon. They came with worn-out clothes and stale bread — saying that they were from a distant area. They wanted to enter into a peace treaty with Israel which would recognize each group's territorial rights. As it turned out the Gibeonites had deceived Joshua and the people of Israel; Gibeon was right in the middle of the promised land. But the Israelites had made an agreement — a treaty that was to be faithfully fulfilled by the Israelites no matter what it cost to keep. The treaty was honoured throughout the time of Joshua and the Judges down to the reign of King Saul.

Saul violated the treaty — breaking faith with the Gibeonites — killing many of them. In the days of King David a famine spread over the land of Israel. When David asked God what had caused the famine, he replied that as long as Saul's brutal repression was not righted the famine would continue. The whole nation suffered because Saul had broken the treaty made with an aboriginal people. Once justice was done the famine ended and the land returned to its normal fertility.

Our ancestors entered into treaties with the original inhabitants of Canada. In exchange for using some of the land for farming, mining and the building of towns and cities, our foreparents promised the native people and their descendants the right to absolute control over reserve tracts, the right to medical care and education and a guarantee of treaty monies. If either side was deceived into signing these agreements it was Canada's native people.



Despite these agreements, the non-native, immigrant (if we are non-native then we are immigrants to this land) has continually violated the rights of the native community. Land that was originally reserve land has been taken away either because it was rich in mineral resources or because it was in the way of a major development like a hydro dam. Native communities have been indiscriminately uprooted and relocated because it fit the "needs" of the non-native society. Many Canadians believe that

native people should no longer receive financial support from the government, rather they should get a job and learn to become part of non-native society.

The recounting of how the native community has been abused, subverted and oppressed could continue, but clearly the non-aboriginal community has not kept the agreements made with native Canadians. For those violations we will be held responsible not only by the native community — but also by God. God will ensure that justice is done — even if we fail to act justly.

So what should Christians do about this situation? First, we need to confess that as individuals we have ridiculed and oppressed native people. We form part of a social structure that has violated the treaties our ancestors made.

Secondly, we must change our attitudes towards the native community, trying to see the situation from their side, and opposing all who would downgrade the natives of our nation.

Thirdly, we must work to make sure that our governments keep the agreements that have been made with the native communities, demanding that land claims be settled quickly. The cost will be high — but our society has benefited substantially from the use of this land which was once native land.

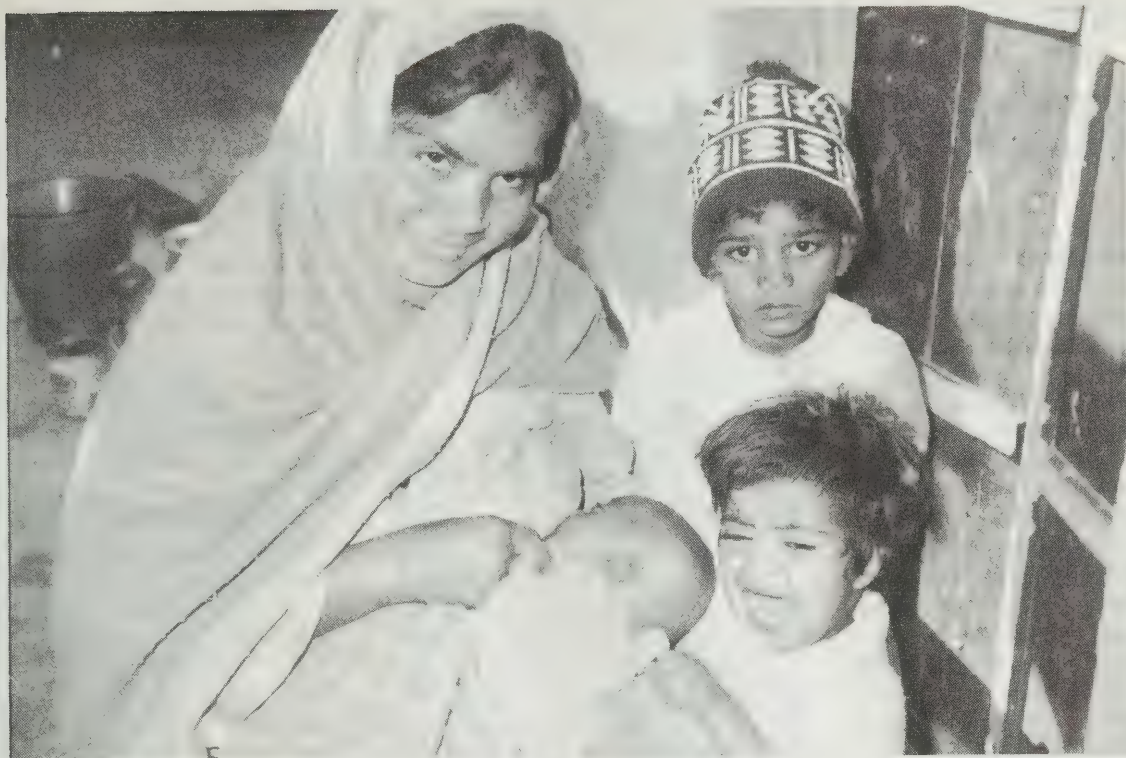
Fourthly, we must stand with and pray for native Christian sisters and brothers, supporting them in leading native churches in ways that are both consistent with the gospel and their culture.

A start in these areas will signal that we are prepared to be led by God into a just relationship with native people in Canada. We must take the first step. □

Mr. Bush is minister of St. Andrew's Presbyterian Church, Flin Flon, Manitoba.

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Some thoughts on Church unity

by Douglas Lowry

John Paul's face appeared at the door, with a quizzical smile: "What am I going to find here?" It was Wednesday of the week of emphasis on "The Christian Message in a Computer Culture." Awaiting the pontiff were four representatives of the Promotion Biblique et Informatique (Maredsous, Belgium), myself, and an Olivetti laptop computer loaded with four "FindIt" Bibles. Archbishop John Foley, President of the Pontifical Council on Social Communications made the introductions. Completing the audience were a protocol person from Vatican staff, and two photographers who buzzed around like flies at a picnic.

Meeting John Paul was like meeting an old friend; he puts people so at ease! I saw too why he has had such an impact on Solidarity and events in Poland. It's his ministry of encouragement. He has a way of making you feel good about what you have done, but at the same time you want to do much better out of love for Christ.

How did a Canadian Presbyterian minister find himself in an audience with John Paul II? Outwardly it was on account of the indexing system that I designed and have used to develop computerized Bibles (now 19 versions in seven languages). Presenting the four Bibles to John Paul was a delightful capstone to six years of work. But for me, the audience with John Paul, later having a seat right under the dome of Saint Peter's for Pentecost Sunday liturgy, finding in so many Vatican officials a deep spirituality and love for Christ . . . all this had deeper meaning.

Let's go back in time. Twenty-five years ago as Presbyterian missionaries in Nigeria, my wife and I were impressed by the Roman Catho-

lic mission work, particularly by the quality of staff in the hospitals and schools. A large portion of them stayed on after we left, risking everything during the Nigerian civil war to get food to the hungry in Biafra.

In the early 1970s Marg and I found ourselves worshipping Thursday evenings with a Catholic renewal group in Kitchener, Ontario. Here we had opportunity to see how the Roman Catholics were able to put newfound zeal for Christ in perspective . . . gifts of the Spirit are not for self-centred enjoyment, but for service and building up the Church. We began to sense the richness of the insights into prayer that are part of their spiritual heritage.

"How did a Canadian Presbyterian minister find himself in an audience with the Pope?"

In the fall of 1989 I came to the Franciscan University of Steubenville, Ohio, as a Visiting Professor of Marketing. My son was in his final year in Franciscan's Accounting Programme, so I already knew how special are the life and worship at "Steubie U." My intended mission for this sabbatical year in the United States was to serve my students well and to

learn more of intercessory prayer. (That never changed, except by the second semester, God had reversed the order, putting prayer first.)

In the classroom at Franciscan one finds total freedom to share and encourage one another in faith. I use co-operative learning methods rather than straight lectures, so the students and I came to know each other well. We explored together the importance of people, the servant nature of marketing, and the techniques by which a business firm listens to needs in the market-place and organizes itself to meet those needs. It is said that we learn most from those whom we love, so the students became my teachers and I learned (and enjoyed).

My wife and I also entered into the worship life of the university. The highest form of prayer of the Church is the Eucharist. Sixty per cent of the students at Franciscan attend daily! Father Michael Scanlan opened the way for Marg and I to attend gatherings of the local Roman Catholic covenant community as well, so we had a lot of exposure to Roman Catholic worship. Why did we go? The presence of Christ, the quality of the homilies, the willingness of so many young people to have their lives shaped by Jesus Christ.

The Real Presence in the Eucharist is understood by Roman Catholics in terms of the elements becoming, by action of the Holy Spirit, the true Body and Blood of Christ. The Real Presence matters to those of us in the Reformed heritage, but we focus that presence in God's response to the openness of his covenant people to be ruled by their sovereign Lord. So I have come to look for openness to God, willingness that Christ should shape our day-to-day lives, as the key factor in our approach to worship.



Pope John Paul II received four copies of the "Findit" Bible, developed by Presbyterian minister Douglas Lowry. He is shown at right, behind the Pope, with a representative of the Promotion Biblique et Informatique. — Credit: Foto Felici, Rome.

In Christ the King Chapel at Franciscan University, among the students, the community members, the priests, I have found that openness with a degree of richness that this Presbyterian has not seen elsewhere in 25 years of ministry.

The Reformed heritage insists that the Church be always reformed and reforming. When Pope John XXIII invoked the renewing, reforming action of the Holy Spirit at the beginning of the Second Vatican Council, God may have done more than we realized. Vatican II set the stage for renewal in the Roman Catholic Church. I have seen some of its fruits at Steubenville. Question: If the Roman Catholic Church is now "reformed and reforming," does God intend something beyond the degree of unity that has been experienced up till now among those who are truly alive in Christ? In other words, are the divisions fast becoming obsolete?

At every General Assembly of The Presbyterian Church in Canada, I watch as the problem of church unity is re-enacted in miniature. Some favour a social action approach, others an evangelical religion of the heart, others a sense of order and tradition. The Presbyterian heritage includes a respect for the worth of every individual. So we strive to reach shared understanding. But one of the sadder legacies of the Reformation is the attitude, all too common, that when we disagree with one another, we feel free to question the reality of the other person's faith, or worse still, to dissociate and go our separate ways.

The Roman Catholic does not have the luxury of picking up his theological marbles and going home. Unity is understood in a different way; unity is part of the nature of the Church. The Church is family, not a voluntary association.

Christians are people in whom there is the life of Jesus Christ. Our call (John chapter 17) is to union with

***We cannot
of ourselves
heal the broken
body of Christ,
but we can show
that we care***

him and with one another. But the Body of Christ is broken. There is pain in separation and disunity. As we worship and reflect and probe, we come to recognize that the pain over our disunity is our Lord's pain. The metaphor of an ambulance attendant is helpful to me. One comes alongside our Lord and grieves with him over the disunity. One longs for its healing. The ambulance attendant is not a doctor or a miracle worker, and cannot heal beyond giving the message of deep caring over the hurt. Neither can we, of ourselves, heal the broken body of Christ. But we can show that we care.

Now back home in Canada, I still attend Mass about five days a week, in addition to worship at a Presbyterian church on Sunday. At the Roman Catholic liturgy, I handle the pain of our separation in the same way, asking God for whom I should intercede at each service, and kneeling in prayer while others go up to receive the elements. There is acceptance, for now, of our separation at the table, just as there is acceptance of having to be away from students and others at Steubenville that I have learned to love. There is deep gratitude for having been able to see the life of Jesus in so many people at Franciscan University. There is immense encouragement from the memory of the audience with John Paul and other visits at the Vatican.

All that, and the haunting question: "God, what is it you are calling your family to do? How may we, the people and leaders of the various heritages that love Jesus Christ, be obedient to you in worship and in response to his prayer that we be one?"

Dr. Lowry has served as a pastor, missionary, university teacher, and has been a Clerk of General Assembly of The Presbyterian Church in Canada since 1975.

The Church: God's House

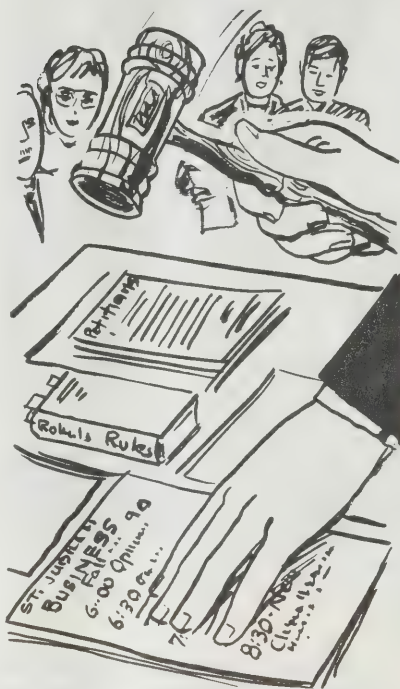
The author contends that the Presbyterian Church is modelled on a judicial system. She would like to see it replaced with a Faith Journey/Faith Sharing model

by Iris M. Ford

Have you ever noticed the many similarities between a Court House and God's House? One day, when our Communicant Class was visiting the Court House, the Supreme Court Judge asked the young people if they knew why judges wear the two white tabs. No one did, so his Lordship explained that they symbolized the two tablets containing the ten laws of Moses, the cornerstone of the judicial system. Lawyers, judges, and yes, many ministers, wear the two white tabs. Obviously John Calvin must have had a good reason for adopting the judicial model years ago, but these days there is no insistence that ministers wear black gowns, white tabs, or wigs for that matter! But many of us remember being taught that God is judge, and we are all guilty. This was a heavy burden to carry; we were condemned before even starting the faith journey!

The Presbyterian Church seems to have been modelled after the judicial system. If you don't agree just compare the two houses: the judge's bench and minister's pulpit are both raised and central; all rise when both judge or minister enter, and the choir forms the jury! Just kidding, or am I? There are no more faithful people from among our peers than the choir! At court one sits on pews as does the congregation. Who is the prosecutor, and who are the accused? Past session records show the session doing the prosecuting and members of the congregation being the accused. Was it Jesus who did the defending? Where does the grace of Jesus fit into this model?

As a child I used to have recurring nightmares of being chased by several black-gowned figures. My dad was a minister, and he always wore a black gown, so make of that what you will. The interesting part of the



• Legalism in the Presbyterian Church is one of the causes for deadened creativity, lack of friendliness and membership decline

dream was that I was a high flyer, soaring into the blue yonder where the black-robed figures couldn't keep up. I escaped every time! Friends say that I am still trying to escape from Presbyterian legalism, and they are right. Various presbytery wrangles over what the *Book of Forms* says and doesn't say, drive me up the wall. As a matter of fact, I see the legalism in the Presbyterian Church as one of the causes for deadened cre-

ativity, lack of friendliness and membership decline. "Those dour Presbyterians" is our public image. It is no wonder that people don't flock to our court; they would be found guilty! We function through a court system and our ministers are called moderators as if moderating a dispute. Presbyterians are known for their law and order, and their ability to run a meeting with dispatch, but we are not known for dispensing grace and love!

Could this judicial model be responsible for the combative, competitive style of interaction one finds among us? The judicial model does not promote the church as the living, breathing Body of Christ in our world. Vital body-life, bonding a faith community in love, comes through sharing the grace of Jesus Christ, active in our midst. A court doesn't come anywhere close to being this. Instead, it upholds the law over grace. Jesus today would reveal us as modern Pharisees (Mt. 23:1-14).

As the Presbyterian Church formulates a new vision, and considers restructuring the organization, should we not go deeper and change the model at our very core? As the restructuring goes ahead, when will we see that this action is still following an ineffective model — industrial/institutional survival — borrowed from secular society? Unfortunately, self-perpetuating church structures are not easy to change, but it is imperative that members start to question whether their growth in faith, and spiritual needs are being met. A change in model at the heart of the church would mean far-reaching changes in goals, structures, expectations, Christian education and pro-

or a Court House?

grammes. Church expectations would need to change from using people's time on institutional goals, to offering personal affirmation along the faith journey. The faith journey itself would need to be understood. How do we grow in faith, becoming whole in Christ? Restructuring would focus on a Faith Journey/Faith Sharing model, with the whole congregation being part of a smaller grouping where the sharing of faith in personal life could be supported and strengthened. Churches then would become more open and understanding of each other and less critical.

Let's call these base units **Cottage Faith Communities**. Cottage depicts warmth and caring, an informality that is appealing, a home gathering. Growth in **faith**, and sharing that **faith** along life's journey, is the purpose. **Community** infers that a loving, supportive participation of all ages is important. These would take the place of session districts, most committees, study groups and perhaps even choirs. The session would still need to provide support, continuity and training. Each Cottage Faith Community would focus on: the Faith Journey, through:

- Support for each person's faith journey
- Working through doubt and life's dilemmas
- Strengthening relationships in Christ's love
- Studying the Word of God as a faith journey
- Growth in faith
- Prayer and sharing the gifts of the Spirit.

and Faith Sharing, through:

- Sharing our faith stories
- Service to the wider community
- Intergenerational functions
- Social activities for all ages
- A common interest and concern
- Reaching out to newcomers
- Missions.



**• Church expectations
need to change from using
people's time on
institutional goals, to
offering personal
affirmation along the faith
journey**

Lay leadership would be the norm, with this task being shared between members, with training to develop everyone's gifts. The clergy would be freed from much organizational work to do ministry: officiating at the sacraments, preaching, teaching, visiting and counselling. How would the Faith Journey/Faith Sharing model affect sessions, presbyteries, synods and General Assembly? There is strength in this networking

system, but it could be so much more. In the Presbytery of Kamloops, where a far flung boundary makes monthly meetings impossible, presbytery meets for two days, four times a year. The days spent together become a spiritual-plus as presbyters share personal and work-related concerns. There is true fellowship and faith sharing in this presbytery; it isn't a typical court! Other presbyteries can be faith-sharing communities by being more selective in paper shuffling, and time scheduling. Our church's leadership needs to experience the bonding Christ's Spirit forges in church structures, being spiritual guides of the flock on a faith journey together.

What will emerge as God continues to guide the church? Will the Presbyterian Church really change the model at its core from a judicial system to a bonded community on a faith journey? Once you begin to compare God's House with a Court House the truth is striking: God's House is a tent of meeting, where the people know the divine presence guiding them along the faith journey (Ex. 33:7-11). The church needs to reclaim its heart: God's guiding and protecting activity!

When church people share their experiences of the presence of Christ in daily life faith comes alive! It is this acknowledgement of God's activity in a faith community that leads to the praise and worship of God. Here is our heart! Silence on matters of faith actually speaks volumes about emptiness inside. The judicial model has left us feeling totally inadequate: it is no wonder that the church often feels fractured and lost. May God continue to help us rout out the judicial model at our core, and find in our hearts Christ's dwelling place: God's House. □



Iris M. Ford is a Presbyterian minister, and author of two books: *Life Spirals: The Faith Journey* (Welch Publishing, 1988), and *Faith Spirals: The Church's Journey*, available January, 1991. Iris now lives in Osoyoos, B.C. where she is continuing her writing.

Was Sherlock Holmes a Closet Presbyterian?

by Harriet E. Crosby

The author uncovers a definitive clue which demonstrates beyond doubt that this famous detective became a Presbyterian late in his life



Sherlock Holmes and the faithful Watson map out a mystery in an illustration by Sidney Paget, whose drawings accompanied the stories as they appeared in Strand magazine. Page's sketches fixed the forensic master's physique firmly in the public mind while Basil Rathbone was still in short pants

I found myself in a room filled with strangers, my right hand clutching a glass of white wine. I had come alone without benefit of escort or companion. Usually I am quite shy at large social gatherings, where other people are unknown to me. But that night I was feeling frisky, impish. Boldly, I mingled. I introduced my-

self to doctors, housewives, judges, university professors, and office workers, chatting up the membership of the San Francisco chapter of the Baker Street Irregulars, named the Scowrsers and Molly Maguires. A few weeks earlier I read the complete stories and novels of Sherlock Holmes, to which fellow Sherlockians refer as the Canon. Holmes' life and adventures, so faithfully record-

ed by his biographer and friend, Dr. Watson, had seized upon my imagination with an intensity that surprised me. I was hooked. My shyness melted before a room filled with 85 people wearing deer-stalker caps, dedicated to following in the footsteps of the Master. Here, Sherlock Holmes lived, breathed and had his being.

As we took our seats for dinner

and the evening's programme, I met a lanky young man with dark, horn-rimmed glasses who asked, "What aspect of Sherlockiana are you endeavouring to research?" Maybe it was the wine. Maybe it was the excitement of finding so many other people who shared my passion for all things Holmesian. I heard myself answer, "I am most intrigued by the theology of Sherlock Holmes." I hadn't been intrigued by any such thing until that very moment. The young man looked startled. Clearly the word "theology" momentarily surprised him. Regaining his composure, he replied, "That would not be without precedent in the Canon."

I nodded sagely.

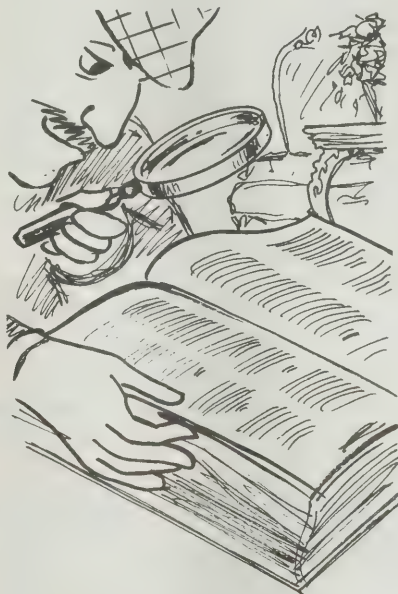
On my dinner plate were placed a number of items — an outline of the evening's programme, an application to the Persian Slipper Club of San Francisco, and a description for the Baker Street Irregulars, in general, and the Scowlers and Molly Maguires, in particular. It was in the latter item that I discovered the Creed of the Baker Street Irregulars composed by Anthony Boucher. For those unfamiliar with the world's greatest consulting detective and his biographer, and for those who doubt that Sherlock Holmes has any connection with theology, I recommend a careful reading of the Creed:

Sherlock Holmes, the greatest detective and perhaps the best and wisest man whom the English-speaking world has ever known, was born in 1854. He practised as a private enquiry agent in London (chiefly at the immortal address of 221B Baker Street) from 1877 to 1891, when he was believed to have perished in the act of destroying the arch-criminal Professor Moriarty. In the third year he returned from the dead and resumed active practice until his retirement in 1903. Since that time he has devoted himself to beekeeping on the Sussex Downs (emerging from retirement to save the British Empire in 1914), and may, since his obituary has never been published, be still alive at an advanced age.

The world-famous accounts of his cases . . . were written chiefly by his friend and associate Dr. John Hamish Watson . . . Watson's skilful literary agent was his fellow physician

Arthur Conan Doyle, himself a writer of some reputation, especially as a historical novelist. The assertion by the agent's sons that their father "wrote" the cases and even that he "created" the character of Holmes is patently absurd. This creed is the firm belief of most rational men [and women], but in particular it is the devout doctrine of The Baker Street Irregulars.

The Creed of the Baker Street Irregulars seemed so confessional in nature that I began to wonder whether Sherlock Holmes might not be some sort of closet Presbyterian.



Could it be, I wondered, that scattered throughout the Canon are clues to Holmes' theology? Would it be possible to prove that Sherlock Holmes possessed Presbyterian proclivities? By the time the Scowlers and Molly Maguires had toasted the health of Irene Adler, the only woman to defeat Sherlock Holmes, Mrs. Hudson, housekeeper to Watson and Holmes, and of course, Mycroft Holmes, Sherlock's eccentric brother, I had resolved to exegete the Canon with regard to the theology of Mr. Sherlock Holmes.

My notes portrayed Holmes as a 19th-century free thinker, raised an Anglican to become a kind of vague deist, something of a gnostic, famil-

iar with the occult, yet with an avid interest in comparative religions. It looked as though I had searched in vain for the Presbyterian Sherlock Holmes. Yet there was one more definitive clue to Holmes' religious life. Late in Holmes' career, it was to Christianity, though not the Christianity of his youth, that Holmes returned.

In "The Adventure of the Retired Colourman" the murderer, when confronted with his crime, attempted suicide by trying to swallow a small white pill. Holmes grabs the murderer's throat, thwarting the suicide attempt, saying, "No short cuts . . . All things must be done decently and in order."

"I could only deduce that this verse was on his mind . . ."

Spoken during a moment of surprise and crisis, Holmes' remark was entirely uncalculated. We have seen that his knowledge of the Bible was "a trifle rusty." It is highly unlikely that Holmes would quote 1 Corinthians 14:40 during such a critical time. I could only deduce that this verse was on his mind, perhaps holding special meaning for him. I would like to suggest that as Sherlock Holmes' career began to draw to a close he became a Presbyterian. "All things should be done decently and in order" is the rallying cry of all Presbyterians, a verse that lies close to the Presbyterian heart, a verse that is ever on the Presbyterian tongue. To quote this particular verse during a life-and-death moment proves that Sherlock Holmes made Presbyterianism his ultimate theological home.

The Canon showed Holmes to be a man of the 19th-century in whom the rational and the supernatural were both at work. Indeed, Sherlock Holmes, the world's greatest consulting detective, was the archetype for the 19th-century theologian, for whom the pursuit of rationality and the fascination of mystery were

KNOX PRESTON PRESBYTERIAN CHURCH, 132 Argyle Street N., Cambridge, Ontario, N3H 1P6, plans to celebrate its 100th Anniversary on April 5th, 6th & 7th, 1991. We at Knox Preston wish to extend a hearty invitation to all former members, wherever you may be, to come and join our celebration.

Please contact our church by mail or phone: 519-653-6691, Attention: Church Secretary — Mrs. Rita Czerwonka, as soon as possible.

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Sherlock Holmes

continued

forces constantly in motion. Any attempt to study God is an attempt to study Mystery. And the study of Mystery, in some atavistic sort of way, naturally led Holmes to the contemplation of good and evil as well as postulations of Providence, ultimately to embrace the Presbyterian church.

The process by which the consulting detective arrives at the solution of a mystery and the process by which the theologian of the 19th-century attempts to understand God, the ultimate Mystery, are much the same. The art of deduction, in one form or another, was as necessary to the theologian as to Sherlock Holmes. Holmes knew that solving the mystery of the disappearance of the naval treaty required the same methodical reasoning as constructing a theology of the Trinity — all must be done “decently and in order.”

The last adventure of Sherlock Holmes' life, “His Last Bow,” records Holmes and Watson as old men, coming out of retirement to save the British Empire from a World War I German spy. It is fitting that at the close of their final adventure together, Holmes leaves Watson, all of Britain, and those of us who eagerly follow in the Master's foot-steps with this benediction:

“There's an East wind coming . . . , such a wind as never blew on England yet. It will be cold and bitter, Watson, and a good many of us may wither before its blast. But it's God's own wind none the less, and a cleaner, better, stronger land will lie in the sunshine when the storm has cleared.” □

When not casting her discerning eye toward the denizens of Baker Street, Harriet E. Crosby is marketing manager for academic and clergy professional books at Harper & Row, San Francisco. She is, like her claim for Sherlock Holmes, a Presbyterian.

Excerpted from “Famous shamus a closet Presbyterian,” by Harriet E. Crosby, originally published in *Books & Religion*, Vol. 17, No. 1, Spring 1990. Reprinted with permission

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“PRESBYTERIANS SHARING...”

PROFILE

Knox Presbyterian Church, Neepawa, Manitoba

an Historic Site!

by Jennie E. Vickers

In this day of speed and change, the designation of an old church building as an historic site (on a quiet street, in a small Manitoba town) may not seem a momentous event! However, within the 100 years in which the Knox Presbyterian Church building, Neepawa, Manitoba, has endured the weather and changing circumstances, momentous events have occurred! Manitoba became a province; two World Wars were fought; radio, television, computers were invented. Still the church remains, serene, unmovable a worshipping congregation, witness to the goodness of God and to Presbyterianism in this part of Western Canada.

The first Presbyterian missionaries arrived in the Neepawa area in 1877. Worship was held in homes. In 1891, the present church building, as it stands today, was built and dedicated to the glory of God. S. C. Murray was the minister. The years 1921 to 1925 were momentous, historic ones for Presbyterians. The voice of change was in the air — Church Union. The congregation of Knox, Neepawa, was privileged in having the Rev. R. G. Stewart as minister. He remained steadfast against union throughout his ministry. Under the Provincial Act on Church Union, the congregation voted on June 11, 1925 to remain within The Presbyterian Church in Canada. Today there is a close relationship between the United and the Presbyterian church in Neepawa.

On October 24, 1989, the Knox Presbyterian church building was declared an historic site by the Department of Heritage, Culture and Recreation, with the permission of the Brandon Presbytery. This old, majestic building, with an impressive heritage, is an example of early Presbyterian architecture, noted by tourists

and professional artists. It is also used for community culture as the acoustics in this historical building are the best in Neepawa.

The re-dedication of the restored

church building is planned for June 2 1991, the 100th anniversary of the building itself. □

Mrs. Vickers is a member of Knox Church, Neepawa, Man.

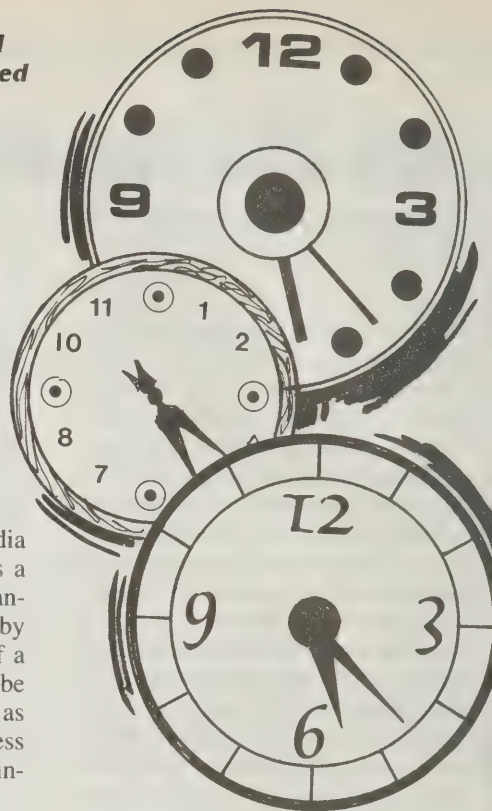
Rev. R. G. Stewart
1921 - 1925



When Robert Kernohan resigned recently as editor of *Life and Work*, the official magazine of the Church of Scotland, he was quoted as saying that he was tired of being editor of a magazine for the Labour Party at prayer. In the following article he reflects on the present state of the Kirk in Scotland

A Time to Go

by R. D. Kernohan



The author of Ecclesiastes might have added to his list of things for which there is a season that there is "a time to stay, and a time to go."

I decided after 17 surprisingly happy years it was time to go as editor of the Kirk's magazine *Life and Work*. What made them surprising was the extent of the understanding and tolerance that a church editor can get from congregations and a journalist from ministers. What made it time to go was a lack of political understanding and judgment in a relatively small but disproportionately powerful section of the Kirk, and an intolerance between different sections of the church.

I was asked by your editor to offer a short "reflection." I don't know if his idea of short is the same as mine or, more important, how relevant the political tensions in the British churches (and between them and the Government) are to Canadian conditions.

Perhaps our politics (where I am on the Right) have only vague affinities with Canadian ones. We here know who Mr. Mulroney is, but find it hard to distinguish between your two main parties. And you are bound to be on your own in handling the one really big political issue we know about, relations between Quebec and the rest of Canada. But possibly our theological parties (where the centre is caught in the crossfire) may be closer to yours.

Therefore my first relevant reflection is that while political divisions in the church, or between church and

government, attract far more media attention, the theological divide is a far greater threat. Conservative evangelicals (called fundamentalists by their critics) are a growing part of a shrinking church. This appears to be the case in the Church of England as well as the Kirk. The trend, success in attracting candidates for the min-

While political divisions in the church, or between church and government, attract far more media attention, the theological divide is a far greater threat

istry, is resented by liberals, some of them most illiberal in their reactions. A church editor has enough problems without this acrimony. But, more important, the church has problems enough without it in a secular, materialist society.

In the next ten years the Kirk will need more patience and mutual tolerance than it sometimes shows. It will have to devote to its internal unity and harmony some of the enthusiasm and sensitivity that its leaders find it easier to summon up in ecumenical matters.

Compared to this, the political bickering (and as some of us see it,

the bias) is much less serious. For my second relevant reflection is that political interest and involvement do not run very deep, either in the Kirk or the Church of England. In both churches the balance of political opinion among active members of congregations is almost certainly rather different from that of Assemblies and synods, never mind the committees and working parties of enthusiasts which tend to set the agenda.

Even in Scotland, where public opinion polls suggest that support for Mrs. Thatcher's Conservative Government has fallen to not much above 20 per cent, the age and social structure of the church creates a rather dif-

The fashionable political emphasis is partly a bid to recover the church's influence in society and affirm its relevance

ferent situation. Conservative supporters are almost certainly the largest single political group in the Kirk, though the great majority of them want to keep the church out of politics rather than steer it to the right.

There are special factors which have made the situation in Scotland especially difficult for the Government and these are reflected in the Kirk. It is almost the least favourably placed part of the United Kingdom to take advantage either of the economic integration of Europe (which favours London and the South-East) or the movement away from Government economic direction to reliance on market forces. Community concerns have forced the church to align itself with campaigns to help declining or shrinking heavy industries, such as steel, coal, and shipbuilding.

One of the dangers of politics in the church is that it encourages self-justification rather than humility

At the same time the radical parts of the British churches (including in Scotland the Iona Community) have been trying to relate a theology of liberation to British conditions. In English cities this has tended both to exaggerate and exacerbate tensions brought by black and Asian immigration. In Scotland it has focused

church concern on "areas of deprivation," mainly peripheral council housing estates rather than inner cities. I have found the arguments unconvincing and the action ineffective. There is much lamentation about the middle-class style and suburban setting of the congregations which are the backbone of the Kirk, but the only effective "alternative church" I encounter is among the gathered congregations of the Evangelicals.

No one can be unconcerned about the moral and spiritual deprivation which accompanies the pockets of poverty in modern Scotland, showing itself most obviously in drug-taking and fatherless families. But it is affecting prosperous areas too, though in different ways. The guilt complex of the Kirk and the Anglicans about being "middle-class" and too suburban has probably obscured the most serious practical problem facing the mainstream churches.

A quiet middle-class drift away from religious belief and practice threatens to destroy the ability of the Kirk and the Church of England to serve as "national Churches." The economic and spiritual base may become too small. There will be insufficient self-confidence, not enough money, and too few recruits for the ministry — except in the conservative evangelical section of the church.

The fashionable political emphasis is partly a bid to recover the church's influence in society and affirm its "relevance." Sometimes, as in the total and uncritical commitment to the African National Congress line on South Africa, it wants to back those it sees as future winners. But at home it often seems to relate to the politics and industry of the past, wishing it could undo Mrs. Thatcher's reforms rather than move forward from them. And the church enthusiasts preaching sanctions against South Africa were taken completely by surprise by the popular reaction in Eastern Europe against communism. Only a year or two ago you could be accused of being a "Cold Warrior" for saying things now taken for granted in Budapest or Prague.

Political interest and involvement do not run very deep, either in the Kirk or the Church of England

That was also the time when without much success a section of the Kirk, small in numbers but strong in influence, wanted to get us excited about Nicaragua. Their own excitement does not seem to have survived the elections there!

But one of the dangers of politics in the church is that it encourages self-justification rather than humility. We say "we told you so" (to each other and to politicians) when we ought to preach repentance, starting with ourselves. The only real relevance is in universal repentance.

The Church, being of divine institution and not human construction, will survive. But at a time when its strength is so obviously unequal to its task, the fashionable political emphasis is at best a diversion of energy, at worst an unnecessary hand-icup. □



New Meaning for Today?

Ice is a simple word that can conjure up radically different images depending on whether you are in Canada or Guyana

by Lesley K. Appel

A warm November evening with a pleasant ocean breeze was not much comfort to my neighbour on this last Tuesday of the month. We had no power. "Black-out!" I had heard that all too familiar word once again. Only today we have had a black-out since this morning, and it threatens to last well into the night.

The cow, as if she had found new strength, kicked out her broken leg. Her foot crashed against the rusty barrel, disturbing the awkward silence of the greying evening. I had not seen her display such strength since the weekend. I thought to myself what an odd sight for a city girl, as I sat on the stairs of my front porch and watched the pain-stricken cow, while the sunlight faded into twilight. Both the vet and a friend who raised cows had offered the same solution. A cow with a broken leg here in Guyana seemed only to have one destination.

Sure enough, just then the butcher came down the dark path to examine the cow. The cow only greeted his ar-

rival by offering a mooing sound as she lay on her good side; a sound which I had never really heard a cow make before.

A cow with a broken leg has only one destination in Guyana

The shadowy figures, illuminated only by kerosene lamps, bartered. Ten minutes later a deal was struck: the equivalent of perhaps \$50.00 Canadian for a full-grown cow no less. My neighbour was informed that the cow probably would not make it through the night and then she would lose any possible chance of making a sale: she felt backed into a corner. The butcher suggested that he was taking a big risk because with the black-out he might not be able to find the ice needed to keep the meat cold until the market day on Friday.

Ice. Is this what this discussion is really all about, I thought? Has this cow's worth been reduced to the ef-

fect of a black-out? This cow is only worth a quarter of its proper market value because the butcher claims he is taking a chance at being able to find ice. The word "ice" was once again haunting me with a new and strange meaning, both as I have experienced it in this society and in Canada.

The importance of refrigeration was brought home to me forcing a re-evaluation of my initial assumptions. The lack of frozen water, or ice, was no doubt the reason for many of the laws which we can find in the book of Leviticus. Lack of proper refrigeration necessitated careful scrutiny of what was eaten and how it was prepared. Likewise in Guyana, a country of many black-outs, ice is in many ways a luxury we in Canada take for granted.

Because I have spent most of my life in large, first-world cities and now live in what many refer to as the Third World, I am challenged to re-examine my understanding of the world around me, especially in a country such as this one. Guyana has now surpassed Haiti as the poorest

country in the Western Hemisphere.

I have tried to imagine if there could ever be a similar problem in Canada. Could someone or something ever be in a life threatening situation because of ice? Yes. I suppose a child skating on thin ice could be in a life-threatening situation. Moreover, if we were to change our definition of "ice" slightly, then there are endless possibilities of it becoming a problem in society. Not long ago I viewed ice as something which appeared in the winter time, and then in the summer it would again appear inside a beverage. If, however, we change or alter this simplistic view of ice we add new and disturbing dimensions. Most definitely, the drug "ice" drastically changes our understanding.

The drug "ice" is far more pernicious than cocaine or crack

In school I was taught about various drugs, their potential problems and side effects. Since school days, drugs such as cocaine and crack have made the "news" many, many times. Recently, the drug "ice" has become part of the headlines. Ice is a methamphetamine refined and manufactured in a laboratory. It is a far more pernicious type of a drug than cocaine or crack. "Ice" — what a choice of words.

"Ice" as a drug, in the first-world, has come to offer a cheaper, longer "high" than its predecessor, crack. As well, it offers worse side effects, including kidney failure, erratic behaviour, paranoia, as well as the crashing-down "lows" of the coming-out of the ice-induced euphoria. What a difference this understanding of ice is compared to the need for ice in order to store a piece of beef until the weekly market day.

In Guyana, ice is used in refrigeration. The value of a marketable item may be greatly affected depending on its availability. Another "ice" will have different but equally strong effects on society in Canada. □

Lesley Appel works with her husband Ray in a Christian Education assignment for The Presbyterian Church in Guyana.



The Road To Sherbrooke

*Huge white monuments of earlier days
Mark communities within blue haze
And once a week they toll their bell
Calling who will to come and tell
Their God, of their affairs.*

*And so they came, another time
On foot, in carriage, long in line
Stretched out amid the green
And now, no more are seen
They were of another time.*

*The monuments still stately stand
Pale and empty, through the land
Marking communities that are no more
But quiet stops for the travel-sore
And names on tourists' maps.*

*Where neighbours once from all around
Met and conversed on hallowed ground
And left refreshed, renewed in God
There now stand only in the fog . . .
White monuments.*

— Marion MacDonald



Canadian Christian Festival III — Halifax 1990

The trick to remaining sane and human

by Gordon Hodgson

More than 6500 people registered for the 1990 Canadian Christian Festival III in Halifax. The festival continued the tradition of Ottawa (1982) and Calgary (1986), with a super celebration by Christians of all sizes, shapes and colours, and of all denominational stripes, both mainline and 'non-denominational'. The speakers-list included the tradi-

tional big-name imported folk, as well as a few home-grown Christian leaders. Halifax had roughly the same number of participants as the Calgary festival four years before.

Halifax was a celebration! There was something for everyone, but no one could take it all in, and perhaps that is the secret of successful Canadian Christian festivals. Everyone present was challenged and satiated, inspired and informed, by a smorgasbord of Christian understanding with everything from evangelicals on the

one hand to the classical scholars on the other. Nobody had to accept anything, or everything, that was presented; on the contrary, everyone could select and enjoy what was uniquely important to that particular person. This was graphically shown when even the biggest of the big name speakers drew audiences representing, in quantitative terms, only half of the total registrants — a fascinating commentary on changing public attitudes in a rapidly "pluralizing" society.



A "Parade of Praise" opened the third Canadian Christian Festival this summer.

The theme was "A Time to Love"



Affection for God's creation was expressed in a musical production, "The Rose Promise".

- Photos courtesy of
The Anglican Journal.

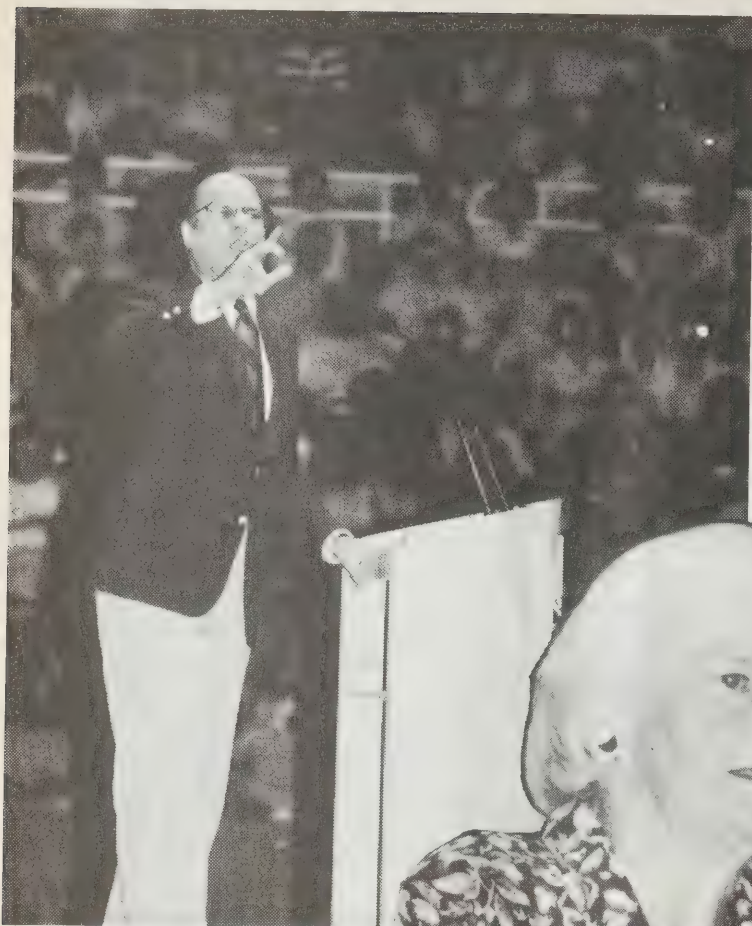
Indeed, this may be the contemporary message of Christianity in a pluralistic society — in a society that is rapidly moving away from the tradition of denominations, individual national political parties, and other national groupings of people. Many people are now finding their principal interests lie in what some social scientists call "single-interest" groups. These are much smaller groupings, much more focussed, and characterized by intense energy and, typically, a short life.

The theme of the Halifax Christian festival was "A time to love," and the theme was developed in four sub-topics of "a time to love God," "a time to love self," "a time to love neighbour," and "a time to love creation." Loving God was a pervasive topic running throughout the festival, of fundamental importance to all the other sub-themes. "Loving self" tended to be captured by the Christian conservatives. "Loving neighbour" got a lot of good attention in dealing with social action issues here and abroad. "Affection for God's creation" was honest and intense, and culminated in a spectacular presentation of a musical play written for, and presented at, the Halifax festival — *The Rose Promise*.

The Halifax festival was a festival. It had an opening parade; it had music, arts and drama; it had prayer counselling; it had plenary sessions, and 80 workshops on a wide variety of topics. There was a major marketplace where over 75 Christian (but no Presbyterian) organizations displayed their particular ministries. There were special programmes for children and youth, including puppets, stories, crafts and creative clowning. There was a major display of sponsoring denominations but no Presbyterian entry, although The Presbyterian Church in Canada was listed in the festival programme as a sponsoring body.

The smorgasbord structure with so much to offer made it possible for each of the 6500 participants to leave Halifax with a truly unique enrichment. Some wondered what the point was in providing workshop topics

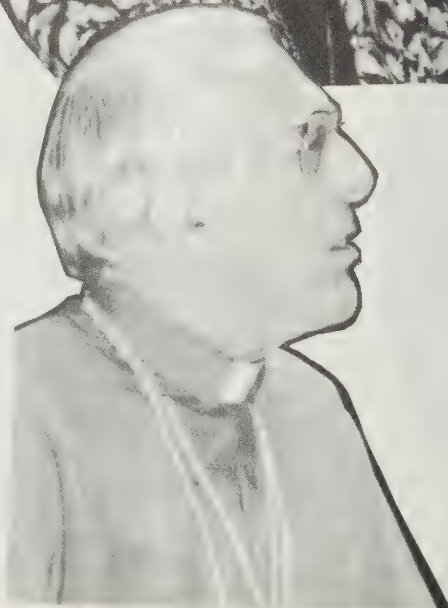
At the podium



Tony Campolo,
Baptist sociology
professor, USA.

that drew only ten participants — until they realized that that topic was supremely important to those ten people, and this was a marvellous opportunity for them to grow spiritually in that area. And at the same time, perhaps 30 other topics were being developed with an equal intensity — all tied together under the general theme of the love of God — with participants ranging from ten to several hundred. Was it Kant who promoted the challenge of “dare to know” in dealing with the meaning of “enlightenment” as a summons to human reason to trust its own powers and to dare to question the accepted traditions? The festival was not a general assembly of a single denomination with formalized legislative functions. It was a time to grow spiritually under the guidance of the Holy Spirit.

Pauline Webb,
Methodist,
broadcaster
and author,
England.



Archbishop Ted Scott,
Anglican, Canada.

Presbyterians took part in the organization of the festival, as was the case for both Ottawa and Calgary, but they were totally invisible when it came to leadership and scholarship at Halifax.

While there is no way in which a comprehensive overview of the festival can be given, it is helpful to illustrate a few of the approaches including both theme speakers and workshops. For example, it was asked, “Why must there be injustice and oppression in this part of the world while others are enjoying democracy and freedom in another? . . . Why must it be that people are treated as though they were nothing but dirt . . . in this part, just because of their race! God wants to see justice and goodness, and love and compassion in this world, but God is not going to shoot down thunderbolts to destroy those who prevent it. God can depend only on you and me . . . you and I must provide for all — with our fish and bread. Without such raw material, God is unable to accomplish what God wants to do . . .” Thus, Desmond Tutu said the church has the responsibility to bring the love of God to the fore, as it comments on, and works for, social change in all oppressed regions in the world.

The world is changing in other ways — communication has seen a spectacular change from a time in which the transfer of information was hopelessly limited because there was so little information to transfer, to an era in which there is an enormous overload of information. At the same time we have gone from a time of three-hour sermons to a 30-second attention span. “We made an unholy pact,” Elizabeth Thoman said, “with the powers of the day, when we accepted a system of mass communication which provided “free” radio and television services in return for exposure to constant and unremitting assault by people who use and control the media.” This has changed the entire way in which we live and act, not only because of the relentless consumerism involved, but because of the “value messages” received during “mindless entertainment.” “The mass media tend to fa-

your instant gratification and the quick fix," Thoman said, "and image over substance and limitless material gain for the simple reason that . . . well, it's progress." The challenge to the church in such a system is enormous, as it finds itself just one more "interest group" competing for attention in the unholy clamour from the rest of the world.

"We don't have to force differences on one another. We are always trying to convert one another rather than trying to understand one another," another workshop leader said. "Non-natives should spend time with the people and just respect what the natives say . . . Listen to our elders. The fact is that we have never been respected; our ways, our thoughts, our prayers — everything — have just been totally rejected [by non-natives]. There are [many] things we can learn from each other. We're all full of wisdom. We're all full of ex-

periences. We can arrive at the conclusion that we are all the same." This was a longhouse perspective on our relationship to God and creation, as expressed in a workshop conducted on a lawn in Dalhousie University by Niigam'Agan Gkisedtana-moogk of the MicMac Confederacy.

"The church became the unofficial opposition

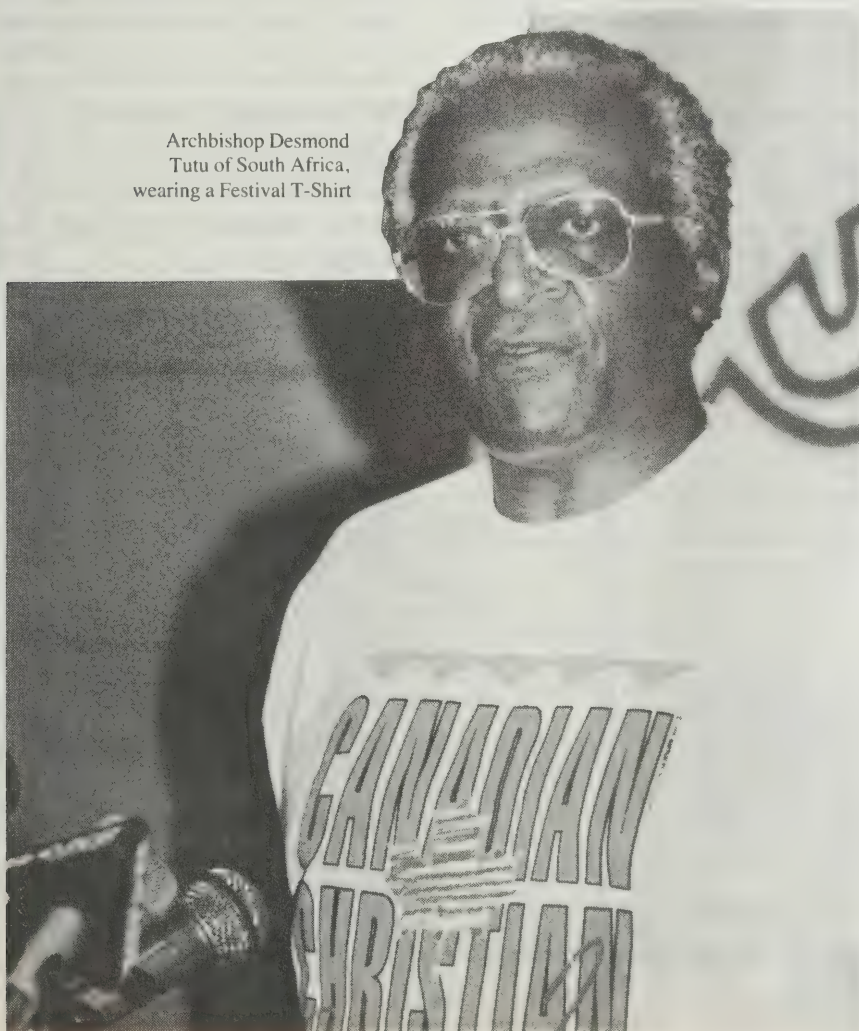
to the government in East Germany," said Karl Sievert. "The church was the one that critiqued the government. Out of the justice issues came profound Bible studies. After the meeting of the World Council of Churches (WCC) in Vancouver, 2500 congregations in East Germany studied the WCC document dealing with peace, justice and the integrity of creation. The [East German] government realized that they could not

squash the church. Peace vigils were held every Monday night in more and more churches all across East Germany, led by pastors and laymen. For five or six years, people came every Monday night and lit candles — peace candles and they built up over the years [great thicknesses of wax]. Thus the church became the official opposition, to critique and challenge the government. People came on Monday nights, but not just Christian people. All of this led to the massive political changes in October 1989 in East Germany; and in the elections in March of 1990, 55 per cent of the elected members were Christians, 13 were pastors; seven Christians became cabinet members. This led to the quip that "East Germany used to be run by communists; now it is run by Christians." The fact of the matter was that Christians were the only people knowledgeable about democratic processes because of the experience they gained in sustaining their churches over the years."

Herbert O'Driscoll closed the festival with the observation drawn from a letter written at the time of the collapse of Rome: "The trick to remaining alive in a strange and changing turmoil — the trick to remaining sane and human, and together and committed — is to know there are always two cities — the city of humanity and the city of God . . . and the trick is always to know that even as you walk the dying, changing streets of the human city — that even as you walk those streets — you are given at that moment a vision of the city of God."

The Halifax festival offered more than a hundred such experiences in the four short days of its existence. Thousands of people benefitted from the experiences. The next Canadian Christian Festival will likely be held in four years' time, in central Canada, in a place with a noticeable multicultural flavor. □

Archbishop Desmond
Tutu of South Africa,
wearing a Festival T-Shirt



Dr. Hodgson is a writer and editor from Calgary, who covered the festival for the Record.

Letters

continued from page 7

tred and the violence, would I be doing? My answer has changed, of course, as I grew, but never have I questioned it as I have this summer.

I was disgusted by the death of the policeman in Oka. I cried real tears for the agony his family must bear. On December 22, 1975, my uncle, Constable Eric Spicer, was killed while on duty. I'll never forget the effect it had on my family.

My disgust turned to fear as I saw the arsenal of weapons the warriors flouted. My fear turned to panic when I heard the warriors' "spiritual leader" speak of sabotaging our power supplies, including nuclear power. So here I sit, waiting for the Armed Forces to move on the barricades. I know some of them. I trust them to do what is right, and believe our soldiers are amongst the best

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

trained in the world.

Listen to me as one whose ancestral land is divided by misunderstanding and hatred — but most of all by politics. We must stop this bickering; Indian/white man, French/English, Judaeo-Christian/Non-Judaeo-Christian. We must stop this before, like Northern Ireland, there is no right or wrong; before more of us become people we weren't meant to be.

I am the first to admit my lack of understanding of the complex legal issues. I do not consider myself a rac-

ist, however. These words are part of a battle to try not to become a racist. I hate no one. I'm just frightened.

Patti Mumford,
Dartmouth, N.S.

Cartoon not funny

This letter is written in regard to "Watson's World" as found in the September issue of the *Record*.

The cartoon, is, at best, in poor taste. We object because it undermines all that we are trying to do in parish ministry in speaking to our youth with messages of acceptance and affirmation. We want young people in our churches because they give us life and inspiration. They teach us about joy and excitement. Your cartoon says that they are "insufferable." Not only is it condescending, but it demeans the energy and exuberance of youth.

Mark 10:14 finishes with the words "for of such is the kingdom of God." (KJV) It would appear that

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Mr. Watson's exegesis is also incorrect.

We hope that you understand that this matter is not funny and we bring it to your attention for the great significance that it has for the publication and all ministry to youth.

*Drew Strickland, Carol Loudon,
Alan Stewart,
Toronto, Ont.*

Ecological Catastrophe

Of late, the *Record* has begun to discuss environmental issues. We are encouraged to reduce, reuse and recycle — all very necessary and long overdue.

However, these activities which address the symptoms of environmental affront, risk giving the impression that adequate response is being made and divert attention from the real problem. This is twofold, and is confounded by the disparity

between living standards in affluent western Europe and North America, and the struggling remainder.

One of the two basic causes of impending ecological catastrophe is simply over-population. Every ecologist and animal manager understands the concept of "carrying capacity," the ability of any tract of land to sustain an animal population. Estimates of world population vary but there is widespread agreement that we are near the limit of a sustainable human population if we haven't already passed it. Despite this, some countries still report a four per cent annual population growth.

The other basic cause of our environmental troubles is our uncritical and unbridled application of modern technology, with no consideration for long-term environmental effects. We cannot switch off the Industrial Revolution but we'd better start to distinguish between needs and wants, between what is simply technically pos-

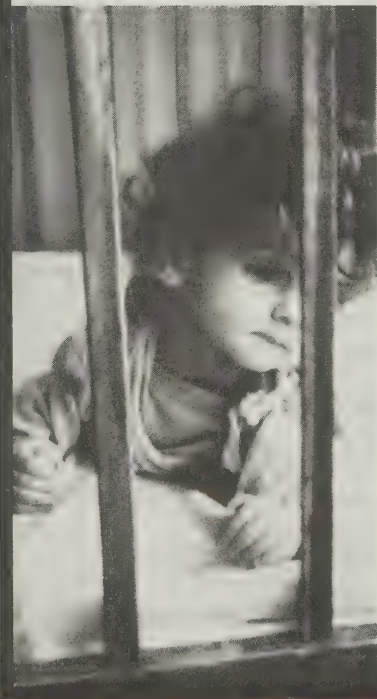
sible and what is environmentally tolerable.

It is here that the two causes come together. With more people and more urbanization, cities are spreading over good agricultural land. The more affluent demand family dwelling space which aggravates the problem of urban sprawl and, simultaneously, creates the need for more use of private cars — a major source of atmospheric contamination.

Recycling cans, using biodegradable plastic and reconstituted paper are all very well. They may make one feel like an activist but, though helpful, they do little to get at the real cause of environmental degradation. The population issue is fraught with concerns of elitism, racism and culture; the technology one bears directly on the comfortable indulgent lifestyle enjoyed in affluent countries and raises the "not-in-my-backyard" bogey.

*R. M. Strang,
South Surrey, B.C.*

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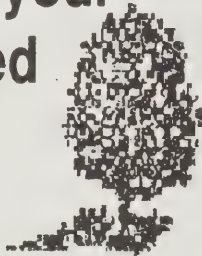
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Books

Meditations on the Journey to the Manger

by *Patricia Wilson.*

1990 Calendar of Devotions for Advent.
Welch Publishing Co. Burlington, Ont.
1990

If you can spare three to five minutes each day in Advent (December 2-25) get this book and let it help you spiritually prepare for Christmas.

The layout is simple and traditional: a Bible text, some suggested scripture readings, a 400-500 word commentary and a short prayer. These daily devotions are easy to read because they are short, personal and deal with Christmas problems, joys, opportunities, ideas and memories we all share.

I found help in every one of these reflections. Patricia Wilson not only sees God in every event but she is able to help us see and hear God in the rush of the season, the anxieties of our preparations, the beauties of the symbols, the questions of the children.

I enjoyed the author's ability to share herself in these pages, her ecumenical spirit, her openness to God in the Christmas traditions. I have real pleasure in urging you to enrich your Advent season by daily considering these meditations.

My only complaint is that these devotions stop on Christmas day. True, that is the end of the Advent season but I wish the author had gone on to help us get through and past Christmas — at least as far as the Twelve Days of Christmas. Perhaps Ms. Wilson will go on to write a sequel to cover the season of Epiphany, Lent, Easter, Pentecost. After all, Advent is only the start of the Christian year.

Zander Dunn

Beyond Bethlehem

by *Margaret and Peter Horsfield.*

C.B.C. Enterprises, Toronto, 1989

I can think of no better way to prepare for Christmas than to read this book. It is one of those books you must read.

It raises questions, poses problems, confronts issues in an honest and fair way. The authors, a father and daughter team, first presented the essence of these chapters on the CBC series, *Ideas*. Further radio broadcasts for the BBC were so popular the authors decided to put the results of their research into this book.

The book is a most helpful trip through the Bible and should convince every reader that the accounts of Christ's birth are not simple but are fascinating retelling of Old Testament stories. As the Horsfields put it, "They (the Christmas stories) emerged from layer after layer of stories in the Hebrew Scriptures; precept upon precept, line upon line, taken from many different places."



The Gospels of Matthew and Luke — the two Gospels which give accounts of the birth of Jesus — are not factual records of history as we know it but are theological statements with roots in the Old Testament. Not only does this book help us understand why Matthew and Luke differ so widely in their presentations, it also reminds us that we cannot understand the New Testament apart from the Old Testament.

The authors prove the best of modern scholarship is exciting, helpful and challenging. For ministers this is a gold mine for sermons. For laypeople the book will give new meaning to an old and well known part of God's message.

Zander Dunn

You, Me And TV!

by *Donald Stephens.* Communications Services, Toronto, 1990. \$3.95.

Many people, including Presbyterians, tend to deny that the TV set in their home is on almost seven hours of every day. It's hard for us to be-

lieve that we "spend almost as much time as television/video consumers as we do sleeping."

Once we move past the denial stage and acknowledge TV viewing as a dominant household activity, we will likely become angry about both our lack of self-control and the cultural standards of television/video productions.

At this point, theologian Thomas Boomershine suggests we can do three things with the TV set: (1) resist — try to live without it; (2) capitulate — if you can't beat them, join them; (3) appropriate — try to make a discriminating and critical use of it.

Presbyterian Communications Director, Donald Stephens, in his booklet designed to provide Canadian content to the 1990-1991 Mission Study of "Gospel, Culture, and Media," invites us to appropriate — to become critical consumers of television/video productions. He wants us to become discriminating viewers who (a) are not desensitized to pain and suffering; (b) are able to recognize a trivialized treatment of a complex issue; and (c) are able to challenge the assumption that the exploitation of coarse language, nudity, and violence is an acceptable standard for the television/video industry.

However, before we write our letters of condemnation or commendation, Donald Stephens would like us to realize that television is an entertainment medium and it operates as a business. The TV/video industry is a business, "not a service to the community." Its business is to sell audiences to advertisers, and television programming is seen as "a cost of operations and not an end in itself." That profit before public service indictment of TV networks is aimed largely at the American broadcast system. "Canadian broadcasting," writes Stephens, "appears quite conscious of its obligations in the realm of cultural, social, regional as well as national programming." But whether it is American or Canadian programming, the author asks us to make our views known, "both positive and negative" . . . to producers, distributors, advertisers, television stations, cable TV companies, and videocas-

continued

GLEANINGS

I have returned to Vimy many times. It always leaves me with the haunting question of what good and evil are all about. A landmark to the birth of Canadian nationhood, the endless graveyards leave me with a hollow feeling. There had to be a better way. I have visited Vimy with my father, with my sister Mary Lou, with parliamentary delegations, and with my youngest niece, Katherine Kebe. Everyone responds differently. But the single name of "Ogle" on the monument, among the names of thousands who have no known burial place, tells me that my history is ground into the mud of Flanders. I know for sure that I have never fired a bullet at another human being, and I have never had anyone fire at me. I thank God that I was born in my time and place. Countless others have not been so lucky. Sometimes, it comes down to the luck of the draw . . .

But there are still so many unanswered moral questions. "Thou shalt not kill," the Lord said. Of all the commandments, that one has received the most padding of "ifs," "whens," and "buts." Yet, haunting suppositions remain. If it had not been for the French Revolution, would the Bourbons still be at Versailles? Without the violence, we might have a Louis XXIV, and of course, Dickens would never have written, *A Tale of Two Cities*.

— Bob Ogle

. . . stewardship must be understood first as descriptive of the being — the very life — of God's people. Deeds of stewardship arise out of the being of the steward . . .

We are able to love and to perform deeds of love because we have been loved (1 John 4). No doubt human beings do many things that do not emerge out of the depths of their being. We even try, often, to perform loving acts ("make love") when there is no real love in us. The world is full of nonmusical children and adults who, to please parents or win approval, torture their souls and bodies in order to perform tolerably on instruments.

— Douglas Hall

Lord Beaverbrook wasn't worried that his businessmen usually knew nothing about aircraft production: "They are all captains of industry, and industry is like theology. If you know the rudiments of one faith you can grasp the meaning of another. For my part, I would not hesitate to appoint the Moderator of the Presbyterian Church to take over the duties of the Pope of Rome."

— A. Trevor Hodge

The Devil hates music because he cannot stand gaiety . . . Satan can smirk but he cannot laugh, he can sneer but he cannot sing.

— Martin Luther

We do need, then, a place at the centre of our lives where we experience an unquestioning faith. This is a requirement that many non-Christians will find difficult to understand. They will insist that a genuinely open mind must be open to everything, even to criticisms of the basics of the Christian faith.

But this is misleading. People who talk this way are really putting their own personal critical faculties at the centre of things. They are insisting that God and everything else must satisfy the demands of their own questioning spirit. From a Christian point of view, this does not really seem very open-minded at all. The Christian believer wants to insist that genuine openmindedness is found in the attitude expressed by the psalmist: "Search me, O God, and know my heart! Try me and know my thoughts" (Psalm 139:23)

— Richard J. Mouw

Christians used to be, and should be, militant. And they have been called to make up a living, active community based on fraternity. But what do we see? Flabby, lazy, individualistic church members, committed to nothing. They sit beside each other on Sunday and proceed to ignore each other completely. They are capable of no sacrifice, they create nothing new.

— Jacques Ellul

Books

continued

sette rental stores." The addresses of the Canadian and American TV networks are included.

My colleague and friend (I'm a former chairperson for Communication Services), offers excellent study ideas reflected in such suggestions as: "keep a TV diary for a week, listing day, time and station, programme title and type; select a television or video movie and look at sexuality and stereotyping; view a variety of television commercials and use them for critical analysis; view a programme from Vision TV and/or CBC "Man Alive" and compare with commercial television/video programmes; and discuss how the VCR has affected/changed your life."

As a commercial video producer

and someone who has researched the use of what some people have called "non-broadcast television," I appreciated Donald Stephen's invitation to congregations to create their own programmes. Unfortunately, the cartoon illustration that followed that suggestion tended to trivialize such a use. I would have preferred at least a reference to those congregations who videotape their services of worship for playback purposes in retirement and nursing homes.

Again, from my perspective as a minister/video producer who has a close association with the local cable TV studio, I would have welcomed the recommendation to appropriate what the CRTC calls "the electronic equivalent of neighbours talking over the backyard fence." The church has free access, like all community

groups, to the community programming component of the local cable company. Only one congregation out of about 40 congregations in my cable TV viewing area, shares the gospel through the cable television facility.

While I believe that one of the best ways of understanding television is by producing as well as consuming it, nevertheless, viewers need to develop the ability to distinguish between Christian values and cultural values. This is the key issue raised by the 1990-1991 Mission Study. In his usual thorough manner and writing to address the needs of the individual member in the local parish, Donald Stephens challenges us as Christians to become discriminating and critical consumers of television productions.

Warren K. McKinnon

Dr. McKinnon is Minister/Video Producer, InterActive Media, Woodstock, Ont.

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Effective Church Leadership

by Kennon L. Callahan, Harper and Row. 1990. \$26.95

Research conducted by the Church Growth Committee of our denomination in the 1980s confirmed a number of vital truths. Most important of all may have been that the primary key to an effective church is leadership. No single book that I am aware of addresses that need more effectively and practically than Callahan's latest volume.

The primary themes are established in the opening three chapters:

1. The day of the professional minister is over. The day of the missionary pastor has come.
2. The day of the church culture is over. The day of the mission field has come.
3. The day of the local church is over. The day of the mission outpost has come.

From that foundation Callahan is able to go on to address leadership within both the denominational and congregational context related to a great variety of issues such as values, structures, church development and

even staff evaluation.

It has been a long time since I read something that caused me to write to a number of friends and encourage them to get hold of this book. In attempting to reduce what I had learned to a simpler form, I ended up with twenty-plus pages of computer notes. Suffice to say that this is essential reading for equipping clergy and laity for effective leadership in the 1990s.

Chuck Congram

Mr. Congram is minister of Puce Presbyterian Church, Puce, Ont.

The Groucher File (A satirical exposé of detours to faith)

by *Kenneth L. Gible*. LuraMedia, San Diego, 1988.

Hell has gone high tech! The computer file of one Pharnum Groucher, underworld agent, gets a glitch and spills a story of the Satanic struggle for souls and systems on planet Earth.

Groucher, a likeable but bumbling buffoon of a dirty devil, takes on all the forces of Heaven (and Hell!) in a hilarious satire of life in the '80s.

Peering out through the eyes (actually continued over page

THE CHURCH SPEAKS

(excerpts from the 116th General Assembly)

Church Growth



Indications are that the Presbyterian Church slipped into the 90s with a loss of 1,200 members, only 1,000 members more than following union in 1925 and a loss of 47,000 members since membership peaked in 1964 at 202,566.

Death accounts for 32 per cent of the removals from the roll each year. Twenty-six per cent results from

transfer of membership, 11 per cent of these to non-Presbyterian congregations.

Forty-two per cent of all persons removed occur through a revision of the roll. A 1988 study revealed that the 58 per cent for whom moving was not a factor, 23 per cent joined another denomination, 48 per cent dropped out of congregational involvement, and for 29 per cent there was no record. Interviews with dropouts from Presbyterian congregations indicate fewer than 10 per cent received a pastoral visit to express care and concern. These figures reflect a failure to assimilate and provide adequate pastoral care for members.

Once again Church Growth called on congregations to "close the back door" if membership decline is to be arrested. □

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Books

continued from previous page

ally the computer file) of agent Groucher, we see the world as the demonic powers must — a place filled with the potential for good and for evil, a world of systems and societies that need only a slight nudging to accomplish the demonic dream of evil everywhere.

This story takes us from the individualistic temptations inflicted by a personal demon (in the style of C.S. Lewis) to the "sociological approach" of spreading evil through the structures of society. The mission of Groucher and the rest of the minions of the Netherworld is to thwart the efforts of the "Enemy," and subvert all systems seeking good. Everywhere the servants of Satan are influencing solid and serious efforts to make this a better world. One wonders how hell can prosper with such dumb devils until one remembers the state of the church and those who seek to serve the Saviour.

Kenneth Gible manages to touch most of the "in" issues of the day — from nuclear disarmament to the church growth movement to the AIDS epidemic — even managing to bring in the issue of inclusive language (never cross a lady demon — you'll have the devil to pay). If you happen not to be "in" on all the issues, you may find yourself "out of it" through parts of the action.

The Groucher File is a good, light read with a heavy message coming through. As you get engrossed in the book, keep in mind the Molten Rule of Hell:

"Never underestimate the power of the Adversary (God)."

H. Kenneth Stright

Mr. Stright is minister of St. Andrew's Presbyterian Church, Pictou, Nova Scotia.

The Wizard's Tide, A Story

by *Frederick Buechner*. Harper and Row, 1990. \$18.95 (hardcover).

Some years ago I saw a video entitled something like, "What you are is what you were when." It was a lecture by a psychologist for the Dow Corporation. The thesis of the speaker was that if you understood the world of the person when he or she was about 10-years-old you would be able to understand their actions and reactions in the present.

This book reminded me of that film. It tells the story of an 11-year-old boy, growing up with his family in the Great Depression. The events are told through the eyes of this young boy. It is told with the purpose, as Buechner himself describes it, of helping "that child inside himself solve at least some of those mysteries [the ones holed up inside him from his childhood] at long last and because — who knows? maybe it would clear up a few for other grown-up children too."

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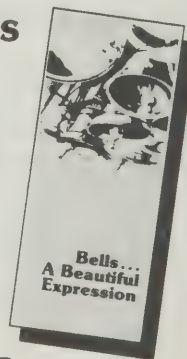
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this in the life of this person particularly when the events of the year described included the suicide of his father. Little doubt either that the events described are only the thinly disguised events of the author's own life. He calls it "a mostly true story."

Buechner is a Presbyterian minister and a creative, versatile author. He has produced almost equal numbers of books of non-fiction and novels. With this story he comes up with something just a little bit different. He obviously hopes that it will help the readers take their own journeys of discovery and healing into their childhood memories. It did that for me.

John Congram

Friend of My Youth

by Alice Munro. McClelland and Stewart, 1990. \$24.95.

Alice Munro is probably Canada's finest short-story writer. Her latest volume, *Friend of My Youth*, contains 10 stories most of which are set in a small south-western Ontario town or British Columbia, both locations well-known to the author.

I have a special interest in the author having shared with her the same hometown, Wingham, Ontario.

As I read this latest collection, I asked myself what makes these stories so appealing and powerful. It is not that she tells of outstanding persons. They are all very ordinary — like most of us. The stories do not provide an escape from reality. Few have happy or "satisfactory" endings. Nor on the other hand does their appeal lie in violence and sex.

No, people read Alice Munro because she speaks to us with honesty and simplicity about ourselves, our inner and deepest thoughts and feelings. She dares to say what most of us only think.

In, "Pictures of Ice," she tells the story of an United Church minister whose wife dies and he is left to struggle with the challenges of life alone. As we read the story it is like hearing it from the inside.

As ordinary people we all hope that our lives count for something. Alice Munro makes us believe that they do.

John Congram

continued

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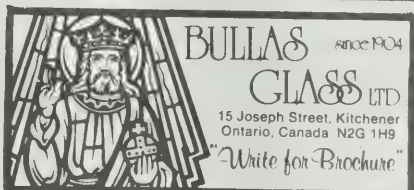


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Books

continued from previous page

Contending with God

by Charles C. Cochrane.

Trinity Press, Burlington, Ont. 1990

Twenty-four sermons in 84 pages! In these short, tightly-packed sermons Charles Cochrane, a Presbyterian minister, now retired in Waterloo, Ontario, shows us what good sermons are like.

Dr. Donald Corbett, former principal of Knox College, says in his foreword, that these are "models of what preaching should be." He cites the author's ability to write with clarity and conciseness and his gift of putting the Gospel well. There are no clichés or old stories to be found here. To be found here are truly helpful expositions of biblical passages. I am glad Charles Cochrane gave in to the insistence of his brother, A.C. Cochrane, professor emeritus of the Presbyterian Seminary in Dubuque,

Iowa, that these sermons be published.

Charles Cochrane saves the best till the last. His two sermons on Naaman, the leper, are the last two in the book and are the best of the lot. I will refer to them when I preach on 2 Kings 5.

Having said that, I have three criticisms. First, the sermons, while praiseworthy for their brevity, are too short. (You can't please everybody.) I would have liked to see Charles Cochrane expand some points he made so well. Second, I wish he had indicated where and when he had preached these sermons. No sermon is a timeless thing and should be judged within its context. Third, I wish Dr. Cochrane had used inclusive language. It would have made it easier for more people to hear the Gospel he so ably presents.

Zander Dunn

Dr. Dunn is the minister of Knox Church, Guelph, Ont.

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SUGGESTION BOX

Ted Creen

"Earth Day and the Tower of Babel"

As we enter the 1990s our focus suddenly is upon the environment. Green is the colour of note; recycling, the way of life. Holes in the ozone layer and the devastation of the rain forests command our attention. For many of us there is nothing really new about this concern for the earth except for the way in which the media has adopted the environment as its new cause. Because of that, events such as "Earth Day" have grown significantly in impact.

While it has been occurring for many years, Earth Day 1990 was celebrated on April 22 with much fanfare. In our community there were early morning gatherings, tree plantings, stream clean-ups and more. Most congregations did not realize the impact of such a day nationally until it was too late to plan anything; others may not have wanted to appear to simply climb on another bandwagon. But it seems to me that such a day (especially since it occurs on a Sunday) provides the Christian Church with a unique opportunity to present our powerful doctrine of creation, with its emphasis on stewardship and care. At this point, our communities are listening, particularly our young people.

At St. Andrew's Church, Owen Sound, Ontario, two special events became the focus for Earth Day. On the morning of April 22, we invited a member of our congregation who is an outdoor education teacher to present a slide show before church. He used selected slides along with readings from Scripture and poetry to weave a collage of creation for us. Tea, coffee and juice were available and we ended with the singing of some contemporary hymns focusing on creation. The presentation set a good mood that we carried with us into worship. You may have someone in your congregation with a gift for photography who could be challenged now to begin work preparing for Earth Day 1991 (likely the third Sunday in April).

The highlight of our focus on the care of the earth came the following Sunday with the performance of an original musical drama, "Under Construction." The musical retold the Old Testament story of the Tower of Babel, but in the contemporary



light of environmental concern. "Under Construction" was presented during morning worship by the St. Andrew's Children Singers, a group of 18 public school-aged children.

The musical opens with a group of modern-day children viewing a construction site and singing:

*There's a highrise tower where we
used to play,*

*The field is paved over, but what do
people say?*

*They call it progress, the way it has
to be,*

*They call it progress, but it seems to
me*

*I'm not sure if bigger's always best,
I'm just not sure!*

The children conclude that all this construction does not guarantee a livable world unless we are busy building God's kingdom: a kingdom built not with bricks but with love, care and trust. "It will take a lot of loving on our part to build a world today" is the finale to the musical.

The St. Andrew's childrens' interest was captured by Earth Day and this musical: it seemed to speak directly to their concerns about the kind of world they are inheriting. Two of the singers came forward with statements they had written that they wanted to be part of the service. One girl wrote, "We are building more and more factories and making so much smoke that we will ruin our ozone layer and risk ultra-violet ray poisoning. If we don't start doing something now, it will be too late." A boy gave a conclusion following the musical which listed a number of ways in which anyone could assist in protecting the environment.

The musical *Under Construction* has been made into booklet form and is available to congregations who would like to involve their young people in a project that could be part of Earth Day 1991. The musical is available (\$5.00 per copy or 10 copies plus separate musical score [a performance pack] for \$25) by writing to Rev. Ted Creen, 865 2nd Ave. W., Owen Sound, Ont. N4K 4J3.

We hope that you will take the opportunity to do something creative to proclaim God's care for his world through special times such as Earth Day. □

Mr. Creen is a part of the Ministry team at St. Andrew's Church, Owen Sound, Ont.

PEOPLE AND PLACES



THE CHILDREN OF St. James Church, Chatham, Ont., led a food drive for Thanksgiving, collecting corn food products.



THE PRESBYTERY OF NIAGARA held a L.E.A.D. Seminar at Drummond Hill Church, Niagara Falls, earlier this year. Pictured, the Rev. John VanHaneghan (left), convener of the presbytery's Church Growth Committee, talks with Dr. Al Elmer, the seminar's guest speaker. Dr. Elmer led plenary and small group discussions on the topic, "Bringing them back: Reaching the Church dropout." Another Church Growth seminar is planned by the presbytery for April, 1991.



PICTURED, the Rev. Dr. Silas Ncozana, General Secretary of the Church of Central Africa Presbyterian, receives a gift of money from members of St. Andrew's Hespeler Church, Cambridge, Ont., to be used in the construction of St. Andrew's Prayer House, Mulanje, Malawi. With Dr. Ncozana (far left) are: Ruth Lengyell, representing St. Andrew's Presbyterian Women; Roger Godin, representing the youths of the church; the Rev. Wallace Little and the Rev. Tom-Hunter Kapengule, ministers of St. Andrew's Hespeler. The Presbyterian Women made a substantial contribution to recognize their 25th anniversary, and the young people held a bowl-a-thon.



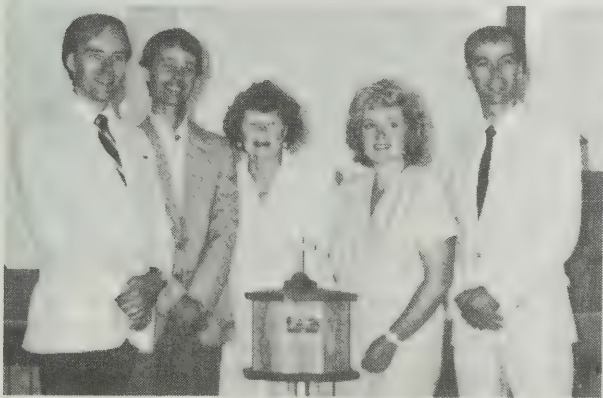
RELIGION IN LIFE AWARDS were presented by the Rev. Jim Johnson of St. John's Church, Kapuskasing, Ont., to Cubs Peter Johnson and Mac Jamieson (who received their yellow, or first-stage awards), and Scout Rick Doran (who received his green/second-stage award).



THREE PREVIOUS MINISTERS of Knox Church, Kincardine, Ont., the Rev. Jim Weir, the Rev. Dr. Douglas Stewart, the Rev. J. Allan Paisley, the incumbent, and the Rev. George Turner were present for the dedication of the new addition to the church, and the burning of the mortgage on it. Also dedicated before the congregation of both past and present members were memorial gifts of furnishings and Books of Praise.



A PLAQUE RECOGNIZING over 30 years of dedicated service as the choir leader at St. Andrew's Church, Allenford, Ont., was presented to Mrs. Madalene Gowan, Sept. 16. Making the presentation were Mrs. Louise Wiley, the present choir leader, and the Rev. Gordon Fresque.



A BAPTISMAL FONT, donated by the Carr family (pictured) in loving memory of their husband and father, J.J. (Jack) Carr, was dedicated at Knox Church, Vernon, B.C., by the minister, the Rev. Larry Lin. The font was designed and built by Ken Hurst. Following the dedication, three of Mr. Carr's grandchildren were baptized.



ANOTHER SUCCESSFUL Golden Lake (Ont.) Presbyterian Music Camp took place August 19-26. Pictured, an impromptu ensemble rehearses in the craft shop, since practice space was at a premium. From left to right are: Harm Rombeck, Carmyn Penner and the Rev. Nancy Nagy-Williams.



THE PRESBYTERY OF Waterloo-Wellington held a Service of Commissioning on June 24 for David and Miriam Barrie at Central Church, Cambridge, Ont. The Barries are now in Malawi, serving under the Board of World Mission as agricultural advisers. At the service, the sermon was preached by the Rev. Dr. Silas Ncozana of the Blantyre Synod, Malawi, and the scriptures were read by the Rev. Tom-Hunter Kapengule, a missionary from Malawi serving at St. Andrew's Hespeler Church, Cambridge. Mr. and Mrs. Barrie are pictured with members of their family, the Rev. Kapengule (second from left) and Dr. Ncozana.

Photo: George Aitkin

People and Places

continued from previous page



MEMBERS AND CHILDREN of Gateway Community Church, Don Mills, Ont., participated in "An Anti-Drug Parade" on Canada Day. They also distributed pamphlets containing information about the church.

Photo: Valerie M. Dunn

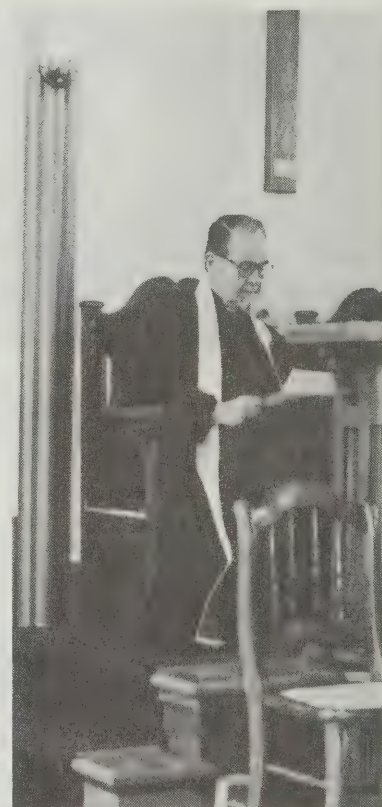


THE 141st ANNIVERSARY SERVICE of St. Andrew's Church, Barrie, Ont., was celebrated this year. Guest speaker was the Rev. Dr. Harold Morris (pictured centre), Moderator of the 115th General Assembly. With Dr. Morris are the ministers of St. Andrew's, the Rev. John F.K. Dowds (pictured left) and the Rev. Malcolm D. Summers. Dr. Morris also joined the two ministers in the ordination and induction of 13 new elders to the session of St. Andrew's.



PICTURED, Len Reeves, treasurer of Varsity Acres Church, Calgary, hands a cheque for \$42,100 to Danny Ng, treasurer of Westminster Church, during a sod-turning ceremony marking the start of construction of the Westminster building. The money was part of a gift of \$100,000 promised to Westminster by Varsity Acres as an outreach component of Varsity Acres' futures programme, which included the renovation and extension of its own facilities. Westminster is also receiving substantial support from The Presbyterian Church in Canada, and all the churches in southern Alberta, through the Presbytery of Calgary-Macleod.

Correction: A caption accompanying a "People and Places" photo in the September Presbyterian Record (upper right-hand corner, page 40) incorrectly identified the recipient of a cheque from St. Andrew's Church, Burk's Falls, Ont., as St. Andrew's Church, Penticton, B.C. The cheque was actually presented to the congregation of *St. Andrew's Church, Armstrong, B.C.* (St. Andrew's, Penticton, is in fact a growing and healthy congregation.) *The Record* apologizes to all concerned.



THE REV. DR. CALVIN CHAMBERS, and his wife, Alice, were honoured at a farewell pot-luck supper by the congregations of St. Andrew's Church Kars, and Osgoode Church, Vernon, B.C., Dr. Chambers was interim-moderator and a friend of the charge for 14 months. He and Mrs. Chambers retired from the posts of director and administrator of the Union Mission for Men in Ottawa, and have returned to live in Mission, B.C.



THE FIRST WORSHIP SERVICE at Unionville Church, Ont. was held June 17. Pictured at the dedication of the cornerstone are, left to right: Cal Elder; Murray Ross, architect; the Rev. Wes Denyer; Jean Cook, building committee; Gordon Carpenter, treasurer; Bob McEwen, clerk of session.



AN OVERFLOW CROWN of former members and friends joined with the congregation of Cromarty Church, Ont., on June 24 to celebrate the 125th anniversary of its church building. Cromarty Church is the oldest congregation in Perth County. Pictured greeting worshippers after the service are former ministers of the church (top to bottom): the Rev. John Boyne (1962-68) of Elmira, Ont., the Rev. Kenneth Knight (1978-86) of Goderich, Ont., and the Rev. Wilfred Jarvis (1969-77) of Tillsonburg, Ont. The current minister, the Rev. Lucie Milne, came to Cromarty in 1987.



THE 150th ANNIVERSARY of Little Harbour Church, Pictou County, N.S., was celebrated this year beginning with a potluck dinner (Feb. 10) commemorating the day the church was founded in 1840. An anniversary cake was cut by three senior members of the church: Mary Russell, Alice Ballantyne and Mary MacLaren. During the summer, pictures and other items of historical interest were displayed in the church and a congregational history was prepared. The Rev. Cameron Brett, a former minister of the church, was the guest speaker at the morning anniversary service on August 19. A special service of song was held in the evening. Pictured at a reception held after the morning service are (from left): the Rev. Cameron Brett; anniversary committee members Dorothy MacLeod, Mary Russell, Margaret Forbes, Phyllis MacDonald and Heather Fraser, and the Rev. Dr. Paul Brown, who chaired the committee.



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Teaching is a delicate job, of course. No responsible teacher will seek to indoctrinate students in a particular religious belief, any more than in a particular political or social view. Parents have a right to expect that from teachers, and professional standards demand it as well. (Neither, of course, should a teacher try to undermine a student's religious faith.) But teachers have every right to be straightforward in stating their own beliefs and values, while being respectful of the alternatives. Though this is a fine line to walk, it is an important aspect of teaching. Ultimately we would rather have our children taught by flesh-and-blood human beings, rather than neutral computers, for only women and men with deeply held convictions can model for children what it means to be an adult of character and purpose. I would rather have my five children exposed to teachers whose convictions differ sharply from my own than to teachers who model only apathy and confusion about values.

— Charles L. Glenn



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— Martin Luther King

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NEWS

James S. Stewart dies at 93

The Very Rev. Professor James S. Stewart, one of the most famous preachers and Christian communicators of his time, has died at the age of 93.

Professor Stewart was Moderator of the General Assembly of the Church of Scotland in 1963, and from 1947 to 1966 was Professor of New Testament Language, Literature and Theology at Edinburgh University. He had previously been parish minister of St. Andrew's, Auchterarder; Beechgrove, Aberdeen; and North Morningside in Edinburgh. At his funeral he was described as "one of the great Scotsmen of (his) generation."

He was perhaps best known in North America as the author of several books, among them, *The Life and Teaching of Jesus Christ*, *Man in Christ*, and *The Wind of the Spirit*.

At the funeral service in Mayfield Church, Edinburgh, the Very Rev. Dr. William McDonald summed up Professor Stewart's personality and achievement as making "the Christian faith both credible and desirable." (Source: *Life and Work*)

PWS&D supports refugees in Middle East

In response to an appeal from the Middle East Council of Churches, Presbyterian World Service & Development has sent \$3000 to help provide milk powder, food and fluids for the babies of the refugees who have fled by the thousands from Kuwait and Iraq recently. The refugees are currently living in tents in Jordan, where the barren surroundings, hot, dry weather and dehydration are especially hard on young children.

USSR allows religious instruction, abandons atheism

Legislation ending the policy of atheist education and state control of religious institutions was adopted by the Supreme Soviet on September 26. The vote in the Soviet legislature was 341 to 1.

The legislation also permits those responsible for state-run schools to allow organized religious instruction in them.

The law follows decades of state pressure on and control of religion in the USSR. All religions are now declared equal under the law, and the state is barred from interfering in religious affairs.

Religious groups are now free to set up classes, send students abroad and receive exchange students. They may also establish "societies, brotherhoods, associations" and other organizations.

Alexei II, patriarch of the Russian [Eastern] Orthodox Church, by far the largest denomination in the Soviet Union, said the church is satisfied with the legislation and hopes all state schools will allow religious instruction.

He proposed the establishment of a church agency to help restore the countless churches ruined or used as warehouses or factories under previous Soviet governments. (EPS)

Presbyterian congregation determined to continue

The congregation of Faith Presbyterian Church, Fort McMurray, Alberta, is showing that its church is aptly named.

After being informed by the Presbytery of Edmonton that Faith could no longer be supported as an aid-receiving church, and should close its doors, the congregation united in prayer, and in planning, coming up with a proposal which would keep the church afloat until the end of this year (presbytery had suggested closing on July 31, 1990).

Faith Church was founded in the early 1980s and soon grew into a strong and developing congregation, averaging well over 40 adults each Sunday. Unfortunately, after the church's first minister moved away, the congregation began to dwindle and when its most recent minister resigned after two years, the Edmonton Presbytery decided that growing budget restraints made it unfeasible to continue providing aid to Faith Church.

The congregation formed a steering committee and voted to appeal to presbytery. It asked for a delay in the closing date and in any decisions concerning 1991 grants. This would enable the church to conduct a review

continued over page

FROM THE PAST RECORD

November, 1965

A new record for attendance was set at the Banff conference of Presbyterian Men, September 24-26, when 101 men registered. It was the fifth and final national conference for 1965, to which Presbyterian Men came from Saskatchewan, Alberta and British Columbia.

"Reaching Forth" was the theme, with special emphasis upon reaching from one generation to another. Team speakers the Rev. Wayne A. Smith of Paris, Ontario and Frank J. Whilsmith of Toronto stressed the need for communicating the Christian message as positive, life-giving good news to those whose lives lack purpose.

November, 1940

DR. NORMAN BETHUNE

Supplementing our article, He Died at His Post, in the June Record, we have further information with respect to this capable and devoted servant of humanity, his character, his work, his death and burial. We are indebted in this regard to a private letter, the writer of which is an officer in the army of Chiang Kai Shek, General Lu.

There are three points I would like to emphasize in what I have to say about Dr. Bethune:

1. He was thorough in his work. As soon as I saw him, shortly after his arrival in China, he asked me, "What do you want me to do?" I replied, "First rest a few days". "No, I came to work and I want to get to it at once," was Dr. Bethune's reply. And right up to within a quarter of an hour of his death, he was busy.

2. His spirit of sacrifice was a great incentive to all of us. He left the comforts of his home in Canada and came to work with the 8th route army. He never thought of himself, always of others. He often gave a transfusion of blood to his patients. Many of our people who saw this were inspired to follow his example.

3. His method of work. He maintained that a Doctor ought to be at the front to treat the wounded because he felt that many men could be saved if

they could have immediate treatment.

He came to China in April, 1938. On June 17th he went to Army headquarters, and on the 18th to a hospital behind the lines. He did not rest but went to work at once. In one week he saw 520 wounded and sick, many of whom were cured and went back to the front. He was with us for one and a half years . . .

Dr. Bethune was the son of a Presbyterian minister, Rev. M.N. Bethune, who was ordained in 1889, and who at the time of his son's birth was minister of Gravenhurst, Ont.

November, 1915

PASSING IT ON.

In Fort William, one of the twin cities at the head of the Great Lakes, the original congregation, St. Andrew's, which reports four hundred families, having outgrown its church home built recently a new one.

But a new and smaller congregation, Knox, needed a better and larger church home, and St. Andrew's deeded the old church to Knox, free of debt. And Knox, which, a year ago, required considerable help from the Augmentation Fund, called a minister and passed to self support.

But their old building was also passed on to the Ruthenian work. It was removed, fitted up, the Ruthenians themselves assisting, and thus becomes a centre of light to the strangers within our gates, helping to make them Canadian and Christian.

November, 1890

THANKSGIVING DAY: — The 6th of November has been appointed, by His Excellency the Governor-General in Council, as the day of National Thanksgiving to God for the blessings of another year. There is much to be thankful for — an abundant harvest, peace and general prosperity, immunity from pestilence, and from those dreadful cyclones and floods that have devastated other lands, and have caused so much loss of valuable life and property. "Oh that man would praise the Lord for His goodness and for his wonderful works to the children of men!"



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News

continued from previous page

about its future. In the interim the church hoped it would receive pulpit supply from ministers within the presbytery, and asked for old sermons and children's stories from ministers across the country.

The presbytery was to examine the congregation's plan at a meeting this month, but as the meeting would come after 1991 grants had already been determined, it seemed unlikely the congregation would receive any financial assistance.

Watergate conspirator called to Presbyterian church

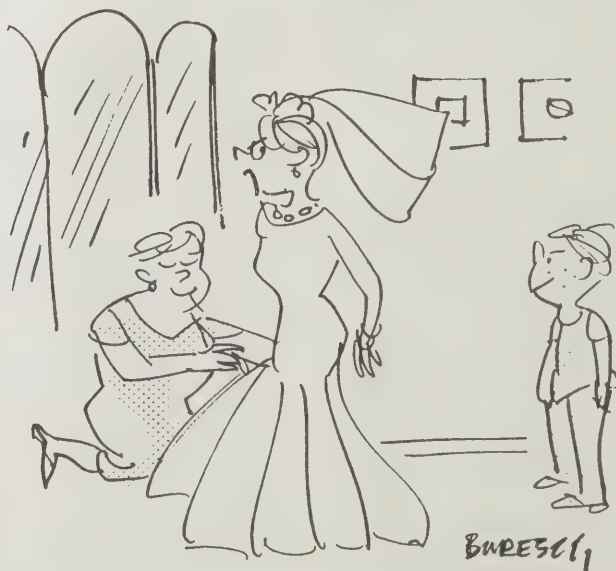
The congregation of First Presbyterian Church, Lexington, Kentucky, has called Jeb Stuart Magruder, the former convicted Watergate conspirator, to be its pastor, following a unanimous decision by the church's pastor nominating committee. After his release from prison in 1975, Magruder graduated from Princeton Theological Seminary and became associate pastor of First Presbyterian

Church, Burlingame, California. He has been pastor of First Community Church in Columbus, Ohio, since 1984. (*Presbyterian Survey*)

Karl Menninger dead

The man the American Psychiatric Association once called "America's greatest living psychiatrist" died July 18 in Topeka, Kansas, where he had lived his entire life. Karl A. Menninger was 96.

Menninger was more than a great psychiatrist, however; he was also a classical Protestant moralist [and a life-long Presbyterian]. He had the soul of an Old Testament prophet and spoke out every chance he could against individual and social evil — especially the abuse of children, prisoners, Native Americans and the environment. In one of his best-selling books, *Whatever Became of Sin?*, he argued against the tendency to reduce behaviour to medical or legal categories. Some people, he insisted, are not sick, they are sinners; they are not mad, but bad. In fact, Menninger was convinced that cultures as well as people can fall into sin. (*The Christian CENTURY*)

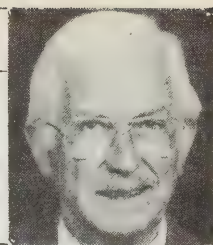


"I KNOW the groom will show up and I'll not be left waiting at the church. The groom is the minister."

GROWING PAINS

Burdett McNeel

Ageing creatively



Dear Correspondent,

In the September issue I discussed the problem of coping with the depressive, anxious feeling that the ageing person experiences when confronted with evidences of decline. I said, perhaps rashly, that I would discuss "ways and means" in the present column.

Such discussions usually describe activities — physical, social, creative — aimed at maintaining health and fending off the ravages of age. Since these are adequately covered in current literature, no further comment will be made except to mention that they should be applied with due respect for individual variations in inclination and competence.

One activity which is sometimes overlooked is the practice of relaxation. It is important for everyone who may be under stress to learn a method of inducing relaxation while staying alert. Various methods may be applied and combined, for example, "progressive relaxation" of muscles and yoga-type breathing.

These are "outer" actions in contrast to the "inner" actions that provides the motivation to initiate, or participate, in the outer actions. The simplest "inner" action is the biological instinct (or "will") to live, an unconscious "mover" which may diminish with ageing and loss of energy. The next is the "wish" to survive as a certain kind of person. (I once gave a convocation address to a graduating class in Nursing (female) on "What kind of old lady do you wish to be at eighty?"). The "wish" is threatened by the thought of decline unless one's attitude to survival changes from the survival of the organism that is already in decline, to the survival and further development of the person one could hope to become. It involves a concept of destiny. The Christian hope is of transformation, not only of the individual



but, of society and of the universe. (Rom.8 :21 ff.)

Over the years I have had the opportunity to observe the ageing process in my own family. The example I will cite changed my own attitude. This lady many years my senior possessed an emotional nature, a demanding conscience and a great concern for the spiritual welfare of others which she expressed in action. Yet with all her seriousness and distress over the evils of the world, a sort of "dicky-bird" cheerfulness cast her in my "sophisticated" mind as an unrealistic Pollyanna. In her declining years, I witnessed her equanimity and gratitude to God. Then I realized how realistic she had been. Though not an untroubled person a quotation, frequently used by her husband who was a professional man often under stress, epitomized the key to her peace: "Leave it all quietly with God, my soul." This revealed not a plea for simple resignation but a directive to active trust.

Trust initially depends on exposure

to a relationship which at first may seem rather superficial, as in the ditty:

Every time I pass a church I stop to pay a visit, so that when I'm carried in, the Lord won't say "Who is it?"

Trust is deepened by getting to know that reliable person better, and counting on behavior compatible with that person's character.

Trust in God does not depend simply on information and intellectual consent. It means putting your hand in his, as Jesus indicated. It requires commitment and action, both the "outer action" of providing the necessary pauses and opportunities for meditation and prayer, and inner activities which include the practice of trust and thanksgiving. (Phil.4: 6,7)

Underlying all this is the assumption that the gospel is true (though "incredible") and that although you may be psyching yourself into believing, "it is God who works in you, inspiring both the will and the deed for his own chosen purpose." (Phil.2: 13, N.E.B.) If you must doubt, don't doubt God, doubt your perception of God and go on to develop, or renew, a closer relationship with him.

Finally, if you need some material for contemplation, I would refer you to the six hymns in the *Book of Praise* selected from the poems of John Greenleaf Whittier. He was a Quaker and a vocal advocate of freedom for the slaves in the United States. This poem speaks of the basis of his security:

*I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.*

This does not rule out suffering, as he well knew, but it gives suffering a new meaning. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

DEATHS

MILLS, REV. DR. JOHN VAN PELT, B.D., LL.D., 86, a retired minister of The Presbyterian Church in Canada, died in Etobicoke, Ontario, June 10, 1990.

Dr. Mills was born in Kingston, Ontario. He was a graduate of Athens University in Greece.

He served pastorates in Dundalk, Warrington, Walkerton, Toronto High Park and Parklawn, and Caledon East in Ontario. His last pastorate before retiring was a return to High Park Presbyterian Church in Toronto where he served from 1963-1968. He then served as an assistant to the minister at the amalgamated Morningside-High Park Presbyterian Church, where he was honoured in being named Minister Emeritus. He accepted the responsibilities of Stated Supply to the congregation of Woodbridge Presbyterian Church in Woodbridge, Ontario, where he served well from 1971-1982.

He served on various committees in the church at large and in the courts of the church: as Moderator of the Presbyteries of Orangeville, Bruce, Guelph, and West Toronto during his service. He also served as a Padre in Esquimalt, B.C. after working in a munitions factory as his contribution to the war effort.

His deep interest in public education was expressed by giving service for 4 years on the Waterloo Public School Board and 12 years on the Toronto Board of Education. For his community services, the Waterloo Lutheran University honoured him with a Doctor of Laws degree (*honoris causa*) in 1965.

Dr. Mills is survived by his widow, Gisella Ihl and his children — Ruth, Joan, John, Ronald and Thomas. His first wife,

Mary Isabel Connell predeceased him in 1964.

RUMBALL, REV. WALTER E. PAUL, B.A., retired minister of The Presbyterian Church in Canada, died June 22, 1990 at Almonte, Ont.

Born and raised in Southern Ontario, Mr. Rumball received his B.A. degree from Sir George Williams University and was a graduate of Knox College, the Class of '45.

His long and distinguished ministry began in 1932 when he accepted an appointment to Kobe, Japan from the General Board of Missions of The Presbyterian Church. There he would endear himself and become a life-time friend of the people of the Korean Church in Japan. Mr. Rumball taught at the Canadian Academy in Kobe until the outbreak of hostilities in the Pacific. He returned to Canada to pursue his theological studies and upon completion was first under appointment to Englehart, Ontario and then to British Guiana (Guyana). Before the completion of the latter, he was invited to return to Japan. He would remain there until 1954. He then ministered in the Presbytery of Montreal at Fairmount Taylor and Outremont Mount Royal Churches before moving to Toronto to serve at Logan Geggie Memorial Church. Upon retirement, he settled in Almonte and continued to serve the Church by supplying at the Kilmaur's Church until 1986.

Mr. Rumball is survived by his wife, Jean Campbell MacLean of Almonte, and former missionary of The Presbyterian Church in Canada in Japan and by their daughter, Janet Oglesby of Fremont, California. Mr. and Mrs. Rumball were mar-

ried in Kobe, Japan on July 10, 1940. Not only is Mr. Rumball survived by his family but fondly remembered by many friends in Canada and more especially by members of the Korean Church in Japan.

ABBOTT, HAZEL, elder of St. Andrew's Church, Penticton, B.C., longtime participant and office-bearer in W.M.S., March 28.

CLARK, JOSEPH H., 88, elder for 50 years, 40 as session treasurer, of Central Church, Brantford, Ont., Sept. 5.

DYKEMAN, RALPH E., 85, clerk of session of St. Andrew's Church, Sackville, N.B., for over 40 years, Sept. 1.

EBY, BASIL E., 86, longtime elder of Tolmie Memorial Church, Port Elgin, Ont., August 13.

ESSON, NORMAN W., elder of Westminster Church, Sault Ste. Marie, Ont., August 29.

ESTEY, RONALD B., 71, member of session, chairman of the board of St. Stephen's Church, St. Stephen, N.B., August 30.

GEDDES, JESSIE (BOX), 85, charter member of Renfrew Church, Renfrew, Ont., Sept. 12.

HALLS, ALEXANDER SCOTT, longtime elder and trustee of Knox Church, Elora, Ont., April 7.

HUNTER, ALBERT GORDON, 79, life-long member of St. Paul's Church (Nelson), Burlington, Ont., former board member and trustee, August 27.

KELLY, WILLIAM E.L., 78, elder and former clerk of session of Central Church, Brantford, Ont., Sept. 21.

KILGOUR, ROBERT J., elder and trustee of St. Andrew's Church, Penticton, B.C., May 4.

LAWRENCE, GEORGE A., 82, elder of Central Church, Brantford, Ont., August 29.

MARSHALL, A. EDGAR, 80, life-long member of St. Paul's Church (Nelson), Burlington, Ont., elder from 1953, clerk of session 1962-89, representative elder, August 5.

McEWEN, NORMAN ALLISTER, senior elder (1942), Westminster Church, Sault Ste. Marie, Ont., July 26, aged 78.

MORRISON, IAN MACNISH, longtime member of St. Andrew's Church, Aurora, Ont., former elder and church school superintendent, Sept. 9, at age 81.

MURRAY, NORMAN, 98, elder for 40 years, former clerk of session and representative, elder, choir member, August 31.

PRINGLE, WILLIAM (BILL), 90, longtime elder and senior emeritus elder of St. Andrew's Church, Sarnia, Ont., May 26.

RUTLEDGE, WRAY, elder of St. Andrew's Church, Sarnia, Ont., July 15.

SELKIRK, JAMES, 62, elder of Renfrew Church, Renfrew, Ont., active member of choir, worship committee, board of managers, August 7.

LICHTENBERG, THORPE (MATE), 60, longtime elder of Knox Church, Midland, Ont., August 19.

VISSER, THOMAS, 63, elder of Knox Church, Embro, Ont., Sept. 1.

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TRANSITION

DESIGNATIONS

Coltman, Miss Marie, at Aldershot Presbyterian Church, Burlington, Ont., designated as a Diaconal Minister by the Presbytery of Hamilton, Sept. 20.

INDUCTIONS

Brett, Rev. G. Cameron, St. Andrew's (King Street), Toronto, Ont. Oct. 3.
Brush, Rev. John C., Cainstown, St. Paul's Church, and Lansdowne, Church of the Covenant, Ont., Oct. 21.
Cieli, Rev. Giovanna, Toronto, Fairbank Presbyterian Church, Ont. (part-time minister) May 6.
Elford, Rev. Robert James, Malvern Presbyterian Church, Scarborough, Ont., Sept. 9.
Fluit, Rev. Ralph, Largie, Duff Presbyterian Church, Ont., Sept. 9.
Geddes, Rev. Robert S., Hamilton, South Gate Church, Ont., Sept. 9.
Luxon, Rev. Barry, Cambridge (Galt), St. Andrew's Church, Ont., Sept. 9.
Martin, Rev. Dr. Brice, Uptergrove Pastoral Charge, Ont. Sept. 20.
Smith, Rev. Jeffrey E., Avonmore, St. Andrew's Church, and Gravel Hill, St. James, Monkland, St. Andrew's, Ont. Sept. 2.
Smith, Revs. Helen and Robert, Thornhill, Presbyterian Church, Ont. Sept. 9.
Stewart, Rev. Alan, Toronto, Westview Presbyterian Church, Ont. Sept. 30.

RECOGNITIONS

Bach, Rev. Karen S., University of Toronto Chaplaincy, Sept. 14.
Chung, Rev. Dong Suk, St. Andrew's, Newmarket, Ont., (Korean Mission), Aug. 12.
Cieli, Rev. Giovanna, recognized by the Presbytery of West Toronto as a part-time leader with the Presbytery Italian Mission, May 6.
Garvin, Rev. Murray L., Grace, Castlegar, Slocan Valley Community Presbyterian and St. Andrew's, Slocan, B.C. Sept. 28.

ORDINATIONS

Bach, Rev. Karen S., University of Toronto Chaplaincy, Sept. 14.
Cieli, Rev. Giovanna, Toronto, Fairbank Presbyterian, Ont. May 6.
Fluit, Rev. Ralph, Largie, Duff Presbyterian Church, Ont. Sept. 9.
Martin, Rev. Dr. Brice, Esson Presbyterian Church, Ont. Sept. 20.
Stewart, Rev. Alan, Westview Presbyterian Church, Toronto, Ont. Sept. 30.
Vais, Rev. Tom, Toronto, Leaside Presbyterian Church, Ont. Sept. 16.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Blue Mountain pastoral charge, Knox Zion and Blair Churches, N.S. Rev. David Hayward, P.O. Box 281, Sherbrooke, N.S. B0J 3C0.
Fredericton, St. Andrew's Church, N.B., Rev. Dave Dewar, Harvey Station, N.B., E0H 3H0.
Glance Bay, St. Paul's Church, N.S., Rev. Dr. E. H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
Halifax, Knox Church, N.S., Rev. C.C. Pettigrew, 3311 Ashburn Ave. Halifax, N.S. B3L 4C3.
Hopewell, First Church; Gairloch, St. Andrew's; and Middle River, Rocklin, N.S.,

Rev. Dr. Paul A. Brown, R.R. #1, Trenton, N.S., B0K 1X0.

Marion Bridge, Mira Ferry, Catalone and Louisbourg pastoral charge, Cape Breton N.S. Rev. Dr. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.

North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.

Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.

Riverview, Bethel Presbyterian Church, N.B., Rev. Kent Burdett, Site 5, Comp. 28, R.R. 2, Hampton, N.B., E0G 1Z0.

Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.

Sydney Mines, St. Andrew's Church, N.S., Rev. M. A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2.

Synod of Quebec and Eastern Ontario

Ingle-side, St. Matthew's Church, Ont., Mr. William Fleming, Clerk, Box 134, Ingle-side, Ont., K0C 1M0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kars, St. Andrew's Church and Vernon, Os-goode Church, Ont., Rev. D.G. Morton, Clerk of Presbytery, 2400 Alta Vista Dr., Ottawa, Ont., K1H 7N1.

Kirk Hill, St. Columba Presbyterian Church Ont. (two point co-operative charge with the United Church) Rev. Ken Wild, P.O. Box 39, Dunvegan, Ont., K0C 1J0.

Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.

Morrisburg, Knox Church, and Dunbar Presbyterian Church, Ont., Rev. Bert de Bruijn, Box 777, Chesterville, Ont., K0C 1H0.

Ottawa, Erskine Presbyterian Church, Ont., Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont., K2B 5H4.

Pierrefonds, Westminster Presbyterian Church, Pierrefonds P.Q., Rev. Ian D. Fraser, 11 Rodney Ave., Pointe Claire, P.Q., H9R 4L8.

Quebec City, St. Andrew's Church, P.Q., The Vacancy Committee, Box 161, Quebec, Que., G1R 4P3.

Ste. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Barrie, Essa Road Presbyterian Church, Ont. Rev. Donald R. McKillican, 3 Brookdale Drive, Barrie, Ont., L4N 1N5.

Creemore, St. Andrew's, Dunedin, Knox, Maple Valley, St. Andrew's and Horn-ing's Mills, Knox Presbyterian Churches, Ont. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.

Lakefield, St. Andrew's, Lakehurst, Knox and Warsaw, St. Andrew's, Ont., Rev. Reg. J. McMillan, 1140 St. Paul's St., Peterboro-rough, Ont. K9H 7C3.

Leaskdale, St. Paul's Church, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.

Maple, St. Andrew's Church, Ont., Dr. David Sherbino, 113 Kemano Rd., Aurora, Ont., L4G 4R2.

Markham, St. Andrew's Church, Ont., Rev. Wallace Whyte, 471 Manse Road, West Hill, Ont., M1E 3V7.

Mississauga (Malton), St. Mark's Presbyterian Church, Ont., Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont., L5N 1R6.

Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.

Streetsville, St. Andrew's Church, Ont., Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont., L6J 3C8.

Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.

Toronto, East Toronto Korean Church, Ont., Rev. Andrew Lee, 42 Digby Blvd., Scarborough, Ont., M1S 2W8.

Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd. W., Unit 411, Etobicoke, Ont., M8W 4Y3.

Waterloo, Waterloo North Presbyterian Church, Ont., Dr. Zander Dunn, 20 Quebec St., Guelph, Ont., N1H 2T4.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Jeremy Ashton, Box 555, Wyoming, Ont., N0N 1T0.

Appin, Appin Presbyterian Church, and Melbourne, Guthrie Presbyterian Church, Ont., Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont., N0M 1A0.

Atwood, Atwood Presbyterian Church, Ont., Rev. Steven Webb, 38 Maddison St., Monkton, Ont., N0K 1P0.

Bluevale, Knox, Belmore, Belmore, Ont., Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.

Chatham, St. James Church, and Dover, New St. Andrew's Church, Ont., Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont., N8A 5A1.

Chatsworth, St. Andrew's and Dornoch, Latona, Ont., Rev. Ted Green, 865 2nd Ave. W., Owen Sound, Ont., N4K 4M6.

Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.

Embro, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A. E. Bailey, 17 Mill Pond Court, #103, Simcoe, Ont., N3Y 5H9.

Hanover, St. Andrew's Church, and Ayton, Knox Church, Ont., Rev. Roy A. Taylor, Box 1811, Walkerton, Ont., N0G 2V0.

London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.

London, Knollwood Park Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St. London, Ont., N6H 3P3.

Sarnia, St. Andrew's Church, Ont., Rev. Leslie Renault, 261 North Christina, Sarnia, Ont., N7T 5V4.

continued

Transition

continued from previous page

St. Catharines, St. Andrew's and Scottlea Presbyterian Churches, Ont., Rev. J. H. Van Haneghan, 19 Claimont Circle, Welland, Ont., L3C 2P4.

St. Catharines, St. Giles Presbyterian Church, Ont., I.M. Designate Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont., L2R 3C3.

St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.

Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.

Walkerton, Knox Church, Ontario; Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.

Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.

Warton, St. Paul's and Huron Feathers, Sauble Beach, Ont. Clergy couple/Clergy Camp Dir., Rev. Douglas Gordon Box 311, Southampton, Ont. N0H 2L0.

Synod of Manitoba and Northwestern Ontario

Dauphin, St. James Church, Winnipegosis, Knox Church, Man., Rev. Peter Bush, St. Andrew's Presbyterian Church, 200 Whitney Street, Flin Flon, Man., R8A 0A9.

Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.

Thunder Bay, First Presbyterian Church, Ont., Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont., P7A 7T5.

Winnipeg, St. David's Church, Man., Rev. Dick Gillanders, 167 Bourkevale Dr., Winnipeg, Man., R3J 1P3.

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Swift Current, St. Andrew's Church, Sask. Rev. Gwen Brown, Box 247 Kipling, Sask. S0G 2S0.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Fort Macleod, St. Andrew's Church, and Jumbo Valley, Knox Church, Alta., Rev. D'Arcy Lade, 1818 — 5th Ave. S., Lethbridge, Alta., T1J 0W6.

Fort McMurray, Faith Presbyterian Church, Alta., Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta., T5J 1C8.

Olds, St. Andrew's Church, Alta., Rev. Gordon Cunningham, 3821 — 59th Ave. Crescent, Red Deer, Alta., T4N 4V9.

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Synod of British Columbia

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

ORDER OF DIACONAL MINISTRIES VACANCIES

St. Giles Church, Ottawa, Ont., has a full-time position for a Youth Ministry Co-ordinator to assume responsibilities of a youth ministry and outreach programme. Position effective January 1st, 1991. Please contact: Ms. Helen Lister, Chairman, Search Committee, St. Giles Presbyterian Church, 174 First Avenue, Ottawa, Ont., K1S 2G4.

Knox Church, Milton, Ont., in the Toronto/Kingston Synod, has a vacancy for a Diaconal Minister. Duties are primarily in the areas of Christian education and youth work. Please contact: Rev. Noble Dean, 170 Main St. East, Milton, Ont., L9T 1N8.

Presbytery of Calgary-Macleod is seeking a Diaconal Minister to give full-time leadership in Christian education and leadership development. Please contact: Rev. Hector Rose, Chairman of the Search Committee, Box 221, Bassano, Alberta, T0J 0B0.

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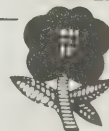
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MEDITATION

Enid A. Pottinger
art by Arlene Swenor

Choose To Love

a reflection on Paul's letter to the churches in Galatia



Read: Galatians

The following excerpts are from a fictional response by a citizen of the region of Galatia to the apostle Paul's letter. Any connections with persons living or dead are entirely coincidental, other than Paul himself. If, however, the shoe appears to fit, at least try it on.

Dear Paul:

Saturday evening. Your letter . . . is most welcome. I have successfully implored C. to let me bring the letter home . . . I want to examine your every word so that I may never forget one single sentence.

Tonight's cool breeze has put me in this reflective, even melancholy mood. The daytime heat here in the interior is debilitating. I try to use the cool evening for some constructive purpose, like letter writing. Do not be intimidated by my speedy response to your letter. My responses are either immediate or non-existent.



Try not to be distressed by your perceptions of our churches. We are neither running off, each in his or her own direction, nor mercilessly enforcing rules and regulations. Most of us have outgrown the adolescent preoccupation with rules, rules, rules.

Just last night D. and I were discussing the problems of leadership in one of our groups. D. said: "They ask me to do a job and I agree. Then they set out to undermine and destroy my plans and my activities by invoking some irrelevant rules. Intentionally or carelessly, the result of their machinations is the same; nothing is accomplished."

You would have sighed with impatience if you had heard D. say, "Do they want this job done or not?" He was so agitated that we could almost see the steam rising from his head. His words fairly danced around the room.

"Yes" I said. "You are the person for the task. Remember, though, the experience of others is available to you in the rules which you are now

scorning. Do not cut yourself off from that experience by being stubborn and reluctant to learn. There are many rules, but only this law, "Love one another." On and on the conversation continued and D. is now reconciled (a little bit) to being respectful and tactful. His passionate concerns are impressive, and move me very much.

The incident with C. would make you smile at how defensive and protective we still are about our traditions. We all find it difficult to learn what to let go, what to enjoy, what to treasure. What is short term and valuable; temporary, but valuable? What is long term and valuable? What is chronic, inevitable, and not worth struggling with . . . the ultimate treasure being Jesus Christ?



You might be interested in an update in our continuing debate about how one recognizes the followers of Christ. You'd think we all wanted and needed an identifying tattoo, outriders for our travels, or a voice surrounding us: "There goes a Christian." "Attention, s'il vous plaît. Here comes a Christian."



Upon reflection such an update is complicated and too tedious. Suffice to say, we all were blown away by your list of identifying characteristics; and your comment that against such marvellous virtues, **THERE IS NO LAW.**

In our group we each said how one of the characteristics could (and should) apply to us. I picked "goodness" because it can apply to all kinds of activities. And so often I observe in myself absolutely rotten ideas and actions. Anything but **GOOD.**

Have I been good to my friends? When they asked for a minute of my attention, have I been available, without conditions, delays, and put-downs? Sometimes yes. Sometimes no. Do you recall the stone and bread story of Jesus?

Have I been good to those who are especially close to me? Have I brought presents? Have I saved items for them to read and study? Have I shared their heavy loads? Sometimes yes and sometimes no.

Have I thrown all the weight (ever increasing) of my personality and my mind behind good ideas, worthy projects, positive relationships, the Good News? On occasion yes, but sadly, the attractiveness of the nasty, sarcastic and the downright wicked pulls me away from my intentions.



All of us in Galatia share your love of following Jesus Christ. I am sending the letter to Ephesus, and hope it will be forwarded to you wherever you are. We are envious of your access to the library, and that beautiful harbourfront.

My friends and I are memorizing your letter, and are resolved to always choose to love. Keep in touch. □

Arlene Swenor and Enid Pottinger are members of St. Paul's Church in Hamilton, Ontario.



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PRESBYTERIAN Record

DECEMBER, 1990

*Words of
Fire*
(See page 14)



An Unexpected Lesson in Evangelism

The author shares with us what he learned about evangelism through an encounter with a secular feminist

by John Bowen

Last Christmas, I learned something about evangelism, and from a surprising source. My wife and I visited with a couple of old friends for an afternoon tea of Christmas cake and mince-tarts. While the children watched a video, we talked. Jane, who was not a convinced Christian, had become a pretty strong feminist during the ten years we had known her. Over the third cup of tea, I asked Jane what had convinced her.

Had she, for instance, read the classic feminist texts — Germaine Greer and all that? No, she had replied thoughtfully, but certainly books by women. Books about feminism? I had asked. Again, no, books about anything, not least, novels by Margaret Laurence, Margaret Atwood and others. Their points-of-view as women were persuasive. They struck an answering chord which male writers had never done.

When I began to look back on my life, I realized how much I had put up with simply because I was a woman

Jane had also taken a union job a few years back as a representative on affirmative action. That had put her into a position where she had been forced to face the issues feminists were talking about, and she became painfully aware of how other women were hurting in ways she herself had never experienced. The job had also put her alongside people who had thought through a lot of the issues — unequal work opportunities, day-care, sexual abuse, discrimination — and who were devoting their lives to working towards a better day for women.



Jane had had a conversion
experience, though not the
one I hoped for

Anything else, I had asked? "Well," replied Jane, "when I began to look back on my life from a feminist vantage-point, I realized how much I had put up with over the years simply because I was a woman." She talked with feeling about the supervisor at work who referred to her as "the one with the big breasts." As far as he was concerned, that was her only significant characteristic: not her personality, not her skills in the workplace, not even her name. What feminism had done for Jane was to give her a philosophical framework from which to critique that kind of experience. Feminism helped her make sense of her experience and gave her a community of friends who had been through the same sort of thing.

A little parable of C.S. Lewis' came to mind. He describes standing in an old wood-shed one sunny afternoon and noticing a shaft of light coming through the crack at the top of the door. As he looked at the light, he noticed the specks of dust dancing in it but then, his eye was drawn in the direction from which the light came, and he realized that by looking through the space at the top of the door, he could see the outside world — with the help of that same light.

"Lewis was saying there are two ways of responding to truth," I told Jane. "One is to look at and consider it objectively. The other is to look along it and see how it sheds light on the world. Seems to me the way you

became a feminist was by looking along the claims of feminism rather than by looking at them."

She reflected for a moment. "Mmm, that's good."

I decided it wasn't the moment to tell her Lewis was talking about Christian truth.

She talked with feeling
about the supervisor who
referred to her as "the one
with the big breasts"

As we left the warmth of the fire-side and started the drive back home, my mind couldn't let go of the conversation. Jane had had a conversion experience, though not the one I hoped for. We tried to figure out how it had happened.

First, she had been attracted by the creative work of people who all happened to hold the same philosophy. Not that they were writing about their philosophy. They were simply writing about life, but they had done so in a way that was attractive and which made sense to her.

Then, she had worked alongside people who had impressed her by their wholeheartedness, their willingness to sacrifice for their cause and by the clear-cut truth and justice of much of what they were saying. These were not people who had been to college to study feminism and how

to spread it. They were just thoughtful, real, passionate people — amateurs, in the literal sense of people who act for the love of their cause.

And finally, Jane had found in feminism a way of making sense of her life. It explained her past, it gave her purpose for the present and it offered bright hope for the future.

No crusades. Not a lot of preaching. No door-to-door visitation. Just committed people doing their thing. Lifestyle evangelism of a pretty high order, as we might say. Personal testimonies of the non-preachy variety. People who integrated their faith and their work, people who practised what they believed.

And, of course, it's not just Jane who has been converted. All of Western society has been touched. The world will never be the same again. Is it possible that feminists have done a better job than Christians in communicating their message over the past 25 years?

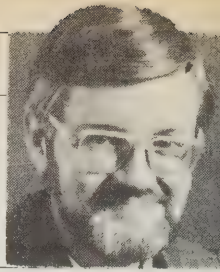
As we pulled into our driveway, I sighed. This was supposed to have been a relaxing visit. Certainly, I had been open to saying something about my faith if the opportunity had presented itself. But I hadn't bargained on God's speaking to me about evangelism through a secular feminist. Ah well, I suppose humility is one of the lessons of Christmas. □

John Bowen is Eastern Ontario Director for Inter-Varsity Christian Fellowship, an interdenominational youth organization. He serves on the Evangelism Committee for the Anglican Diocese of Ottawa.

FROM THE EDITOR

John Congram

Revisiting the Christmas Pageant



For a number of years in the last parish that I served, Christmas pageants seemed to have no place. Having kids with floppy angel wings that looked like giants' ears attached to their backs, prancing around the chancel, appeared strangely out of fashion. Perhaps television did it to us — made us too sophisticated. What could possibly be derived from such an amateurish demonstration?

Two events made me change my mind. Someone introduced me to Barbara Robinson's delightful story, *Best Christmas Pageant Ever*. It tells about an unforgettable Christmas pageant at Second Presbyterian Church featuring the Horrible Herdmans, who were, the author says, "...absolutely the worst kids in the world. They lied and stole and smoked cigars (even the girls) and talked dirty and hit little kids and cursed their teachers and took the name of the Lord in vain and..." Well, if you have not already read this story, you really should discover what the Herdmans — Claude, Leroy, Ralph, Imogene, Ollie and Gladys — do to the Christmas story.

The second event that helped to change my mind was the re-introduction of a pageant into our own

congregation. June Stevenson (editor of *Glad Tidings*) did the script on the theme of gift-giving. The various characters of the nativity story were introduced, one by one, to the audience. Finally, two small girls from the kindergarten department ushered in the baby Jesus. They took their responsibilities with maximum seriousness. However, on the way up the chancel steps, they began to fight over the way in which the baby Jesus should be presented. A tug-of-war ensued. Mary was forced to intervene to prevent Jesus from being torn to shreds,

This unscripted part of the pageant became memorable for many. But it was more than a humorous interlude. It turned into a parable of our age. People care, often deeply, but in the name of God they repeatedly tear his son apart.

In fact, it is what we did and still do with God's gifts. We turn Christmas into Good Friday, the beauty of a babe into a bloody execution. No, it is not pretty, but it's true, for all of us. And sometimes little folk in tennis shoes and cardboard, tinfoil wings, can convey these truths with

greater intensity and more immediacy than a multi-million dollar television drama.

Children's pageants have a way of portraying the events of the first Christmas with a reality of which we are seldom capable. No matter how we practise, something always goes wrong in children's pageants — just like real life. The wise men never look as wise as they appear on our Christmas cards. The sheep and shepherds often bear a striking resemblance to each other. The Holy Family never turns out as pious or dignified as we have portrayed them in our imagination.

But despite that, I think because of it, the unsettling, surprising, yes ridiculous message that is Christmas is conveyed to us. The truth we stumble over, stumbling angels, in running shoes, impart. So when Imogene or some other small angel exclaims to Mary, "Hail, favoured one, the Lord is with you," we find ourselves addressed as well.

So why not take a gamble at Christmas? Go way out on a limb. Reinstate the Christmas pageant. Who knows, in the midst of buying gifts, complaining about the government and paying taxes, you too might be converted.

Bad news among the good

I know that bad news is not supposed to be a part of Advent, but I felt I must include this small item. Beginning on January 1, the price of the *Presbyterian Record* will increase to \$11.00 a year for single subscriptions and \$9.00 for those on the Every Home Plan. In both cases, the rate has been raised \$1.50.

A portion of the increase is to cover the increased costs of producing the *Record*. (It has been two

years since we last increased the rate). The rest of the increase is to cover the seven per cent Goods and Services Tax which we must begin to collect on January 1.

The last glimmer of hope that we might avoid this tax disappeared on November 6 when an amendment to exclude books and magazines from the tax was defeated in the Senate 55 to 51.

The good news in all of this is that the *Record* still remains a

bargain and that there continues to be a large body of persons who are fiercely loyal to our magazine. With them we are determined that the *Record* will remain, in the words of its first editor, "... a model magazine —...liberal enough to give expression to every shade of opinion consistent with essential principles, catholic enough to commend itself to Christendom and cheap enough to find its way into every Presbyterian family." □

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Lloyd Robertson

Christmas Collectibles



This month your observer notes a couple of items that seem appropriate to the festive season. Yes, we might call them Christmas collectibles and the first is a small, thin paperback book. My inclination, at first glance, was to set it aside, but since the subject dealt with the news, I couldn't resist thumbing through some of the pages and I quickly found myself hooked. It's not the kind of book that would normally have appeal. It's titled *In the News Tonight* and contains the meditations of TV news anchor John F. Bachman of Des Moines, Iowa.

This type of book can often be trite or mawkish, reducing religion to sentimental bilge or opting for a self-righteous evangelical stance. As it turns out, Bachman avoids these pitfalls by stating in his preface the reasons for putting the book together and then going forward to prove his point with skill and depth of observation. He recalls that theologian Karl Barth used to say "Read with the Bible in one hand and the newspaper in the other." Barth believed that a better understanding of Christianity can come alive in the face of current events and issues. Bachman believes that each day's news is a microcosm of our relationship with God and with each other through stories about alienation and reconciliation, selfishness and sacrifice, hatred and love.

In drawing upon examples from his own experiences he relates this story. "A young college coach had suddenly vanished just days before a championship game. No one heard from him and the mystery grew. The game was played without him. Finally, he called his parents. He gave no explanations, but he was safe. He returned home and immediately checked into a hospital for the treatment of alcoholism. Now, several months later, he is no longer a college coach. He has taken up a new position; counselling for the chemically dependent at a local rescue mission." The coach's life had been in a shambles and Bachman concludes that "when searching for direction we often learn to navigate when helping others."

In another anecdote, Bachman relates a story that every reporter who has covered a police beat can identify with. He writes: "Even the hardened

police are shocked: children playing drug-dealer. A seven-year-old boy and nine-year-old girl are using grass clippings for pot and sugar for cocaine and keeping records of their sales. The venom of drugs is everywhere; our culture is soaked in the poison." He concludes that our corruption of the young must deeply anger and divide the mind.

As you can gather, John Bachman's book is a collection of anecdotes drawn from daily experiences and is quick and easy reading.

My second item draws on an unlikely subject, Chamlong Srimuang, the mayor of Bangkok, Thailand. His story was written for *The Globe and Mail* by Anne Roberts, who teaches journalism in Vancouver, and even if you're familiar with the piece it is worth noting again at this season. This exceptional man has been elect-

ed to office by asking people to "Eat little, use little, work a lot, and save the rest for society." The mayor also practices what he preaches. He eats only one vegetarian meal a day and sleeps on a straw mat on a wooden floor.

Mr. Chamlong gave up the good life when he returned to Thailand after completing a master's degree in management in California. He describes Canada and the United States as places where people are not happy because of their desire for material goods. He says he and his wife learned that when they sacrificed little by little, they were happier and happier. Of the current problems in the city of Bangkok and his country of Thailand he says, "The poor seem to be poorer and poorer and the rich seem to be richer and richer. And we're going to have even wider gaps. That is dangerous for this city and this country. If the gap widens and widens, society will collapse."

Mr. Chamlong was speaking about Thailand, of course, but he could have said the name of Canada and the United States. Sacrifice, giving and love for one another — the guideposts of the season and we can wish, the entire year. MERRY CHRISTMAS. ☐



This young drug user is making "cocaine lines."

LETTERS

One To Keep

I have just finished reading my October *Record*. I would find it difficult to pick one article to praise as they were all excellent. I don't recall a *Record* so chock-full of interesting and inspirational items.

This is one I am going to keep and reread.

Marjorie L. Gibson
Guelph, Ontario

Help!

Jay Cormier's "H.E.L.P. Your Preacher," *Presbyterian Record*, October 1990, maybe inadvertently shows that prevailing Presbyterian thinking adheres to the medieval principle that *form* takes precedence over *content*.

Bruce Bokhout
Don Mills, Ontario

• • •

In the October edition I read with growing disbelief the ridiculous article "H.E.L.P. Your Preacher," by Jay Cormier, a preaching instructor from the United States. God preserve us from such tripe. How many personal experiences can one minister have on which to draw, and what is wrong in a minister or teaching elder explaining further the meaning of the gospel? There is more to Christian ministry than just preaching. The space in the *Record* could have been put to better use.

Alex. R. Chisholm
Woodstock, Ontario

• • •

We publish as many letters as possible. All are subject to editing, and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readership. Publication, however, does not imply endorsement either by the RECORD or The Presbyterian Church in Canada.

In Jay Cormier's scorecard for the quality of preaching, "H.E.L.P. Your Preacher", October, 1990, the reader is instructed to subtract two points from the preacher's score if he uses theological terms such as "exegesis" or "preferential option for the poor." The flaw here seems to be that the preacher uses jargon in place of developing a concept. The author might have balanced this point if the teaching elder were granted a couple of "good news" points if she is well grounded in theology, if she practises good exegesis, and if she prepares her congregation to understand the preferential option for the poor.

Bonus points also might be given for the efficient use of stories within sermons. In his preaching lectures this summer at the Vancouver School of Theology, Dr. Fred Craddock extolled the advantages of the narrative form to communicate an idea. He also noted that stories may broaden the vicarious experience of an isolated community through the introduction of the unfamiliar — like the

presence of a woman in the pulpit (his illustration). That brings us, however, to another point of concern with Jay Cormier's article. In item #3 under "bad news" he grants a penalty of two points for the use of humour which "displays insensitivity, or perpetuates an outdated stereotype (against women, Protestants, Jews, etc)." Having said this Mr. Cormier then contributes to the perpetuation of an outdated stereotype against women by referring to the preacher exclusively as "he." That earns minus two points for Jay Cormier.

Byron D. Jordan
Pointe Claire, Que.

• • •

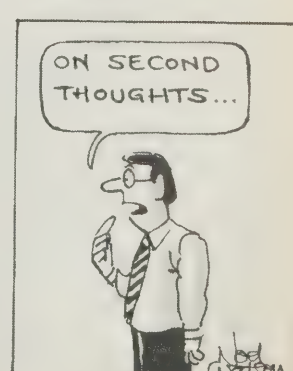
When I received the October *Record*, I read "H.E.L.P. Your Preacher." I took instant offence at it. I don't feel that I go to church to grade the ministry, nor that the minister is there to force his/her ideas on me. I go hoping that the minister can help me to build on my own feelings. To ask us to grade our minister, makes me believe that after reading this page, people will not listen to what the minister is saying, but rather try to make up their grade. I feel honesty is the best policy, and in all honesty, I think even as a comic relief, this page is offensive.

Elaine Reczuch
Woodstock, Ont.

continued on page 29

WATSON'S WORLD

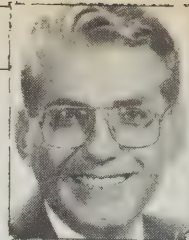
Noel Watson



YOU WERE ASKING?

Tony Plomp

The Commercial Christmas



Should we not as Christians divorce ourselves from contemporary Christmas celebrations What is your opinion?

There was a slogan frequently thundered from the pulpits and used in the news media during my teen years. It was the cry to "put Christ back into Christmas." (Remember the "Christ" in place of the "X"?) Already some thirty something years ago, there was real concern then that the true observance of Christmas would be lost in the midst of the glitter of the secular observations.

I have not heard that slogan for quite some time now. That is not surprising, given the fact that only 20 per cent of Canadians are members of Christian churches and our society as a whole, with the consent of many Christians, seems content to remove all that is distinctively Christian from public life. Going to a Christmas concert at your local public school is often quite a revelation as some school officials make nervous efforts to play down the "reason for the season," that is, the celebration of the birth of Jesus Christ.

Should we therefore divorce ourselves from all contemporary forms of enjoying this special season of the year? A true divorce is exceedingly difficult. We are part of this society and subject to its influence. There are some things I thoroughly enjoy about the season. Although they are brought out too early, I enjoy the Christmas decorations. Although they are sung too soon and too often, I still enjoy the carols precisely because the real carols teach a high theology about our Lord which is often no longer preached in some of the pulpits in this nation. I enjoy the get-togethers with family and friends. And, if I were not a preacher, I would enjoy the Christmas Eve and Christmas morning services even more!

The contemporary commercial

Christmas is a "given" in North American society. This is our "world" and, according to Scripture, we are to be "in the world, but not of it." So, we should witness with good grace and humour to what we believe is truly important about Christmas. We can do so by giving



public witness to our faith through consistent church attendance, week by week; by sharing of our own wealth with those less fortunate than ourselves; by working with others on behalf of the poor and dispossessed; by avoiding conspicuous consumption; by working daily on the demanding task of truly loving our neighbour. In this and other ways, we can honour the Jesus whose birth we celebrate and prepare a way for others to know the Christ who saves.

Could you please tell me if it is legal, in The Presbyterian Church in

Canada, to be a member of two churches in two separate presbyteries?

No, it is not legal, but that does not mean it is not done. If it were universally applied it might be a splendid way to "double in the '90s," a goal that eluded us in the '80s.

I know of no place in the *Book of Forms* where such "dual membership" is even suggested as a remote possibility. However, that such membership is allowed in certain congregations does not surprise me. Over the years, I have discovered (says he grumpily) that for many clergy and elders, the *Book of Forms* is regarded as a compilation of restrictive, archaic rules to be used only if and when it is convenient to do so. I also know that a frequent result of such a flippant attitude is trouble in the congregation!

The simplest fact is that no one can be part of two congregations which belong to the same ecclesiastical jurisdiction. A member of the Richmond Presbyterian Church in B.C., has certain spiritual and legal rights and privileges within that congregation. These cannot be exercised at the same time in Don Mills, Ontario. Such an arrangement would be a kind of ecclesiastical polygamy!

One justification that is sometimes advanced for "dual membership" refers to the situation of those retired folk who spend half their time in one part of the country and half in another. I recall a question similar to yours from a couple who spent the summers in Toronto and much of the rest of the year in Florida. They could legally get away with being members of two congregations because they were involved in two separate denominations. In my opinion, however, it is still inappropriate. □

Please send questions to: The Rev. Tony Plomp, 4020 Lancelot Drive, Richmond, B.C. V7C 4S3. Include name and address for information only.

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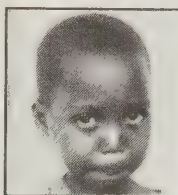
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When home comes to you — at Christmas

by Art White

Two out of my many Christmas recollections come immediately to mind when I think back upon this half century of yearly family get-togethers. Both times I was in the hospital. Once with a brain infection, and again, six years later, after I blew up our furnace and burned the greater portion of my upper body.

Each occasion was a time of bed-fast pain and prolonged immobility, no real memory of which endures. Each occasion was also a seasonal time of gathered friends and family, surrounding me with a "Coming Home for Christmas" kindness which is still actively a part of my random day-dreams and collective good fortune.

Although I received an entourage of well-meaning visitors during the first three days of my hospitalization for encephalitis (in 1959), it wasn't until Christmas Day itself that my pain became manageable enough for me to begin to appreciate those who brought or sent in their well-wishes and season's greetings. It felt marvelous to be on the mend and within such an abundant milieu of human kindness.

That year, I was interning in a large mental hospital and among my visitors that Christmas Day was a long-time patient with whom I worked closely. He had asked for and received a day-pass to "visit his sick friend."

Al came into the room so quietly that Alice and I were taken aback to look up and see him standing by the curtain divider. He didn't say much, really. We more or less visited with him, talking at length about Christmases of a childhood he never outgrew. You see, Al's home for the last 29 years had been among the 6,000 inmates of a turn-of-the-century mental asylum; devoid of privacy, good news of lasting value, and



any but footlocker personal ownership.

"I'll be heading back now," he said abruptly. "We're having turkey and ice cream for dinner." And then, with eyes brimming, he squeezed our hands and whispered to Alice and me in words barely audible, "This is the first *real* family Christmas I've had in almost 30 years — thank you . . ."

A half dozen years later, I blew up my furnace and was required to stay in hospital for nine days. Christmas fell on the sixth day. At first I was grateful to be slathered forehead-to-navel with Butesin Picrate, a butter-coloured, pain-relieving balm, but soon I was itching to get home. Itching is a good sign when you're recovering from second degree burns, but my "itching" was the product of institutional boredom and seasonal distraction(s). Midday naps and roaming the halls were no substitute for a pine-scented, holiday-bedecked Christmas at home.

I awoke on the 25th to find a huge banner stretched across one wall of my semi-private, one occupant room. It read: I'm Dreaming of an Ocher Christmas. On the bed stand was a single yellow rose with the caption: Lo a Rose Ere Blooming. There were yellow slippers where my plaid ones

had been and a yellow hospital gown across the chair. There was a tiny, flocked, yellow balsam by the window (with blinking yellow lights). Even the toilet paper was . . . yep, you guessed it.

On the floor were over-size yellow footprints traipsing out of the room, down the hall and into the visitors' lounge, a room festooned with streamers, hanging cutouts, tinsel and gifts . . . all Butesin yellow, of course (yes, *yellow* tinsel!). Gifts galore. Gifts for me, for Alice, for the kids. Gifts (I later learned) from a very wide conspiracy of friends and acquaintances, including five floor nurses, four senior highs, three pastor friends, two church school teachers and a partridge in a yellow pear tree . . .

I didn't make it home for Christmas during either of my only two hospitalizations, but home surely made it to me in those gatherings of family and friends. That's the "homey" part of the season anyway, isn't it? Friends and family celebrating closeness together, showing the care: remembering, renewing, healing, embracing, giving. It brought me to tears back then . . . and still does today. □

Mr. White is a free-lance writer who lives in Clementsvale, Nova Scotia.

One Cold Night

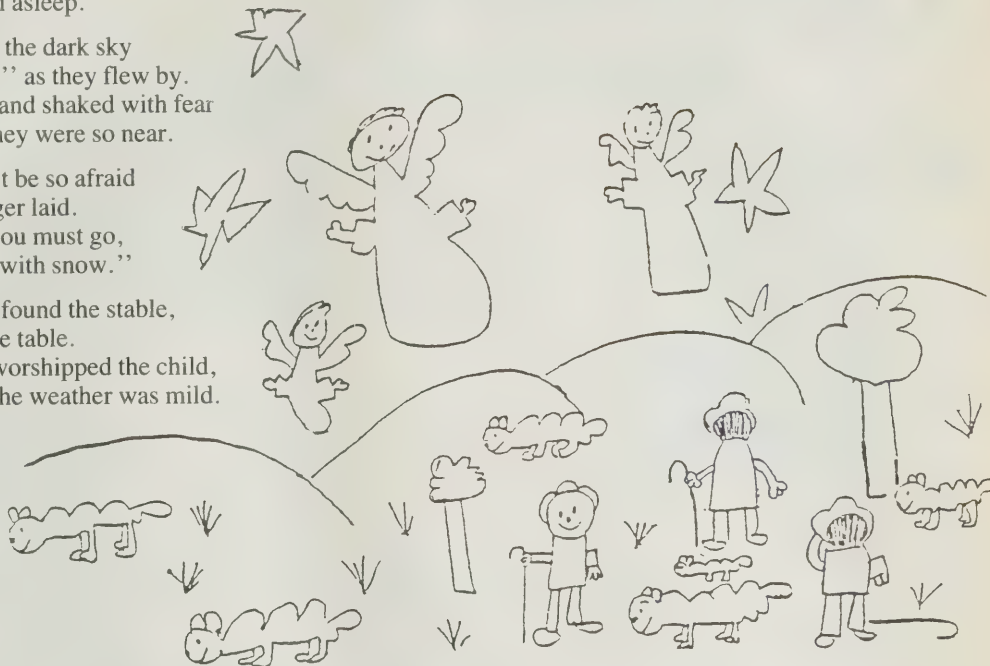
One cold night when the sky was dark
and far away you could hear a dog bark
Some shivering shepherds were watching their sheep,
and one of the little ones fell asleep.

Then suddenly angels filled the dark sky
and they sang "Praise God!" as they flew by.
The shepherds were scared and shaken with fear
and couldn't imagine that they were so near.

The angels said "Now don't be so afraid
Christ is born and in a manger laid.
He is in Bethlehem where you must go,
look for a roof-top covered with snow."

They ran to Bethlehem and found the stable,
and put their sheep up on the table.
Then they knelt down and worshipped the child,
and when they went home the weather was mild.

Julia Weisser
age 8



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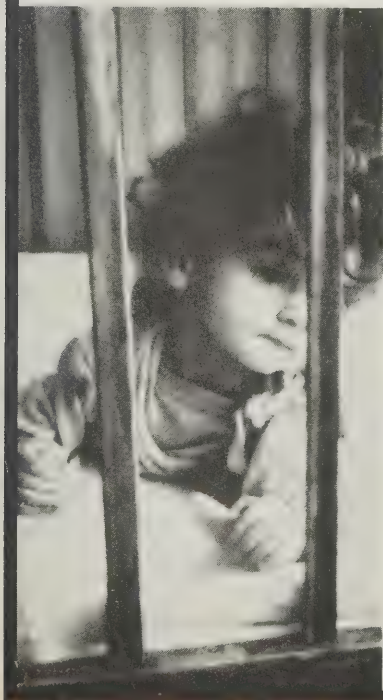


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Mission Profile

The Reverend Peggy Reid —

A Remarkable Woman!

While on business in Malawi in November, 1989, I met a young woman who was a friend of the couple with whom I was staying. She was introduced to me as the Reverend Peggy Reid, working for the CCAP (Church of Central Africa Presbyterian). Imagine my delight and surprise to discover that she was a Canadian, and that the project in which she was involved was funded in part by The Presbyterian Church in Canada. Consequently, when my wife and I took our vacation this summer in Malawi, we made a point of setting aside one day to visit Peggy at the Chigodi, CCAP Women's Centre.

The Chigodi Women's Centre is owned by the Blantyre Synod of the CCAP. Founded in 1968, the Centre is located just outside Blantyre. It has dormitory accommodation for 32 participants, as well as housing for the staff (all live on site), and learning facilities. The aims and objectives of the centre are to build up the Church and the body of Christ by training women and girls to take positions of leadership within their church and communities, to encourage and instruct women in development issues, and to help participants develop a strong biblical awareness of the role of women in the Church.

Courses vary in length, from a single weekend to one month, and provide instruction in biblical studies and leadership skills for lay people. Peggy also teaches a course exclusively to wives of ministers to help them meet the challenges of their role and to deal with the expectations of their husbands' congregations. All courses include instruction in first aid, food and nutrition, basic health care, AIDS, sanitation, and child spacing.

by

**Robert A.
McClelland**

The Rev. Peggy Reid of Malawi explains to Mary McClelland that items placed on the tin roof (over the traditional cooking area) hold the tin down in the wind.



Peggy is a registered nurse and an ordained minister, making her eminently qualified to work as an instructor at the Chigodi Centre. Within eight months, she taught herself the local language using only two Bibles, an English King James version and a King James local translation. Her language skills have allowed her total integration into every aspect of the centre, as well as the community at large. Peggy takes the pulpit almost every Sunday in one of the many churches in the area, and being able to communicate in the local language is having a great impact on those in attendance.

Malawians, like most Africans, do not place the same emphasis on the education of girls as on boys. Peggy, as a woman and a minister, is highly visible in the community, and her example is helping to elevate the status of women in Malawi.

Peggy's work begins very early each morning and lasts until late into the evening. Breakfast (prepared by

herself and those in attendance) is at 7:00 a.m., classes at 8:00, then lunch preparation, afternoon classes, evening meal preparation, evening classes, hymn singing and prayer, ending at 9:00 or 10:00 p.m. This may continue for weeks, non-stop, and squeezed into all this is preparation time for sermons, personal devotions and activities. Peggy is the only person who can drive, so she also has to squeeze in trips for supplies and other things.

Yes, she is a most remarkable woman, and we should be thankful that God has given her the skills, desire and stamina to enable her to handle this exhaustive challenge. As Presbyterians, we should also be thankful for the opportunity, through our Presbyterian World Service and Development Fund and Presbyterians Sharing, to participate in the transformation of lives in the Third World. □

Mr. McClelland is an elder in Knox Church, Welland, Ont. He is Director of Donor Relations for World Vision Canada.



Board of Congregational Life

The Presbyterian Church in Canada

50 Wynford Drive, Don Mills, Ontario M3C 1J7

Telephone: (416) 441-1115 Fax: (416) 441-2825

Introducing

The Rev. Dr.
IAN CLARK

Program Director
Church Education



The Board of Congregational Life, The Presbyterian Church in Canada, is pleased to announce the call of Ian Clark as Program Director, Church Education.

Ian, a native of Aberdeen, Scotland, has been a minister of The Presbyterian Church in Canada since 1983, serving in Elmvale/Flos and Fallingbrook, Scarborough.

Dr. Clark taught a number of subjects including Christian Education in Aberdeen and Zambia and as adjunct faculty at Knox College. From 1978 to 1983 he was Principal of St. Colm's College (Church of Scotland), Edinburgh. He has also supervised students for ministry and education for the Ontario Bible College, Knox College, and St. Colm's College.

Dr. Clark has earned an M.A. & B.D. (University of Aberdeen), Th.M., Knox College, and D.Min., Union Theological Seminary, Richmond, Virginia. Both the Th.M and D.Min. degrees included a thesis on education.

Dr. Clark has served the church in a variety of volunteer capacities including convenor of the Stewardship Committee and until recently, convenor of the Board of Congregational Life.

You will find Ian Clark to be a man of faith, high principles, clarity of thought, dedication, and ability. In his own words:

There has never been a time in my ministry when I have not been involved in Church Education.... This position seems to me a natural coming together of my interest and of my call."

We agree. Consider him an ally in your ministry. Remember him in your prayers.

Words of Fire: David Rankine and the Art of Illumination

by Gunar Kravalis

For many centuries, the place of the arts, and especially of the visual arts, in Christian worship has been viewed with a mixture of suspicion and hostility by most branches of the Reformed church. John Knox, the founder of the Scottish Reformation, believed music in general and the bagpipes in particular, to be a distraction to worship. Thus, in subsequent generations, whenever Scottish artists depicted the devil, he frequently appeared carrying bagpipes.

The rejection of art in worship has been doubly tragic in that it not only robbed the church of the God-given gifts and talents of its artists but also impoverished the worship of the church. Such a rejection was also unnatural in that the Celtic culture of Scotland and Ireland has an exceedingly rich heritage in the area of visual art. Happily, the past few decades have seen a gradual softening in this attitude, with the result that the works of many Christian artists are finding increasing acceptance in the worship of the Reformed churches.

David Rankine, a member of Glenview Presbyterian Church, Toronto, is one such artist whose work seeks to recover the ancient traditions by producing illuminations based on Celtic Christian designs and motifs. Illuminations are the result of a centuries-old marriage between calligraphy and illustration. Though the medium originated in Byzantium in the early years of Christianity, illumination reached its peak in the monastic communities of Britain (approximately AD 500-1000) as illustrations for early Bibles and manuscripts. In a largely illiterate society, these pages conveyed, in a glorious and visual way, the story or feeling that the author or artist wished to express.

Gunar Kravalis argues that our failure to use art in worship robs the church of God-given gifts and impoverishes the worship of the church. He introduces us to David Rankine who is helping us recover a rich visual tradition

Artist David Rankine in front of one of his works, "The Transfiguration".



One of the most famous examples of illumination is the Book of Kells. Approximately 1,300 years-old — and probably produced on the island of Iona, Scotland — this spectacular, religious manuscript now resides at the library of Trinity College, Dublin, Ireland. The original colours used by the artists were vivid and rich. Gold and silver leaf were commonly employed. The end result was a page which almost glowed with colour — hence the term “illumination.”

In his illuminated works, David Rankine utilizes gouche paint (a high quality tempera pigment) on acid-free paper. His paintings are done completely free-hand, using only paint and brush and without any magnification aids. The finished products are unique and modern pieces, built upon the colour and design traditions of early Celtic art.

Rankine disagrees with the “museum approach” to ancient Celtic art

As the son of Scottish parents, David had developed an early appreciation of Celtic art, culture and history. Indeed, his fascination with the illuminated pages of the Book of Kells and other Celtic masterpieces prompted him to actively explore this rare and fascinating art form. David’s rich sense of colour, combined with the intricate designs and unique visual perspectives of Celtic illumination, has resulted in works of art that are distinctive and hauntingly beautiful. He possesses a broad, artistic vision. While specializing in these unique illuminated pages, his talents encompass calligraphy, silk screen printing, painting and commercial design. In 1982, David graduated from York University with a bachelor’s degree in fine art and, since 1987, he has pursued art as a full-time career. David’s work can be seen at the Linda Jenkins Gallery in Aurora, Ontario, where he and his wife, Allison, now reside.

Although David seeks faithfully to maintain the ancient Celtic tradition of visual art, he is quick to point out that he tries to adapt Celtic art to a modern setting. In this, he differs from the school of purist, Celtic art-



“St. Cecilia’s Day,”
a commissioned piece
based on the poem
by John Dryden.

This detail of “St. Cecilia’s Day” shows (lower left) the Celtic version of the wolves lying down with the lambs (two cats, two mice and a Communion wafer). The middle centre shows the apocalyptic army, with angels blowing their horns on the Last Day. The column at the right is filled with the celestial choir and orchestra.



ists, nearly all of whom live and work in Ireland or the United Kingdom. These purists work only to preserve Celtic art as it was practised over a 1000 years ago, without any innovation. But David Rankine disagrees with this "museum approach." He states that the nature of ancient Celtic art was anything but static, for it was a changeable, fluid form highly receptive to new ideas and influences. For example, Celtic art employs symbols such as swastikas, sun wheels and paisley-print fertility motifs that have been borrowed from cultures as far away as the Middle East, India, China and Japan. There were also different schools of Celtic art, each with its own style. The Book of Kells, for example, is a combination of many styles. This state of affairs existed because the Celtic people were unable to develop strong centralized, nation-states. As a result, Celtic culture remained decentralized as well and never evolved a powerful sense of its own identity. It was constantly in a state of flux. David believes that his work, with its modern adaptations, is in essential agreement with the authentic spirit of ancient Celtic art.

Scottish artists often depicted the devil carrying bagpipes

Even so, upon examination, David's modern innovations seem hardly to be very radical. For example, while Celtic art concerned itself primarily with themes drawn from the four Gospels, David has felt free to go on and employ themes drawn from other parts of the Bible. Some of his illuminations were inspired by passages in Isaiah and Revelation. He is especially attracted by themes emphasizing rebirth, renewal and the coming of peace and reconciliation. Another modern adaption is David's use of the techniques of photo-realism in nature miniatures, combining these miniatures with Celtic designs. (Photo realism is a highly realistic style wherein the painting is made to look like a photograph. It is a tech-



An example of David Rankine's wildlife painting, usually birds, set on Celtic knotwork.

nique used by artists such as Robert Bateman and Ken Danby.) In this approach, David Rankine will create a highly realistic miniature of a scene drawn from nature, perhaps, the head of an eagle. Then he will frame this scene with a circular portal done in the Celtic abstract style. The purpose of the portal is to draw attention to the nature scene and remind us that nature is something to be looked at closely.

David feels drawn to Celtic art because of its highly abstract and structured forms, its expressiveness of Celtic culture and the way in which it presents a sense of design so completely different from our modern way of looking at things. He also appreciates the way Celtic art embodies a positive view of nature, wherein all nature is seen as God's creation. Therefore in the Celtic view, it is necessary for human beings to be good stewards and not destroyers of nature.

In our conversation, he told me how the appearance of Christianity had made a positive impact on the development of Celtic art. The pre-Christian, pagan, Celtic artists were prohibited from depicting animal or human shapes except in highly stylized or abstract forms. The advent of Christianity, which came via the Eastern Orthodox tradition of Byzan-

tium, set Celtic artists free to depict both human beings and animals in more realistic forms. The Bible, especially the Gospels, gave the Celtic artists a wide variety of themes and motifs which they could employ in their work. As a result, the Celtic Christian culture developed a unique iconography and symbolism, some of which scholars are still trying to unravel. One particularly winsome example of such imagery consists of a tiny picture of a cat and a mouse dining together on a communion wafer. David explained to me that this scene was the Celtic version of the "peaceable kingdom," or where the "wolf will dwell with the lamb and the leopard will lie down with the kid" at the coming of the Messiah (Isa. 11:1-10).

The Celtic version of the "peaceable kingdom" depicts a cat and a mouse dining together on a communion wafer

The highly stylized, abstract and geometric patterns found in Celtic art are similar to the sorts of geometric patterns employed by the artistic tradition of Islam. When Muslim visitors come to his showings, they are

frequently surprised to discover the artist is a Christian and not a Muslim. These visitors assure him that his work would be very popular in the Middle East. A similar thing occurs when secular visitors who have no Christian background or Christian

Rankine believes the church should use art which has the power to inspire and instruct

memory come to see his work. David spends a great deal of time explaining the biblical imagery to such persons and comments that, at times, its like being a missionary.

Recently, he has been under some pressure to produce Celtic illuminations that contain non-biblical themes such as the Arthurian legend. Such pieces would find a ready market among persons attracted to New Age thought and to adherents of the Wiccan religion. Although David has produced a few such illuminations, he finds that it is the biblical motifs and images which provide, by far, his greatest sense of inspiration and satisfaction, and it is to the Bible he continues to turn for the feeding of his creative impulses.

David acknowledges that his Presbyterian background has played a major role in his fascination with biblical themes in his art. He also tells of how he has found the Presbyterian Church generally to be quite supportive of his artistic endeavour. Margaret McNaughton and Dr. Harrold Morris are two persons he names as providing a great deal of encouragement to him. But it was Dr. Morris' late wife, Morag, who convinced him to quit his job and to take up art as a full-time vocation. Morag's counsel was very beneficial at a crucial time in David's life. However, in spite of the support he has received from individuals in the church David feels that the church still has a way to go in accepting art as a legitimate part of its life. He believes the church should strive to make more room for art because art has the power not only to inspire worshippers but also, through the use of its images, to instruct the people about their faith.

Although David Rankine remains firmly rooted in his Presbyterian heritage, he also feels himself to be quite

ecumenical in outlook and has positive feelings about the truths contained in other religions. A great aid in his spiritual pilgrimage has been his marriage to his wife Allison, who comes from a Roman Catholic background. Through Allison he was exposed to religious ideas and practices which gave him a deepened appreciation of traditions different from the ones in which he was raised.

David's personal spirituality also enters into his art, though he acknowledges that delineating the exact connection between the Spirit of God and the human creative spirit is a reality which is extremely difficult to describe. He is, however, able to make the following affirmations. In David's view the talent to create art is God-given. But as in the parable of



the talents (Matt. 25:14-30), each of us has the personal responsibility to develop our gifts to the fullest. When working on a piece of art, it is of critical importance for David Rankine to feel that he is in some sense inspired. Sometimes, he will delay working on a piece for quite a long period of time as he waits for the inspiration to develop within him. Then, when the inspiration comes, he may spend several days and nights working on a piece in his studio without taking a break either to eat or sleep. David feels an artist must try to see him/herself as "a conduit of God's inspiring spirit." However, this process is largely unconscious for it just "seems to happen" and is, therefore, difficult to describe or explain. But, David believes that true inspiration must be present or the piece will look contrived or artificial.

The ancient Celtic monks produced their magnificent illuminated books as signs of their devotion to

God. A work of illumination was an act of worship on the part of the entire monastic community. Once completed, the books were stored away in a safe place and rarely seen by outsiders or even by the monks, themselves.



When we reflect upon the art of illumination, it is possible, during this season of Advent and Christmas, to see a lovely metaphor describing the Incarnation. In their work of illumination, the monks took the Word of God, as it existed on the pages of a manuscript, and caused the words and letters that made up holy scripture to become incarnate as beautiful works of art. Through the creativity of the monks, the words of the biblical text became art even as spirit became flesh and the eternal entered time through the birth of the Babe at Bethlehem.

Unlike the work of his medieval predecessors, the art of David Rankine is not hidden in a monastery vault but its beauty is available for us all to see and to appreciate. Perhaps, through beholding this Christian art form, we, as Christians, can catch something of the glory and eternal beauty of God; a beauty which became incarnate among us at Bethlehem amidst all the squalor, horror, suffering and ugliness of our poor tortured world.

May we catch a glimpse of the vision of God's beauty revealed in the life, death and resurrection our Lord Jesus Christ and may we be empowered to reflect that glory in our lives as we seek to shine the love of Jesus Christ into each corner of our dark and wounded world. □



Mr. Kravalis is minister of St. Andrew's Presbyterian Church, Aurora, Ont.

Should you give your minister a sabbatical?

by Robert Hackney

What happens to a congregation when the minister takes a three-month sabbatical?
Here's what happened in one congregation

Once upon a time there existed an active, vital church, functioning effectively under the strong leadership of its minister. Having been in the congregation for over 10 years, their minister felt the need for a sabbatical: to, among other things, develop professionally, initiate a renewal process and to catch his breath. The "comfortable pew" vanished in a hurry as we, the congregation, contemplated bridging the gap to ensure some continuity in the church's complex and varied operations.

In spite of the opening sentence, this is no fairy tale, but the real experience of Paterson Memorial Church in Sarnia, Ontario, and their minister, Tom Rodger. Here is how we organized and worked things out during the three-month sabbatical. By the way, this story does have a happy ending.

Planning, communication and follow-through were, are and no doubt always will be, the three necessary components of any successful venture. Perhaps luck is a fourth.

Communication was never better. It was almost as if the challenge alerted people to the importance of letting others know what was coming up and of getting information out on time. Everyone had reports and announcements to the church secretary well ahead of deadlines; in some ways this was a first!

The level of donations over the period remained on par with previous



years so the board of managers was able to operate from a financially sound base. Attendance at services and church school stayed relatively high, although some telephoning was done to encourage continued participation.

Each of the committee chair people was interviewed, stressing the following: How onerous was your particular job? What special problems ensued? Were you concerned about the outcome? What did you learn? Would you do it again?

To a person, however, each one responded, "Hey, this was a smooth operation, everyone did his or her job and it was actually fun."

The worship committee operating as three sub-groups — pulpit supply, billeting and conducting services — was instrumental to our success over the three months. Matters were simplified as a retired minister handled several Sundays, and a church family on extended vacation provided him and his wife with living accommodations. The remaining Sundays were covered by student ministers and out-of-town professionals.

Communication was never better. The challenge alerted people to the importance of letting others know

Prior to departure, our minister had provided materials from which prayers could be developed, and hymns and Bible readings were chosen by guest speakers. An example of the highly organized operation of this committee was the computer print-out showing the order of service to be easily followed by the various lay people who conducted all of the service except the sermon and scripture. When Lenten candles were overlooked, they mysteriously appeared on the first Sunday of Lent — an example of the back-up which was in place. Of course the committee also dealt with the week-to-week details, such as adjusting the public address system for individual voices.

More members than anticipated attended the after-service coffee hours



Committee Structure During Vacancy

Worship Committee — nine session members.

Responsibilities — *pulpit supply, conducting services, music, special services, sacraments.*

Pastoral Committee — six session members.

Responsibilities — *Visits to hospitals and nursing homes, greet visitors and newcomers, home visits.*

Social Committee — eight session members.

Responsibilities — *after-service socializing, fund raisers to cover extra expenses, other social events.*

Emergency Committee — two session members.

Responsibilities — *on call and available for consultation, referrals to proper authority for assistance, general back-up.*

Steering Committee — two senior elders.

Responsibilities — *co-ordination of the system, communication with board of managers, church school, etc.*

to meet guest ministers. Beginning with a farewell for our minister, almost every Sunday thereafter special events were held by women's and social groups. Visitors were impressed by this show of friendliness. As well, a series of fund-raisers was held to meet extra expenses. The final event in early May planned by the social committee was an auction at which members of the congregation offered his or her own special talents to the highest bidder — everything from

butter tarts and carpentry to a day of fishing (lunch supplied).

What did we learn? We reaffirmed that we could do things for ourselves. By far the greatest benefit was the additional self-confidence we gained in our ability to work together as a congregation. When our minister returns (which he now has) we are going to be a more efficient and effective team.

The greatest benefit was the self-confidence we gained in our ability to work together as a congregation

The system of session committees will be slightly modified and set up on a permanent basis. Session members will continue to participate in parts of the service to allow the congregation to better get to know them. More ongoing effort will be directed at after-service activities to develop inter-relationships more fully. A very important factor will be the increased assistance to our minister from the pastoral committee. This group was well-organized and active during the three months responding to pastoral emergencies, contacting visitors, etc.

The *Collins English Dictionary* defines the word "family" as follows: "A primary, social group consisting of parents and their offspring, the principal function of which is provision for its members." Our experience in working together has validated the use of the term church family. That is exactly what we were operating as — a fully functioning family providing for its members.

There's an additional benefit from the last three months. We now understand the old adage, "The whole is greater than the sum of the parts."

Think about it. □



Mr. Hackney is an elder at Paterson Memorial Church in Sarnia, Ont.

CHRISTMAS TRADITIONS

SAINT NICHOLAS

by Esther McIlveen

Saint Nicholas was born in Patara in Asia Minor and became a bishop while he was still a young man.

He was born of wealthy parents and was recognized as an exceptional child. When his parents died of the plague, he gave all his wealth to charity and went on a pilgrimage to the Holy Land. When he returned to the city of Myra, he was chosen — according to a revelation made before his arrival — to become a bishop. An imagined quote from Saint Nicholas, written for children by Benjamin Britten, gives us some insight into the original Saint Nicholas. “I, Nicholas, Bishop of Myra and its diocese, shall with the unfailing grace of God, defend his faithful servants, comfort the widowed and fatherless and fulfil his will for this most blessed Church.”

Most legends about Nicholas are concerned with his care for the poor and the oppressed. One of the best known is about his generosity to an impoverished nobleman who lacked dowries for his three daughters. The kindly saint dropped three bags of gold through the window. One of the bags landed in a stocking by the fireside. So, the custom developed of hanging up stockings for the visit of Nicholas, whose feast day is December 6.

His fame spread to Russia and Europe, including Lapland. Russian peasants especially loved him because he protected the weak and the poor. Four hundred churches were dedicated to his honour in England alone. He is the patron saint of Russia, Greece and Holland.

During the persecution of the martyrs by the Roman Emperor, Diocletian, (AD 303-311), Nicholas was imprisoned. Later, he was one of the 318 bishops summoned to attend the First Council of Nicaea.

Nicholas is represented as riding a white horse when he arrives on his feast day, bringing gifts for good children.



THE JESSE TREE

Another approach to the meaning of Christmas is the Tree of Jesse. Its symbols represent the Old Testament stories and events which led up to the birth of Christ.

The Tree of Jesse is based upon the prophecy of Isaiah 11:1-2: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots and the spirit of the Lord shall rest upon him.” In works of art, the genealogy of Christ is frequently shown in the form of a tree which springs from Jesse, the father of David, and bears as its fruit the various ancestors of Christ.

The Jesse Tree symbols transform a Christmas tree into a “family tree” of Christ. Each ornament is a symbol

of an ancestor or a prophecy which foretold his coming. The symbols are the sun, the tablets of the Law, the key of David, Bethlehem, the roots of Jesse, Noah's ark, the Ark of the Covenant, the altar of holocaust, the apple, the Paschal Lamb, the pillar of fire, manna, the star of David, Jacob's ladder, Jonah in the whale, the Temple, the crown and the scepter, the sword of Judith and the burning bush.

In the Magnificat, by Johann Sebastian Bach, one of the stanzas reads: “The Stem of Jesse has flowered, Our Emmanuel has appeared, Put on human flesh and become a sweet Child. Alleluia.”



THE CAROL

Mary's song, referred to as the Magnificat (Luke 1:41-55), was the first song to celebrate the coming of the Messiah.

The second Christmas carol was sung by an angelic choir to shepherds as they tended their sheep in Judean hills.

The word carol probably originated from the Greek word *charos*, which means a dance, and is now a song associated with Christmas. The German and French equivalents are *weihnachtslied* and *noël*.

In the 1500s, Martin Luther introduced congregational singing and carols at Christmas time. He was a carol singer in Erfurt, Germany and composed "Away in a Manger" for his children.

In 1647, the Puritan parliament abolished carols from Christmas and other festivals, for they thought they were impious and frivolous. They introduced a Christmas hymn which was unsingable and lacked the joyous inspiration of the earlier carols. Yet, even during this time, compositions such as "O Come, All Ye Faithful" and "Hark, the Herald Angels Sing" were written.

At the turn of the 19th century, when it seemed that old carols were dying out, Davies Gilbert and William Sandys collected many carols, such as "The First Noel," and sought to preserve them.

J.M. Neal, in 1852, brought carols back into the church, home and open air.

Despite the commercialism, at no other time of year is it more appropriate than at Advent to sing about "God and sinners reconciled." Carols are wonderful conveyors of hope and truth.



THE CHRISTMAS TREE

Saint Boniface, an English Benedictine missionary, brought Christianity to Germany about AD 718. One Christmas Eve, according to tradition, he came upon a group of worshippers who had gathered to sacrifice the chieftain's son to the god Thor. The scene of the sacrifice was a giant oak. It was said that Boniface struck the great oak with one blow and it was toppled by the wind. The crowd then asked this saint for the word of God. Boniface ignored the oak but pointed to the evergreen and encouraged the people to take it into their homes. The evergreen, he said, stood for peace and was the sign of endless life, the tree of the Christ Child.

Martin Luther also is credited with introducing the Christmas tree. Apparently, one Christmas Eve after taking a walk under the stars, he returned home with an evergreen tree for his wife and children. He decorated it with many candles to symbolize Christ as the Light of the World.



THE CRÈCHE

Crèche is the French word for manger. The manger scene, which shows the place of Jesus' birth, was begun by Saint Francis of Assisi. In the village of Greccio, Italy, in 1223, he arranged a manger with hay. Using live animals and the people of the village, he depicted the scene at Bethlehem in such a way that the people could appreciate the humble surroundings into which the Christ Child had been born. Saint Francis arranged for people to worship at this outside Nativity scene. It attracted many people, including the brothers of Saint Francis, to Greccio. The outdoor service and the songs sung around the crèche-renewed the mystery of the first Christmas and filled peoples' hearts with joy.

Later, manger scenes were set up in churches and became the inspiration of artists and craftsmen who made miniature scenes for their own homes.

Even today, nativity scenes, crafted from various materials, can be purchased from almost every country. □



Esther McIlveen is a free-lance writer who lives in Richmond B.C.

Christmas Gift

A medical doctor remembers Christmases past and present, drawing from them "the true meaning of Christmas"

by Ferrol Sams

This was the best Christmas we ever had. It had to be because it always is. I heard my mother say so every year. It was she who protested that she didn't want a present; she just wanted us all to be together and to love one another. It was she who feared that seasonal frenzy would overshadow eternal verities. She was apprehensive that we might get so caught up in the excitement of giving and, regardless of what anyone tried to teach us, of getting, that we would ignore "the true meaning of Christmas."

She would have loved this one. Last year the family was broke and we said, "Let's don't give any presents." Then we dipped into reserves and gave them anyway. This year even the reserves were gone. There was still, however, the thrill in the heart, the building excitement, the rush of preparation. There was still the awareness of hope, the weary world rejoicing. I felt it: I watched it; I pondered. Many people nowadays say that Christmas is for children, thus appearing a little world-weary, skeptical of a new and glorious morn. forgetful that joy itself is primitive. Perhaps they have misplaced their sense of wonder and can no longer experience awe; but they are right — Christmas is for children.

This was the Christmas that I set aside grief. I could not have done it without children. I did not this year forget my parents, my grandparents, my aunts and uncles, my brothers-in-law, all of whom have died; but I gave up mourning for them. I still have more on this side of the Jordan than on the other because friends and family keep multiplying, and they are a great blessing. Only scant years ago I did not regard myself as a marrying man and now irrespective of feelings



Jimbo sang "Silent Night." It was an absolutely beautiful and perfect moment in music. It was also a perfect moment in time

of inadequacy, I am a patriarch. My memories cover six decades, and I am again a little child at Christmas.

The grandchildren have given me this. This was the year that I bribed five-year-old Sara Kate to say "Heehaw" in the Christmas pageant. I offered her five dollars, but she held out for seven. Her mother wanted her to be an angel, primarily because that costume is easier to make, but Sara Kate wilfully insisted on being a donkey and her mother indulged her. She very nearly indulged me when the heehaw broke loose in the church.

I have sixty-six years of Christmas past within me

This was the year that two-year-old Megan exchanged saying "Merry Christmas" for the ebullient, rambunctious "Christmas gift." This was the year that thirteen-year-old Jennifer, our first child of divorce, said, "Thank you, Sambi, for caring about me. This is where I belong."

This was the year that little Helen, shyly approaching her teens, put her arms around my neck spontaneously and said, "I love you." It was the year that Miss Margaret, a pragmatist at age five, listened in Sunday school to a local version of the travail of Christmas — no room at the inn, birth in a stable, cradling in an animal trough, no clothes for a newborn — and, being able to endure it no longer, comfortingly assured her class, "That's all right. He's going to die anyhow."

This was the year that brothers Bo and Barclay did not fight a single time for a whole day. William Joseph, our blessed Down's child, at age six proudly and accurately delivered presents at Aunt Sara's tree. And this was the year that Jimbo and Fletch went to the cemetery with me.

They are my grandchildren and they made Christmas for me. I would like to make one for all of them. I can remember their parents as children, their great-aunts when they were children. I remember their great-grandparents and their great-great-grandparents. I have sixty-six years of Christmas past within me. I will give it to them, for Jennifer is right. This is where they all belong.



So. It was over. We grew up. World War II came and went. The grandparents died. Then the aunts and uncles. The sisters and I married. We all had children. We settled into homes in the country, the sisters on The Place, almost within shouting distance of each other. Our own children were now the cousins. We stayed in our individual homes on Christmas Eve but we all descended on the Big House on Christmas Day. On Christmas Day in the morning.

The Bear Cat [affectionate name given to the author's father] laughed exultantly and apprehended every arrival. "Christmas gift!" rang exultantly. Janice still said "Crimma giff!" and beat everyone but Daddy. Miss Mildred still had the tree in the parlour and we all lined up to go in, except the protocol alternated no more; it was always the youngest who got to open the door. We had Scriptures, prayer, carols, and Santa Claus. In that order.

"Oh, we are blessed. Let's don't give each other gifts; it's enough just to be together and love one another. Let's remember the true meaning of Christmas. But if you are going to get me another dress this year, be sure it has long sleeves."

Then they died. Both of them. In the house. At home. First Missa

Pharaoh; the next year to the exact month, as a proper widow should, Miss Mildred. Millen was gone . . .

Christmas dinner moved to my house. Our families grew. Our children married and had children; each unit began staying home as it grew, establishing its own traditions. The coals from Bethlehem were shared for each hearth. The embers lived. Only Sister Sara, who has not yet been blessed with grandchildren, still eats with us and brings her brood.

Ever since the Bear Cat died, each year since Missa Pharaoh took over the family plot at Woolsey Baptist cemetery, I rise before day on Christmas morning and go there. I know them all. "Christmas gift," I say softly into the dawn, into the silence. And then I weep, as silently as the stones.

Last year on Christmas Eve I made a date. I invited two of my grandsons, Jimbo, who was eight, and Willie Fletch, who was six, to go with me on Christmas morning.

"For what?" they said.

"To get Christmas gift on the Bear Cat," I replied.

"Oh," said Willie Fletch. He paused. "Sure, I'll go." It was a foregone conclusion he would accept any invitation that included Jimbo.

"Christmas gift?" said Jimbo. "I know about that, Sambi; it drives me crazy. Daddy's always jumping out from some place scaring me to death and I can't ever get it on him, no matter how hard I try."

The sun was rising when I gathered them that morning, and it made the winter trees across the fields glow rose gold with slanted light. As we drew near Woolsey, our plans made, Jimbo spoke. "What are you going to do if he answers you, Sambi?"

Willie Fletch was attentively silent, but his eyes got bigger.

I did not laugh. "If that happens, Jimbo, it's every man for himself. I'll wait for you at the creek."

Willie Fletch's eyes returned to their normal size and he smiled.

"Well, I should think you'd like a chance to talk to him," Jimbo chided. "I would. I never knew him and I would sure like to visit with the Bear Cat for a while." continued

Christmas Gift

continued

"He and I had lots of visits, Jimbo, and he would have loved you boys. Remember to slip up behind the big marker and remember not to step on graves."

We tiptoed. We bent over. We hugged the granite marker carved with "Sams. Compton. Giles. Cole." The boys looked at me and I nodded.

"Christmas gift!" they shrieked as they sprang around the sides and into the family plot.

"Christmas gift!" I yelled. Just as loud as I could.

The familiar tears started, but then the laughter came. "Christmas gift!" I exulted, and the boys echoed me.

On the way home in the car, I said, "Jimbo, will you do me a favor?"

"Depends on what it is."

"Would you sing 'Silent Night' for me?"

"Sure. I'll be glad to do that, Sambi."

And he did. In perfect pitch, key, tune, whatever words the people who know use to describe an absolutely beautiful and perfect moment in music. It was also a perfect moment in time.

The true meaning of Christmas.

Indeed.

Joy to the world, the Lord is come.

Let earth receive her King.

Let every heart prepare Him room

And Heaven and nature sing.

Yes. And more.

Christmas, they say, is for children. So, I think, is Christianity.

The Kingdom of Heaven is here.

The Kingdom of Heaven is within you.

Except ye become as a little child, ye shall not enter the Kingdom of Heaven.

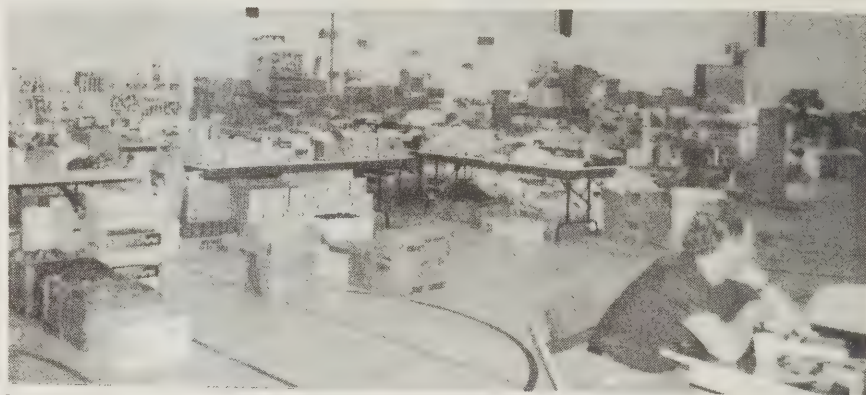
Oh, Christmas gift! Christmas gift, everybody! □

Dr. Sams is a physician and writer who lives in Fayetteville, Georgia.

Excerpted from the novel *Christmas Gift!* by Ferrol Sams, copyright 1990, published by Longstreet Press, Atlanta, Ga., reprinted with permission.

Kanehsatake: some personal reflections

by Andrew Jensen



The Six Nations School gym became a community food bank during the stand-off at Oka.

The idea of going to Oka, Que., to see the situation first-hand was not original. Several Anglicans from the London, Ont. area had been there and they told us of their experiences. We began to wonder, "Why aren't Presbyterians doing something?"

My wife, Lori, and I, along with Glenn Cooper, made arrangements to go to Oka. We wanted to discover the human faces behind the news reports. Reaction to our departure was mixed. All three of us are ordained ministers, but we travelled as free-lance Presbyterians rather than as official representatives of our church.

We arrived at Kanehsatake, the Mohawk reserve next to the town of Oka, the day after Jesse Jackson's visit and the day before those in the treatment centre surrendered to the army. We knew we were approaching the right area when we saw the army helicopters circling ahead of us. We later discovered that there was at least one helicopter in the air, equipped with powerful spotlights, at all times.

Getting on the reserve was harder than we expected. The Sûreté de Québec (SQ) had set up road-blocks about 1.6 km from the army road-blocks, which were about 3 km from the surrounded treatment centre. We were required to register at the SQ

temporary office. We had brought some boxes of food but the manner in which we were asked if we had brought clothing, made us wonder if having done so, they would have kept us out. It was a great relief to finally drive past the SQ roadblock and head-for the food bank.

Kanehsatake was profoundly unsettling. In one sense, it was like going to the scene of a flood or some other natural disaster; people were working together to help their neighbours through a difficult time. At the food bank, we met people who were doing what they could to help their community, their friends and their family.

The problem was that this was no natural crisis; rather, it was an army occupation. The people's feelings of helplessness and anger were not because of some act of God, but because of the actions of the Québec and Canadian governments. They were angry about the tanks on their lawns, the razor-wire in their ditches and the trip-wire flares set up in their back yards. These things threatened the safety and security of their homes and families more than any Mohawk Warriors ever did. They were frustrated with the army road-blocks, and infuriated with the SQ, which appeared, to our eyes, to be deliberately

treating the Mohawks in an arbitrary and demeaning way.

The outrage against the SQ has much justification. While we were there, two United Church ministers, who had been there for several weeks and who had the official support of their conferences, accompanied a resident to the home of a neighbour, where ten SQ officers were searching the house. When the minister returned, they told us that none of the officers wore badges, that only the commander would give his name, that the police refused to show a search warrant until threatened with an official complaint and that they had been unnecessarily rough with one of the ministers as well as with the woman who was minding the house.

That morning, the SQ allowed a woman to bring her elderly mother to the food bank, but refused to let her back in that afternoon when she returned to pick up her mother. We spoke to her mother, who is a great-grandmother and a former United Church elder. She told us of seeing cigarette burns on her grandson's stomach when he returned from SQ custody.

We came away from Kanehsatake having learned a great deal, but we never did find an answer to the question: "Why aren't the Presbyterians doing anything?" While there we saw letters of support from the Anglicans, the United Church, the Pacific Conference of Churches, the All Africa Conference of Churches and the Unitarians.

I hope that we have not lost our ability to be prophetic, to notice injustice and tyranny and to cry out against them. This situation is far from over. In the trials of those arrested at the Kanehsatake treatment centre, there is great potential for justice.

There are dreadful inequities in the way our governments deal with native communities every day. Having to wait months for ministerial approval for simple by-laws just isn't fair. Nor is it fair to have to wait generations for land disputes to be settled. □

Andrew Jensen is minister of the Beechwood, Kerwood, Centre Road pastoral charge. Lori Jensen is part of the ministry team at Oakridge Church, London, and Glenn Cooper is minister of the Point Edward, Brigid, Ont. charge.

Glimpses of Promise

by Lynne Donovan

It has been a particularly stormy summer for those of us living on the south side of the Mercier Bridge. Yet, amidst the storm, I caught glimpses of rainbows; glimpses of people, who despite their frustration and fear, dedicated themselves to the work of reconciliation.

There was the woman who upon arriving home from work every day made a pot of coffee to distribute to the police men and women who were on duty along the forest behind her home. Or the florist who offered a rose to each person who gathered at the barricade, hoping that they would be transformed by this sign of love. And then there was the woman at the Catholic School Board meeting the other night. In response to the gentleman at the microphone, who did not want her Mohawk child in school because he feared for the safety of his own children, she walked across the floor and offered her hand in peace to the man. "I promise you," she said, "that your child will be safe with my child. Please promise me the same."

What strikes me about these acts and many others that I witnessed this summer, is their simplicity: a cup of coffee after work, a rose from a florist, a mother's desire for her child to have an education. Yet, in the midst of the storm, they became sacramental. They became signs pointing to the one who is Eternal.

Often I was frustrated throughout the events of the summer. I kept devising in my head grandiose means by which the area churches could respond and provide leadership in the work of reconciliation. But, in the end, the leadership we provided was simply in accordance with the very ordinary resources that God had given us. Our own church, having the most central location, was offered as a meeting place for prayer and reflection, for those seeking a place of refuge and a community of support after a gruelling day.

The United Church minister,

whose manse was near a boat launch and who had once served as a minister at Kahnawake, offered her contacts and her locale to enable us to send food to the reserve when necessary.

The French priest who knew personally many of those who gathered at the barricades, followed his people each night, stood beside them, talked with them, prayed for them.

And finally, there was the white ribbon, a simple piece of cloth worn as a reminder by children and adults alike that we would not wage battle against our neighbour but would commit ourselves to reconciliation and justice.

That was it. We offered the resources that we had, nothing more.



Candlelight Prayer Vigils began at Maplewood Presbyterian Church on July 16th and continued twice a week until September 13th.

Pictured from left to right: Rev. John Bradley (Anglican), Rev. Lynne Donovan (Presbyterian), Rev. Alice McAlpine (United), Rev. Rosemary Lambie Bromby.

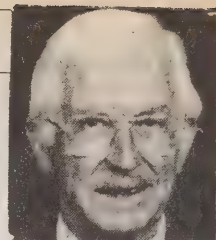
But they too became splashes of colour, vehicles for healing the pain that was rampant in our midst. And therefore, throughout the crisis, one thing remained evident. God had kept the promise and had accepted and transformed our very ordinary gifts so that we might bear witness to that promise. □

Ms. Donovan is minister of Maplewood Presbyterian Church in Chateaugay, Que.

GROWING PAINS

Burdett McNeel

Coping with change



I am a seventy-year-old Presbyterian. Most of my life I have been involved in my church, in many capacities. Naturally, I've seen many changes, especially in the last few years. It took time for me to get used to, and like the *Good News Bible* as our pew Bible. Now it has been replaced by another version. *The Book of Praise* is now taking second place to another hymnal The Lord's Prayer hasn't been changed yet but there was a new version in our calendar Our communion hymn has been replaced by an unknown hymn We have the Peace . . . hand-shaking, hugging and people up and down the aisles. It is so hard to get back to the spirit of communion

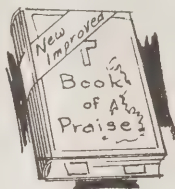
You also mention that in your congregation people your age are in the minority, that you aren't the only one that is having trouble adjusting to the changes and you know the young are the future of the church. Jesus did not distinguish between old and young. Our task is to be faithful and he will determine the future of his church.

I write this just after Reformation Sunday, the day Presbyterians celebrate a major change in the structure and practice of the Christian church. A legacy of this change was the slogan "reformed and reforming." I wonder if the people who coined this phrase also recognized the implication that the changes of the Reformation were not necessarily permanent. People can only deal with a limited amount of change and not all change is good. The current idea that change is "progress" and that progress is improvement is being challenged by ecologists who are concerned about the quality and effect of change. In the past 30 years, there have been many instances, in governmental and industrial organizations, in which changes in structure and technical procedures have been self-defeating because of the uncertainty and inse-

curity induced in the people affected by the changes.

Scripture indicates that change is inevitable throughout the universe. God alone is unchanging. Change, of itself, is neither good nor bad. It is valued by what it signifies and by its effect.

Jesus must have scandalized his disciples and the Samaritan woman when he indicated that it was not important where they worshipped but that it was essential that they did worship "in spirit and in truth."



A passion of the Reformers, sometimes carried to extremes, was for simplicity of worship. Its purpose was to minimize distraction from the main goal of deepening the worshiper's relationship with God. Simplicity is less popular today, the current concern apparently being to make worship more attractive. Whether that means more entertaining or 'more real' depends on the attitude of the individual.

The meaning of worship forms depends largely on the mental and emotional associations they arouse in us. I suspect that when hymn-writers of the period adopted tunes from drinking-songs for use in worship, some people were shocked. Luther asked, "Why should the Devil have all the good tunes?"

In the light of differences in temperament, in religious background and spiritual development, I think it is beyond unaided human ability to design a form of worship that will ensure that everyone present worships "in spirit and in truth." However if we make the effort to keep our attention focussed on the God we profess to worship and on the life, freedom, direction and support that he offers

us, I expect that we will reach some consensus on the form in which we can express our gratitude and devotion.

Our relationship with God is the basic fact of Christian spirituality. Worship is not worship without it. Also Jesus pointed out that worship is not complete without love of neighbour. I assume that this includes attempting to understand differences in expression of devotion. We may achieve tolerance but we will probably not achieve the unity in spirit that would result in a consensus on the form of worship, unless each person takes Jesus' injunction to heart. To facilitate such a development we need to be able to discuss the matter freely in an atmosphere of mutual respect. Have you been able to discuss your concerns with your minister? Unfortunately more divisions occur in the church over form than over substance.

Finally, I think that you would feel better if you made a decision, either to come to terms with your situation or to leave. You obviously have reasons to stay. If you stay, you can choose to accept the situation as it is and work on your own perception of it, or you can attempt, graciously and patiently, to modify it. (I'm sure that you do not want to be "divisive.") Perhaps you can combine these choices. However, if, after prayerful consideration, you conclude that the practices that bother you really dishonour God, or that you cannot do anything to change or prevent them from distracting you from true worship and, if you know a congregation where you can worship in spirit and in truth, go to it. Don't isolate yourself or get caught in the trap of being a perfectionist, being so meticulous in matters of right and wrong that you end up doing nothing. □

You are invited to send questions you would like Dr. McNeel to address, to him c/o the Presbyterian Record, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Letters will be kept in "Strict Confidence."

MISSION UPDATE

A Publication of the Board of World Mission
The Presbyterian Church in Canada

A BRIEF REFLECTION ON THE FUTURE IN MISSION

by Peter Ruddell

It has been my recent privilege to visit our partner churches and overseas staff in Taiwan, Japan and Korea. As I entered into a variety of experiences and conversations with sisters and brothers in The Presbyterian Church of Taiwan, The Korean Christian Church in Japan and The Presbyterian Church of Korea I was struck by the similarity in the issues that were confronting them as they struggled with their future direction in mission. I was struck further by the fact that while there were contextual issues for each church, there was one basic issue that impacted on all the rest.

The basic issue is the struggle to bring about an appropriate blending of a clear emphasis on proclamation of the Gospel and on action on the social justice front. Professor Paul Chen who teaches Ethics and Communications at the Tainan Theological Seminary and the Rev. Ahn Hong Kim, General Secretary of The Korean Christian Church in Japan both emphasized a "marriage" between evangelistic renewal and social justice as being es-

sential for their future engagement in mission. This same emphasis evolved in conversations I had with graduate students at the Centre for World Mission at the Presbyterian College and Seminary in Seoul, Korea. That same basic issue is confronting the Presbyterian Church in Canada.

The thought that developed in my own mind through these exchanges was the benefits that could flow to all the churches through the sharing of insights and actions around this key issue. This opportunity is certainly

"The basic issue is...an appropriate blending...on proclamation of the Gospel and on action on the social justice front..."

open to us in relation to The Presbyterian Church in Taiwan and The Korean Christian Church in Japan as we are in the process of developing new covenants for our mutual partnership in mission.

Of course, this kind of consultation would mean that this issue would come to the fore on our own agenda as we continue to work on the future direction of our church and its engagement in mission in Canada and overseas. In the past we were very careful about a linkage between evangelism and social

action. We need to recapture this linkage and at the same time establish a respect for each other as we forge the shape mission will have in this decade and into the next century.

We have to return again and again to the truths contained in the Scriptures, the views of mission scholars and administrators and the insights of those directly engaged in mission, for direction in this blending of evangelism and social action. Since each one of us functions with a culturally conditioned perspective of the Gospel, that perspective must be corrected through God's Spirit speaking through God's Word. As well, each one of us has a hold on only a part of God's truth at any one moment. Consequently, we must move forward in mission with the expectation that we will be challenged to change and grow.

The ultimate goal is that we will engage in mission with integrity inspired by our Lord's linking of his good news of salvation with physical liberation from the destructive forces of this world.

*The Rev. Peter
Ruddell, General
Secretary, Board
of World Mission.*



WHERE IN THE WORLD ARE WE?

by Marv E. Whale

The question of our whereabouts as a nation and as a Church is on a lot of peoples' minds as 1990 draws to an end. The events of the past twelve months, both within Canada and abroad, have moved us from easy-going sidelines of national and world affairs to the realization that we as individual Christians, and as members of the Body of Christ, must respond to the call to declare our faith in actions and attitudes in situations that threaten justice and truth.

Geographically Canadian Presbyterians are in many places in the world, and in most areas of Canada. Throughout the autumn, some congregations have heard personally from Africa, the Middle East, India, and Japan, through the voices of Richard Fee, Stewart Gillan, Donald MacKay, Douglas and Seta duCharme, Beth McIntosh, Clarence and Cathy McMullen, and the Board of World Mission's General Secretary, Peter Ruddell visited East Asia and shared concerns of the Church in Japan, Taiwan, and Korea. Joseph Reed has written the second of his messages from Central America. When this issue of UPDATE is in print, the overseas staff will be back in their usual tasks. But the message they bring from around the world will continue to be before us in one way or another. There

is a common theme in them all: that Christians know who they are and where they are in their faith so all will stand firmly together in that faith.

If we are to witness abroad, our commitment will be measured by our declaration, as Christians in the issues of justice and truth at home. Ian Morrison, Secretary, Canada Operations, returning from attending the National Native Ministries Committee, says that the events at Oka and Kanasake, Quebec, have an impact on how we will be involved in Native Ministry in the future. We will be hearing more about Native Ministry.

Where in the world are we?

Each of us is called to answer the question.



Mary Whale is
Editor of
Mission Update.

STUDY GUIDE

The Canadian Council of Churches has produced a study guide on the Mid-East Position Paper which was approved by the CCC General Board. It will contain a variety of resources including the United Nations papers on the Middle East.

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COMINGS & GOINGS

COMINGS

APPEL, Mr. Ray & Mrs. Lesley (Guyana) - Returned to Canada in September for vacation. Resigning from the Board of World Mission at the end of December due to health reasons.

FARIS, Rev. Bob (Mozambique) - Returned to Canada in December for a three-month furlough.

MACKAY, Rev. Donald (Nigeria) - Arrived in Canada July 1 and after vacation did extensive deputation til end of November.

MORRISON, Miss Doreen (India) - Three-month furlough with deputation has been cancelled until further notice.

RAEBURN-GIBSON, Ms Susan (China) - Arriving in Canada in December for a three-month furlough with deputation.

REED, Rev. Joseph (Central America/Caribbean) - Arrives in Canada in December for six-month study leave with limited deputation.

VAN der SWEERDE, Mrs. Margaret (India) - Arrived in Canada in November with husband Jake after a three-month summer student assignment in the Church of North India.

GOINGS

duCHARME, Rev. Douglas & duCharme-Ghougassian, Ms Seta (Middle East Liaison) - Proceeded to Cyprus end of November after a three-month home assignment.

FEE, Rev. Richard (Nigeria-African Liaison) - Left early in November after a three-month home assignment with extensive deputation.

GILLAN, Rev. Stewart (S. Africa) - Returned to Johannesburg, S. Africa at the end of October, after a three-month furlough with extensive deputation.

McINTOSH, Dr. Beth (Japan) - Left for Japan in October after a one-month special furlough.

McMULLEN, Dr. Clarence & Mrs. Cathy (India) - Proceeded to India mid-October after summer furlough with limited deputation.

GOD DOES NOT LIE

The second article on Central America by Joe Reed.

"So that by two utterly immutable things, the word of God and the oath of God, Who cannot lie, we who are refugees from this dying world might have a source of strength, and might grasp the hope that He holds out to us." (Hebrews 6:18 - J. B. Phillips translation)

To preach the Gospel in El Salvador: to dare to say that His promises are for the Salvadoran people as well as for others, leads inexorably to specific and concrete conclusions. A decade of increasingly savage war has laid waste a generation: twenty percent of the people have either been killed or have fled; the economy devastated, 70,000 people killed. A war almost forgotten as the world's attention focuses on other trouble-spots as if the Salvadoran tragedy, so long in the spotlight can now be forgotten.

In the midst of that suffering, the churches still proclaim that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," and that God's promises are true and that "He cannot lie".

If God's promises mean anything in such a context -- and surely they do -- then the church struggles to make them real.

The churches say that Jesus is the "Prince of Peace" and that "every kingdom divided against itself is

brought to desolation" (Mt. 12:25). For ten years, in pulpits ranging from San Salvador's cathedral to the smallest country parish, priests and pastors have cried out for a negotiated settlement to the conflict.

Churches of every denomination have organized marches in favour of negotiations. In El Salvador, to offer the promise of peace without working to achieve it is blasphemy.

It is 6:00 A.M. in Chaletenango. A baptism service (by immersion) in the river. Forty adults and young people await their turn.

Suddenly, three helicopters appear overhead, hovering over the worshippers.

"What can such a group be doing at this hour in the river? A guerilla force? The church in the war zone.

In the same way, when the churches promise that God loves each person, they have to work with dignity. The Roman Catholic church, for example, is building an orphanage in the folds of the San Salvador volcano (and our own PWS&D is a partner in the project) to provide shelter. A Baptist congregation trains poor women, many of whom live in mud huts, to sew -- and thus provide for their families. The Lutheran church trains teenagers in mechanics and has dug one of the deepest wells in the country to provide drinking water in a remote village. (The village is on the side of a volcano and the water, warmed by the underground lava gushes forth almost boiling.) Our own

church's involvement in El Salvador began almost a decade ago when we supplied some financing to the Episcopal Church to help train health promoters to work in rural areas. And so on.

"We got down so deep that we had to bring in a special drill from San Salvador. Then it reached the limits and we had to get dynamite from the Third Brigade in San Miguel to break through a layer of solid rock. We were to meet with members of the Lutheran World Federation and a government engineer two days later to decide whether to continue or to give up. And then we heard a deep far-off gurgling sound. Clean water -- right here. We won't have to walk five kilometers to the next well." "Whosoever believes in me shall never thirst."



Each of these programmes -- and dozens more like them -- become "lightening rods" for those who label them "subversive". To proclaim, truly, that God loves the humblest peasant is to question the war, the war which is the country's largest employer and offers, at least for some, the only solution. Yet "God cannot lie" and neither do the churches.

Three P.M.: We are surrounded by the military and a small group of gueril-

...continued on page six

DOVE

Reflections on P

Over the past year or so peace has been breaking out all over it seems, bringing rapid change, ecstatic hope for the future, and sober strategies for tackling new challenges. It has been said that in the Middle East a pessimist is an optimist with information, and yet the fact of the matter is that events of the past year held out much cause for hope in the Middle East as well. The PLO and USA were in the early stages of a promising dialogue; the Palestinian Intifada had all the makings of a successful popular revolution as we had seen throughout Eastern Europe; the Iran-Iraq war had ended and negotiations toward a long-term peace settlement were moving forward slowly but surely through the United Nations.

"...the dove of peace seemed ready to take flight - even over the tormented Middle East..."

Egypt, a moderate force in the region was welcomed back into the Arab League and the League agreed to move its headquarters back to Cairo; Syria and Israel were exchanging hesitant and yet unprecedented diplomatic signals about opening up a dialogue; and in Lebanon developments after the inter-Christian blood-bath earlier this year seemed to indicate that finally even that battered country might be allowed to live in

peace. The dove of peace seemed ready to take flight - even over the tormented Middle East. But then, the dove burst into flames.

WHY?

There are probably many factors involved, and Iraq's invasion of Kuwait

"...I cannot over-estimate the threat posed by religious extremism in the Middle East today..."

is just a symptom, the product of a climate where arms are handed out like candy. Where for lack of any serious resolve a comprehensive and peaceful resolution of the Israeli-Palestinian conflict remains a very distant prospect and an ever festering wound. Where social and economic upheaval, due in part to the overwhelming influence of the west, creates a climate for political and religious extremism. I cannot over-estimate the threat posed by religious extremism in the Middle East today, whether by Jewish zealots trying to take over the Temple Mount in Jerusalem, by Muslim fanatics seeking to impose the sharia legal code indiscriminately and mercilessly, or by western Christian fundamentalists - Christian Zionists, seeking to ease the world's

way to Armageddon, for whom nuclear war is a fulfillment of prophecy, a blessing marking the onset of the Kingdom.

For these reasons, and probably some others, peace in the Middle East has, yet again, slipped through our fingers. The dove is on fire. Perhaps this time those flames might pierce the darkness of indifference, the darkness of cynicism, the darkness of suspicion, of mistrust, of failing to believe that peace, a just peace, can still take hold in the Mid-



N FIRE

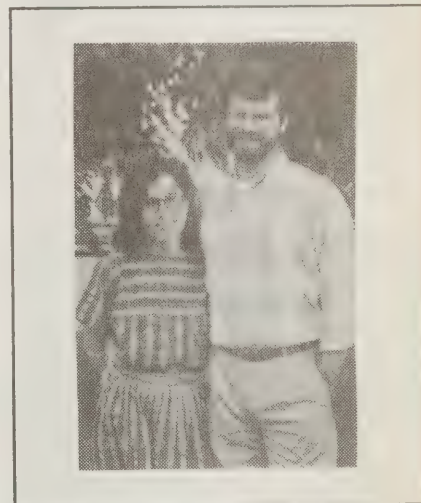
the Middle East



byterian Church, a Middle East Working Group within the Canadian Council of Churches, a Middle East Task Force within the Anglican Church, by bringing the Middle East Council of Churches General Secretary, Gabriel Habib, to Canada on several occasions to speak to Canadian churches, and by appointing Seta and I as liaisons between the churches of the Middle East and the Canadian churches. The relationship has borne much fruit over the past three years as we have spent nine months in the Middle East and three months in Canada each year. A comprehensive policy paper outlining the churches' position on the Middle East was adopted last year by the CCC following consultation with Arab, Jewish, and Muslim groups in Canada - and it is now being released with a study guide to encourage its use in congregations across Canada. Every year the Canadian churches, together with the Canadian International Development Agency, contribute about a half million dollars to MECC-related humanitarian programmes among the Palestinians, and in Lebanon, and this has now been expanded to include assistance to refugees from Iraq and Kuwait in Jordan. And a couple of weeks ago a significant message of solidarity in the midst of the current Gulf crisis was sent to the churches of the Middle East through the MECC. That message ended

with a quotation from Hebrews 12: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight ... and let us run with perseverance the race that is set before us."

In the meantime, as events in the Gulf continue to unfold, keep four questions in mind: Who is the enemy? What, or who, are we supposed to be for? Who are the victims in this conflict? And finally, who (if anyone) wins? Keeping these basic questions in mind can be an effective way of cutting through the rhetoric, and keeping God's justice, and God's peace first and foremost - in what is the Holy Land after all.



The Rev. Douglas duCharme and Seta duCharme-Ghougassian have been appointed as liaisons between the Canadian churches and the churches in the Middle East; working with the Middle East Council of Churches based in Cyprus.

the Middle East, starting in the Holy Land. It may even pierce the darkness of our lack of faith that churches, church members, Christians like us can contribute to the realization of that peace.

Indeed over the last few years the Canadian churches, including the Presbyterian Church, have signalled their desire to contribute to a new vision of the Middle East, a new partnership with Christians in the Middle East, by setting up a Middle East Advisory Group within the Pres-

...continued from page three

la prisoners. The commandante is furious: "What are foreigners doing in this place? Don't we realize that it is a war zone?" Of course we realize that it's a war zone and that the families we have been visiting have fled other areas, even more conflictive. Some probably support the government. Others, the guerillas. But what we are doing is a pastoral call. The military implications of pastoral visitation.

And the churches cry out for justice. The present generation has inherited a legacy of injustice and tremendous social inequality.

How to overcome all this is a matter for real debate and discussion. But at the very least, the churches' cry for justice means involvement with human rights work. At the very least, terrified human beings should not be dragged

"...The present generation has inherited a legacy of injustice..."

from their beds at gunpoint because of an article they have written; their work in a labour union; their commitment to a political solution. The Roman Catholic archdiocese, the Lutheran church, and the Episcopal church all have human rights staffs. Our church has supported the Episcopal efforts financially. The Canadian embassy continues a special refugee programme and dozens of our congregations have sponsored refugees (a term I am using consciously instead of the technically correct but hopelessly unwieldy "members of a designated class.") Every week, a grim "body count" is given in the Cathedral, as the names of the missing or murdered are offered at mass.

When eight Jesuit priests were gunned down along with their housekeeper and her teenage daughter last November dozens of academics from around the world applied to join the faculty. And, partly because churches in Canada and those in El Salvador had taken the effort to introduce them to Canadian visitors, many of us knew these Jesuits. Martin Barro, one of the slaughtered, had spoken to delegations frequently. His clarity, his insights, his courage -- he was no stranger.

Canadian Presbyterians are involved in El Salvador in a number of ways. Through Presbyterian World Service & Development, our church supports projects like those noted above. The General Assembly has responded to requests of our church partners there in a series of proclamations. Congregations sponsor refugees and work to re-unite families. Volunteers and visitors have been in El Salvador often, and have returned to Canada to tell what they have seen.

And all of our work arises from two certainties: God loves the people of El Salvador and "it is impossible for God to lie". A toothless woman in the San Jose del la Montana refugee camp (since closed). "Thank you for coming. Please go home to your country and tell people what is happening. Our only hope is that Christians outside our country see and act. "If ye continue in my word, then ye are my disciples indeed. And ye shall know the truth, and the truth shall make you free." (John 8:31b-32).

*The Rev. Joe Reed
is Area Missionary
for Central
America/Caribbean*



"ENERGY FOR LIFE" -

reflections on the theme "Come Holy Spirit, Renew the Whole Creation", chosen for the upcoming Seventh Assembly of the World Council of Churches, being held in Canberra, Australia.

Written by the Rt Rev. Krister Stendahl, now retired, serves as chaplain at Harvard Divinity School, where he had taught until 1984 when he took over as bishop of the Church of Sweden in Stockholm.

He writes: "Energy for Life is an attempt to interpret the biblical testimony to the Spirit and to explore what it means for the ecumenical movement to pray: Come, Holy Spirit - Renew the Whole Creation."

Cost: \$7.95 each

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Written by: Dr. Muriel Porter, an Australian journalist and author who specializes in religious affairs.

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NIGERIA'S SAP "Self Reliance or Foreign Economic Slavery."

by Rick Fee

Nigerians are ever keen to catch a play on words and when the Federal Military Government brought in a Structural Adjustment Programme and gave it the analagram, SAP, cartoonists and people on the street quickly pounced and found comic relief. In 1989, after three years, the comic relief was on a short fuse when there were anti-SAP riots throughout the country as citizens protested the high cost of all commodities and services. They could not bear the burden.

The SAP promoted several slogans in order to enlist the 112 million citizens in the fight for economic freedom. "Only Nigerians can make Nigeria GREAT through self-reliance." "Self-reliance or Foreign Economic Slavery". "No Pain - No Gain". All of these have found their way onto billboards and posters in airports, hotels and drinking parlours. They have not been so fortunate as to find their way into the mind set of the people.

Eke Okpala lives in Aba, Nigeria and works in a factory across this city of roughly a million citizens. With his wife and two children they share a 12 foot square room with two younger brothers. The six of them share wash-room and kitchen facilities with other tenants. The landlord said he did not want to, but he just raised the rent fifty

percent. It is now one-seventh of Eke's monthly salary which is the equivalent of \$(Can.) 25.00.

Eke is typical of many young Nigerians who left their home villages to migrate to larger centres for employment. He had hopes and dreams of progressing when he married in 1985 just prior to the Structural Adjustment Programme being implemented in mid-1986. Today Eke does not dream of progress as much as he struggles

"...Nigerian hospitals are being confronted with the reality of malnutrition, now recognized as the leading cause of death in the country..."

with the immediate needs of his family and taking care of the inevitable crises that arrive. Feeding is the major expense and when the naira was devalued and lost 75% of its value, the immediate impact on people was felt right from breakfast. The day often begins before 6 a.m. with bean cakes and pap or "akamu", corn starch. On this the family will work or study until the evening meal of rice and stew or pounded yam and soup. The cost of food in the market has not decreased



and wages have not increased for Eke. His wife, Nkechinyere, has started "petty trading" by setting up a small stand outside of their house where she sells ground nuts, bread, sugar and tinned milk. Not many people can afford these things and so often there is "no market" however, Nkechinyere does sell a lot of "kola nuts" which contain caffeine helping people through the day. Even transportation to church or work for Eke is a major expense and one that sometimes is not met on the last days of the month.

Eke's latest crisis happened just after Easter when Grace, their new baby, fell and needed hospital treatment. The bill, payable before treatment, was half of Eke's annual salary and he had to go to several friends for assistance and loans. Eke was happy that he had at least gone to the Christian hospital. It is common knowledge that with the SAP there are no drugs available in government hospitals.

Nigerian hospitals are being confronted with the reality of malnutrition, now recognized as the leading cause of death in the country. One quarter of all children suffer from it and a full 16 per cent need immediate medical attention.

Eke is happy that his church offers support and encouragement during these

tough times but, even there, financial expectations are placed upon members. All groups are categorized and levied to provide funds for the new church building. This year he is assessed one-half of his monthly salary, but still he feels this is important. When he goes home for Christmas there will also be financial expectations for projects at his home church. Eke had commenced building his own house in his village but then cement rose from 50 cents a bag to \$16.88 and the building is now half completed with no hopes for completion.

Eke has noticed an increase in church activities in the last four years. Nigerians seem to be trusting that God will ultimately solve their economic woes for certainly the general feeling is that they are beyond human attempts. Evangelistic campaigns are daily occurrences enlisting the entire membership of each denomination.

A type of gallows humour has enthralled the country as they watch

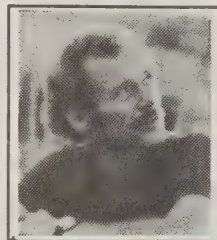
the physical disintegration of public utilities and basic infrastructure. Electricity at Eke's rented accommodation, which he pays for himself, is sporadic at best, going off daily for periods of minutes to hours or even days. It just means using the kerosene lamp and going to bed earlier.

Eke is responsible for paying the school fees of his two younger brothers and when the deadline approaches and the principal sends the children home when the money has not been paid, they may remain at home until the end of the month when money is available. So far this school year the boys have missed six weeks of classes. They are not alone; primary school enrollment plummeted 20% in Lagos alone as parents withdrew their children to go to work or return to their home villages.

The ordinary Nigerian is greatly aware of the economic interdependence between countries today and they are not convinced that their sacrifice is playing

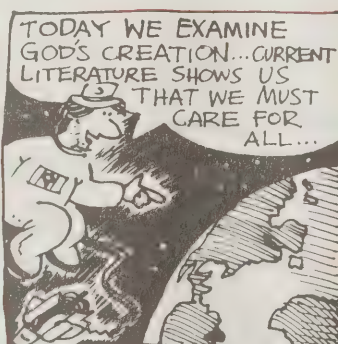
a significant roll. The glorious oil boom days of the seventies are still the standard to live by and these hard times are not a legacy to pass on. Nineteen ninety-two is the promised date of handing over from the military to the civilians, but once again the Nigerian person-in-the-street cynicism dominates and people do not see much relief in that prospect.

*The Rev.
Richard Fee is
Africa Liaison,
for the Board of
World Mission,
The Presbyterian
Church in
Canada.*



Someone said, "There is nothing about Christmas in this issue." But is not an account of the Church's mission a celebration of the birth of Jesus Christ?

Presbiana Jones...



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Presbyterianism and the Office of Superintendent

by Allan L. Farris

There is a strong inclination in The Presbyterian Church in Canada to mistrust, or disregard, the leadership of duly appointed executive officials. Presbyteries often contend vigorously against some of the activities of General Assembly Boards in the interest of presbytery autonomy. A serious question must be asked today in the face of the gigantic task confronting the church whether or not presbyteries have a right understanding of their authority and function.

Historically, the presbytery as we know it, came into being with the *Second Book of Discipline* (1581) and Andrew Melville. (It must be admitted that there were several antecedents that were conflated and involved in Melville's concept but the idea of presbytery as we understand it comes from Melville and the *Second Book of Discipline*.)

The *Second Book of Discipline* arose out of a time when the church was confronted with the possibility of tyrannous Episcopacy. It is therefore calculated to limit and curtail the powers of individuals. James First's policy was "The Bishops must rule the ministers and the king must rule both." Andrew Melville, because of experience on the continent with Calvinism, was very hostile to the rising tide of episcopacy, which had been reintroduced in a mild form at first to get control of ecclesiastical revenues (Tulchan Bishops). Melville rightly saw that this was the thin edge of the wedge and the freedom of the individual member to participate in the call of a minister and the responsibility of ministers and elders to govern in the kirk according to the rule of Christ revealed in Word and Sacraments was being seriously threatened.

This was the background out of which the *Second Book of Discipline*

As the Presbyterian Church struggles with the question of restructuring, here are some reflections on the role and implications of some of our present structure, specifically the office of Superintendent

came. This background and the spirit or atmosphere it created has had something to do with shaping the attitudes of Presbyterians to presbyterial government. The results have been both good and bad. Presbytery does function admirably to cut tyrants off at the knees. It is a most effective counter to the power plays of individual ecclesiastics. But, when there is no serious problem regarding tyrannous oppression, is it possible that presbytery, by an inherent, almost subconscious motivation, turns its weapons against legitimate leadership and executive offices? In brief, having no giants to tilt against, i.e., Bishops with tyrannous designs, does presbytery turn her energies against those who are required in the



interests of efficiency to exercise a measure of direction over the affairs of the church in which their brothers and sisters are involved? A cursory reading of the *Second Book of Discipline* will show that the work of the church courts has to do with discipline and order within the congregation, presbytery or national church.

In other words the missionary note is not sounded — evangelistic task, although it may be assumed, is not spelled out. Thus its directions have always been for the internal economy and operation of the church in terms of a doctrine of priesthood of all believers. The outward thrust of the church would obviously have asked for more executive power and more flexibility to meet the needs of the time.

It is interesting to contrast the background of the *First Book of Discipline* (John Knox, 1560). The Reformation had just been completed in Scotland by Act of Parliament. A *Confession of Faith* had been prepared and afterwards the *First book of Discipline*. The primary task was to establish the Reformation. This involved a trained ministry the extension of the church into unchurched areas, and the provision of oversight for such outreach. An innovation was made on the Geneva Ecclesiastical structure when the superintendent was introduced. He had unusual powers although he was responsible to Assembly. In Presbyterian history, therefore, when there is a job of outreach to be done, quickly and efficiently, there is a place for delegated authority and executive powers. Indeed the question must be asked, did the Scots throw out the baby with the bath when they resisted episcopacy — did they throw out the executive provisions in the form of superintendents in their desire to get rid of the

continued over page

FROM THE MODERATOR

John F. Allan

I'm dreaming of a green Christmas

I'm dreaming of a green Christmas! I really am. We haven't yet been subjected to the sounds of "I'm dreaming of a white Christmas" as we walk through the shopping malls. I know it's coming; the Christmas cards are already out.

I'm dreaming of a green Christmas. In three years, I've come to enjoy the mild Christmas weather in Victoria. I rather like not having to pull on snow boots and wear heavy coats. The driving is so much more pleasant when the roads are not covered with snow and ice.

The white Christmas we sing about is pure Currier and Ives nostalgia. The weather had no bearing on the incarnation of Jesus. It should have no bearing on our joyous celebration of his coming.

The message of Christmas is the good news of Christ's coming, the good news proclaimed by angels to the shepherds long ago. We should celebrate Christmas with joy and thanksgiving, and not let the real message be lost in a sea of wrapping paper and a pile of unpaid bills.

The secularization of Christmas sends the wrong message to those who most need to hear the good news. When Christmas is equated with expensive gifts, elaborate dinners and happy holidays, the poor, the marginalized and the grieving are excluded.

I'm dreaming of a green



Christmas, a Christmas celebration that proclaims to all people the wonder and grace of God's love in Jesus Christ.

Have a merry Christmas, full of joy and gladness because Christ has come to us. □

John F. Allan

Presbyterianism,

continued

oppressive aspects of episcopacy? Note there is no presbytery at this time, only the "Exercises" — a meeting for Bible study and discussion.

Note the following from the *First book of Discipline*! "We consider that if the ministers (superintendents)

Did the Scots throw out the baby with the bath when they resisted episcopacy?

whom God hath endued with his singular graces amongst us should be appointed to several and certain places, there to make their continual

residence, that then the greatest part of this realm should be destitute of all doctrine; which should not only be occasion for great murmur, but also should be dangerous to the salvation of many. And therefore we have thought it a thing most expedient for this time that, from the whole number of godly and learned men, now presently in this realm, be selected twelve or ten (for in so many provinces have we dividend the whole), to whom charge and commandment shall be given to plant and erect Churches, to set order and appoint ministers (as the former order prescribed) to the countries that are appointed to their care where none are now. And by these means your love and common care over all inhabitants

of this realm (to whom ye are equal debtors) shall evidently appear; as also the simple and ignorant (who perchance have never heard Christ Jesus truly preached) shall come to some knowledge by which they may be provoked to search and seek further knowledge of God and his true religion and worshipping. *And therefore nothing desire we more earnestly, than that Christ Jesus be universally once preached throughout the realm; which shall not suddenly be unless that, by you, men be appointed and compelled faithfully to travail in such Provinces as to them shall be assigned.* These men must not be suf-

Presbytery functions admirably to cut tyrants off at the knees. Is it possible that sometimes presbytery turns its weapons against legitimate leadership?

fered to live as your idle bishops have done heretofore; neither must they remain where gladly they would. But they must be preachers themselves, and such as may make no long residence in any one place, till their churches be planted and provided of ministers, or at least of Readers. Charge must be given them that they remain in no one place above twenty or thirty days in their visitation, till they have passed through their whole bounds. They must thrice every week, at the least, preach; and when they return to their principal town and residence, they must be likewise exercised in preaching and in edification of the church there."

The question that must be asked in our modern context is — which is more important for the church to be concerned with today — downgrading tyrannous oppression in the church OR carrying the evangel into the various new areas and unchurched or improperly churched areas of Canada. If the latter then some modification of the office and the task of the superintendent is required to be superimposed on our present system. If the former, then we have adequate machinery already to do the job. □

Dr. Farris was, for many years, prior to his death Professor of Church History at Knox College.

Letters

continued from page 7

Christ centered

Praise to Dr. Kenneth McMillan for his excellent article "Fruitless, Toothless and Rootless," in the September issue of *The Presbyterian Record*. My husband and I left the United Church for the Presbyterian for the reason he mentioned. We wanted to hear Christianity preached from the pulpit and not politics and social issues. Jesus Christ must indeed be placed at the centre of the church, or the churches will continue to decline.

Eleanor Hodgson
Winnipeg, Man.

Inclusive language

Is our church denomination moving towards the use of inclusive language with reference to God? If it is, then hurray! I feel extraordinarily lucky to be involved in a church that is struggling with inclusive language. The sad part of this difficult subject is that we have stereotyped both God and Satan as being a particular gender. Can we work (and it will take a lot of hard work) together to find a solution? For just as God as Father may comfort you, it destroys me.

Christine Schulze
Calgary, Alta.

Buthelezi and friends

William S. Thomson of Oakville, Ont., chides you for publishing only the views of those who support sanctions against South Africa. Is he honest enough to admit that he is promoting the position of the South African government? Buthelezi is totally dependent on the South African government for his position, his salary and that of his cabinet ministers, and the financial needs of his "government." His international travels have also been fully funded by the government of South Africa.

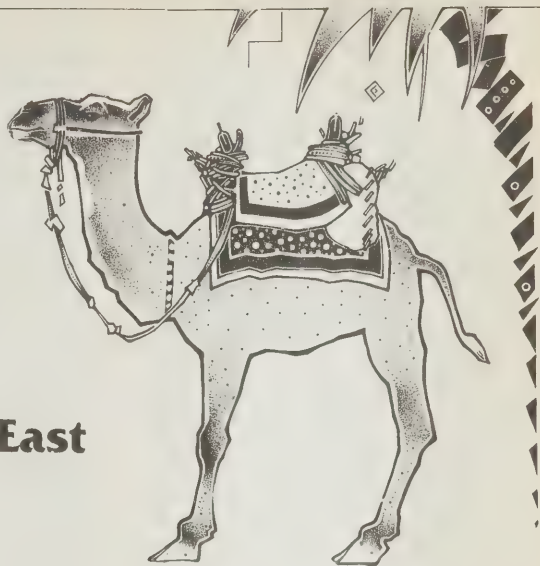
To describe Buthelezi as "leader of the largest sector of the native community of South Africa" is only technically correct. It overlooks the fact that the Zulu as a whole constitute a minority among black South Africans (7 million out of 30 million); that Buthelezi was named chief

THE CHURCH SPEAKS

(excerpts from the
116th General Assembly)



Middle East



We lament the sad paradox that the region which is the birthplace of the three Abrahamic faiths, faiths that speak of a God of justice, mercy and peace, is today the scene of so much human anguish. The peoples of the Middle East have long suffered from hardships caused by war, repression, terrorism, and civil strife. . . .

We regret the violation of human rights in many of the countries of the region. Many states lack political structures which would allow for dissenting voices, and opposition therefore finds expression in violent acts whose victims are often the most vulnerable members of society. In much of the region, chronic poverty and underdevelopment creates the soil from which succeeding generations reap crops of vengeance and despair.

We note the rise of religious fundamentalism in all the region's faiths, and lament the intolerance which this breeds, intolerance towards those of other faiths, and towards other branches of the same faith. We particularly regret the role of those who carry a Western-style fundamentalist Christianity to the region where it is an alien and disruptive presence, discrediting the witness of indigenous Christians. . . .

We rejoice that the improvement in relations between the super-powers has provided an opportunity to loosen the deadlock in relationships between the region's states. We pray

for all people of goodwill who are working toward a resolution of the conflicts, and a new era of peace for the region. We celebrate the witness of our partners as they carry out works of mercy and reconciliation in Christ's name for those who suffer as a result of war and oppression, regardless of their faiths. . . .

We recognize that the lands within the Middle East are lands of revelation and of holiness. For Christian churches around the world the land described in Scripture, the lands known to the Old Testament Patriarchs, and to the Apostles, and particularly the lands where Jesus carried out his earthly ministry must hold special significance.

Many of the churches in the Middle East date from the First Century. We give thanks for their continued presence and witness in the region, in which we see a reflection of their vigorous response to the challenge of living the gospel in that part of the world. The Church everywhere shares a responsibility to uphold and support the ministry of the churches in the Middle East, particularly the ministry of reconciliation towards peace. In this regard, we especially uphold the work of the Middle East Council of Churches which is a significant representation of the presence and witness of Christians in the Middle East. □

— from the report of the
International Affairs Committee

Letters

continued from previous page

minister of KwaZulu by the South African government, not by the democratic choice of the Zulu people; and that the Zulu are not united in their support for Buthelezi. (A 1986 opinion poll showed Zulu support for Mandela outweighing that for Buthelezi 2 to 1.) Even membership figures for Inkatha, Buthelezi's "Alternative" to the ANC, do not constitute a reliable index of his support, since numerous individuals have been coerced into joining through political blackmail, harassment and outright terrorism. In seeking to preserve his own power-base, Buthelezi has become dependent on, a mouthpiece for and a collaborator with the apartheid regime. By all means quote Buthelezi, but present him for what he is but not as a credible spokesperson for South African blacks.

Gail McMillen
Burlington, Ontario

Right to die

I read Lloyd Robertson's brief account in the October issue on a person's right to die. I agree that people could have a tendency to take the lives of those who become a burden to society. On the other hand, a few years ago, when a frail, aged person contacted pneumonia, his or her life was taken quickly and with dignity. Now with the widespread use of antibiotics, patients are revived again and again, to an unhappy, lonely life devoid of any meaning. Those who recognize what is happening will refuse to eat and/or drink and ultimately their life will end. Others who have lost touch with the world are revived, often many times. This seems immoral to me. They are often left alone with only nurses to care for them. Doctors often write orders without even seeing the person. Frequently they have no caring family near or a religious pastor to tend their spiritual needs.

Joan Greer
Dundas, Ontario

Method and subject

In her article on Christian Education, September *Record*, Helen Goggin seems to assume that everyone knows and agrees about what it is. In the last few decades, the Christian Education establishments of the churches have been inclined to adopt the secular education models, and to equate Christian Education with schooling, administered by professionals. Children have been segregated according to age and away from adults. The learning dimension of worship has been ignored, and the community characteristic of the church underrated. The adjective "Christian" in the term Christian Education refers to a particular method as well as subject. For children to learn faith they must be with people of faith. Michael Warren has written in his recent book, that as early as the first quarter of this century, the Sunday School was being transformed from a nurture-centered to an educational-centered activity. What impresses me about the research report, *Effective Christian Education*, the subject of Goggin's article is that it states that Christian Education is camping, choirs, prayer groups and intergenerational or family events

and programs as well as Sunday School and Bible studies.

God imparted his supreme revelation to the world, not by sending an expert or devising an educational course, but by coming as a human and living among us as a servant.

Wallace E. Whyte
Scarborough, Ont.

On the mark

A fellow church member lent me the September issue of the *Presbyterian Record* which I feel hit right on the mark. I am referring to the articles by Jim Stein, John Congram and Tony Plomp, which have a common thread: need for change, responsible and effective leadership and a reaffirmation of the basics of the church.

I am convinced that a teaching church is needed if we are to meet the needs of today's society. This requires focused and effective leadership at all levels of church government; a national church that is actively working with the local church to ensure that progress is made against the established vision, goals and objectives.

David Lincoln
Grande Prairie, Alta.



"This is an equal opportunity ark,
Noah, so take the broom."

How the Devil Got His Cat

Retold by Mary Alice Downie.

Illustrated by Jillian Hulme Gilliland.

The Buffalo Boy and the Weaver Girl

Retold by Mary Alice Downie with Mann Hwa Huang-Hsu.

Illustrated by Jillian Hulme Gilliland.

Quarry Books, Kingston, 1990. \$7.95 each.

These two books are both retellings of traditional folk tales, although from very different cultures.

How the Devil Got His Cat is a traditional tale that appears in several forms (readers may be familiar with the version told by James Joyce). This version comes from Québec, and is set in a convent near Québec City. It is, like many folk tales, a story about the devil trying to trap an unsuspecting soul, only to be outwitted by a wise and faithful Christian.

The Buffalo Boy and the Weaver Girl is one of the oldest Chinese legends ever told. It concerns an orphan boy who is cast out of his father's house, along with his buffalo, by his brother and sister-in-law. The wise buffalo helps the boy survive, and arranges for him to trick the youngest daughter of the god of heaven into marrying him. After many years together, the daughter flees back to heaven, leaving her family behind on earth. The god of heaven creates the milky way to separate them, but out of compassion allows them to see each other on the seventh day of the seventh month each year. The stars Vega and Altair are said to be the couple, still separated by the Milky Way.

Both of these stories will be of interest to anyone, children and adults alike, who enjoys traditional folk tales. Don't expect them to reflect Presbyterian theology or doctrine (the Chinese tale is thousands of years old). Rather, enjoy them as reflections of the beliefs of their cultures and times.

The illustrations are very effective. Jillian Hulme Gilliland has used silhouettes in both books, and the effect is both attractive and dramatic. She has not fallen into the trap that one can often see, where an illustrator

tries to make a folk tale look cute for children. This sort of treatment is much more appropriate. Recommended for older children and adults.

Seasons of God's Love; The Church Year

by Jeanne S. Fogle.

Illustrator: Bea Weidner.

Geneva Press, 1989. \$8.00.

This book is based on a good idea. It attempts to explain, with straightforward language and bright illustrations, the way that the church follows a liturgical calendar through the year. It offers explanations of all of the seasons of the church year, and why we celebrate them.

Unfortunately, it does not live up to its promise. The explanations are simple, and generally pretty good, but they are set as a dialogue between an adult and a child. This dialogue often comes across as artificial and stiff, and does not sound like conversations we have with our children. In one instance, the child describes Pen-

tecost as "spooky" (the only "spooky" season we know is Hallowe'en). Rather than helping the text, this gives the impression of a deliberate and unsuccessful effort to be cute.

The illustrator has also created another serious problem. Throughout the book, it is clear that a great effort has been made to make the illustrations generally inclusive, with people of various ages, abilities, and shades of skin everywhere. The one glaring exception is a picture of a white male sharing the contents of a container marked "Church Food Relief" with black women and children in native African dress. Sadly, that one illustration contains enough outdated stereotypes about people and missions that it undermines the value of the other illustrations.

It is still a good idea, but not well done. Not recommended.

Before I Go to Sleep; Bible Stories, Poems and Prayers for Children,

by Ann Pilling.

Illustrator: Kady MacDonald Denton.

Kids Can Press, Toronto, 1990. \$19.95.

This book stands out from the

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Books

continued from previous page

crowd of collections of Bible stories, poems and prayers. Ann Pilling has retold stories from both Testaments, (mostly about the life of Jesus) very well, managing to keep their original power and basic message. She does not try to soften difficult stories for children, which is good, since there is generally no way to do that without ruining the story in the process.

Nor is this book only for children. It is listed as being for "all ages," and it really is. She has collected poems and prayers from sources ranging from Edith Rutter Leatham ("Thank you for the world so sweet, thank you for the food we eat . . .") to Dietrich Bonhoeffer ("A Prayer for Fellow Prisoners").

Kady MacDonald Denton's water-colour illustrations add colour and charm to the book. Our children find them very attractive, as do we.

All around, this is an excellent book. Recommended.

Palm Tree Bible Stories (Various Titles)

by various authors.

Illustrator: Arthur Baker.

W.B. Eerdmans, 1990. \$1.65.

This series of booklets retells, for the most part, sections of scripture in language designed to be easily understood by young children. (In one exception, a story is invented about the animals in the Bethlehem stable giving Jesus a welcoming party.)

The stories are true to scripture, and rarely is anything added to "liven them up" (although names are given to many of the animals on the ark, as well as characters, like the good Samaritan, who are nameless in scripture). The re-tellings range from poor to good, although not as good as those in *Before I Go to Sleep*.

The illustrations by Arthur Baker are cartoon-style, and can occasionally be quite funny. The portrayals of some scenes, for example, the crucifixion, are not effective, and should not be attempted in this style.

Parents considering buying individual booklets should look them over first (they are short). We do not recommend buying them as a set.

Beyond the Moon Gate

by John Munro. Wood Lake Books, Winfield, B.C., 1990. \$17.95.

The opening page of *Beyond the Moon Gate* contains this quotation from Margaret Outerbridge's diary: "Only heaven knows what the future holds for us. I keep telling myself this doesn't matter because we are missionaries. But I am not. Ralph is. I am Ralph's wife. The love that takes me to China is not the love that compels my husband . . . But this is my life, freely chosen, and I must take what comes and squeeze every bit of joy out of it."

This sets the tone of the book for John Munro who tells the story, very skillfully, based on Margaret's diary. He paints her as a fascinating young woman who lived an interesting, vital, and often self-sacrificing life.

This disavowal of a missionary calling comes out frequently in the diary and seemed to make Margaret feel freer to make friends and to speak her mind honestly. It gave her a greater sensitivity to others, whoever they might have been. She was a clever woman, full of fun, madly in love with her husband. They had

three children, all born in China.

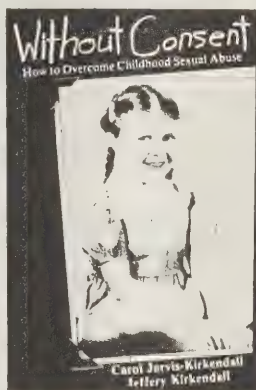
Margaret loved entertaining and was a gracious hostess. She made good friends in the non-Christian Chinese community. One example was her deep and lasting friendship with Banyang, the wife of a local landlord. This developed into an intimate relationship which led "Beyond the Moon Gate" into the exquisite garden of Chinese culture. When the communists took over, the friendship was torn with anguish. They didn't dare write or communicate with each other.

Margaret was a nurse and she and her husband were commissioned by the United Church to serve in the West China Mission from 1938 to 1950. The Outerbridges were forced to leave and return to Canada, where Dr. Ralph Outerbridge set up a successful practice as an orthopedic surgeon in New Westminster, B.C. Margaret died on January 10, 1984.

This is an extremely interesting book, especially to anyone who has been to China.

R. Malcolm Ransom

Mr. Ransom is a retired minister of the Presbyterian Church who served in China, and now lives in Don Mills, Ont.



Without Consent:

How to Overcome Childhood Sexual Abuse

by Carol Jarvis-Kirkendall and Jeffery Kirkendall. Swan Press Inc., 1989.

\$12.95 (U.S.)

This book is written for three audiences. First, it is for adult women who were victims of childhood sexual abuse. It seeks to help these victims deal with the trauma, pain and memories of their experiences. The second audience is the family and friends of the victims, that they may more adequately listen to and give support to the victims. The third audience is people in the helping professions, who will have opportunity to befriend and help victims.

If the statistics quoted in this book are accurate, then every reader of the *Record* holds high odds of falling into one of these three audiences. Since the statistics are from a variety of American sources, I asked some professional friends in youth counselling if the statistics are comparable for Canada. The answer is "Yes," Childhood sexual abuse in Canada is as pervasive as in the United States.

The authors write out of a variety of experiences of sexual abuse: Carol Jarvis-Kirkendall from the perspective of one who was abused as a child; her husband, Jeffery, as the spouse of a recovering victim. Jointly, they write as a team of professional counsellors who specialize in treating the victims of childhood sexual abuse. Their practice is in Scottsdale, Arizona.

I found the book to be a helpful and sympathetic introduction to the world of the victim. As a male, it was sobering and disconcerting, in a helpful way, that the book used the personal pronoun "she" when referring

to victims and to "he" when referring to the victimizer. While acknowledging that reversals of that order do occur, the great bulk of abuse in our culture is inflicted by males upon females. This has broader implications when we learn that abuse has mainly to do with power and control.

It was encouraging to read a book written from the social science perspective that nonetheless referred frequently to the spiritual dimensions of both abuse and the recovery of a healthy sense of self following abuse. In fact, one of the conclusions drawn by the authors has implications for how we use language in the church. They ask the question, "Can an individual's sense of personal spirituality or her concept of God be affected by childhood sexual abuse?" Their answer is, "Yes. A child's concept of God is usually that of a male authority of unlimited power and knowledge. A child abused by a male authority figure may have difficulty developing a healthy spiritual life for herself." Considering the statistics, there is a sizable number of women in our society for whom we need to take special care in our theological language.

The authors' outline of the steps to renewed wholeness and self-acceptance are helpful to all of us, because they are the same self-understandings we all require to be healthy individuals. This book, while pointed in its appraisal of the damage done by abuse and the great effort required to overcome its effects, is optimistic. That optimism, however, requires that those of us who aspire to help must become more knowledgeable, compassionate and willing to change any attitudes we hold which contribute to a society where this many female children are abused.

W. Kendrick Borden

Mr. Borden is minister of Calvin Presbyterian Church, Toronto, Ont.

Canadian Churches and Foreign Policy

edited by *Bonnie Greene*. James Lorimer and Company, Toronto, 1990. \$19.95

So with a title like that what does this book say to the reader? The answer is "We, the churches, have been working hard for 25 years to in-

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Books

continued from previous page

fluence Canadian foreign policy with respect to human rights, social justice and the protection of refugees around the world — and we are doing so with some limited success." That's it! This book documents all of that with all the care and attention of preparing a phone book — the result is very useful and informative, but not exactly bedtime reading. It certainly is not fluff from the you're-okay-I'm-okay bunch, however; rather, it is a compilation of nine well-written academic papers on a topic of central importance to 100,000 Presbyterian households in Canada.

It shows — with all the fire and excitement of another trip to Canadian Tire — how the churches have come together nationally in effective executive coalitions. It shows how they addressed the various issues, professionally researched the causes and effects, carefully devised strategies for influencing foreign policy, and finally applied such strategies at a variety of entry points into the political/economic system.

It's a good book! It reveals, sadly, the fact that those of us sitting in the pews find it very hard to grasp the depth and breadth of the concern being expressed on our behalf by The Presbyterian Church in Canada through Presbyterian World Service and Development (PWS&D) — along with all other mainline churches — in matters of justice, peace and caregiving throughout the world. This undertaking is not a fringe activity of the church of Christ! This is the heart and soul of the gospel, and we should make it our business to see that God's people can rise "from oppression to promise" — the title of the chapter dealing with refugees.

Other chapters deal with the world church: Erich Wiengartner says as timidly as churches often go about this business, it would be hard to find another institution, national or glob-

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DRAW ON OUR RESOURCES

al, that could compare to the Christian church's breadth and variety of membership, its pluralistic and tolerant outlook, or its intellectual and ethical potential. The second chapter considers bridging the East-West divide, beyond the cold war, with Green observing that credibility was lent to the churches' pursuit of a way of ordering relations between siblings rather than on competitiveness between enemies. Through the Arab churches of the Middle East, Douglas duCharme says, Canadian churches have been able to glimpse the Middle East conflict from the inside and to gradually form a credible vision of justice, peace and of what it means to work for reconciliation in the region from an intimate perspective. In the Third World, the hopeful thing is that the Canadian churches are fully aware that the whole development process, both theory and praxis, is still evolving, according to Marjorie Ross.

In dealing with churches and cor-

porate responsibility, Renate Pratt concludes that lifting a corner of the curtain that commonly conceals the more complex entanglements of government and corporations may not be the least of the accomplishments of the TCCR (Taskforce on the Churches and Corporate Responsibility).

This book was compiled from the work of Anglican (Robert Gardner and Karen Ptolemy), Lutheran (Weingartner), Presbyterian (duCharme and Ross), Roman Catholic (Pratt and Ryan) and United Church (Greene) writers. There is also a contribution from political scientist Robert Matthews. Our Presbyterian World Service and Development deserves a lot of credit for full Presbyterian participation in effective inter-church coalitions dealing with global Christian responsibilities for the world's disenfranchised peoples.

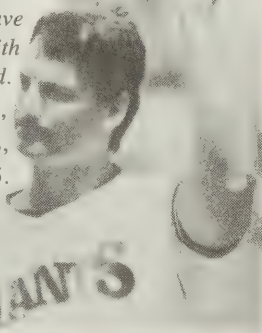
Gordon Hodgson

Dr. Hodgson is an elder at Varsity Acres Presbyterian Church, Calgary, Alberta

"Comeback"

by Dave Dravecky, with Tim Stafford.

Zondervan, Grand Rapids, 1990. \$22.95.



There was a bitter irony to reading this book. The author, Dave Dravecky, a pitcher with Major League Baseball's San Francisco Giants, recalls for us the personal battle he faced when cancer surgery had forced the removal of half of the deltoid muscle in his pitching arm. At the same time as I read the news of his comeback, I was receiving weekly newspaper accounts of additional surgeries which were all-out attempts to save him from a full amputation. Yet, that in no way detracts from this heart-warming human interest story.

Nor is this a book only for sports fans. Although game details are covered, to near boredom, even for a fan of the game, there are a number of

fascinating, related stories to keep your interest.

Not everyone will applaud the writing of this book. Even during the days of his 1989 comeback, some sports writers urged Dravecky to drop his talk about giving credit to God and take it himself. It was, after all, he who had lifted the weights and endured the therapy.

A reviewer in the Detroit Free Press recounted it this way — "And he (Dravecky) tells of his struggle with some in the media to accept and write about his belief. Dave Dravecky didn't bed-hop, bar-hop, bet on baseball, rat on his teammates or snort his World Series shares up his nose. Dravecky dryly acknowledges that any of those vices would be more palatable to some readers than his central topic — God. Sadly, he's right."

The reason this book will have wide appeal is that it speaks to people in difficult circumstances and validates their hope of overcoming them. The reason it may not appeal is its high purchase price.

Chuck Congram

Mr. Congram is minister of St. Andrew's Church, Puce, Ont.

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Books

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Terminal Choices: Euthanasia, Suicide, and the Right to Die, by Robert N. Wennberg. Eerdmans/Paternoster, 1989. \$13.95 (U.S.)

This is an exhausting book, not in the sense that the author writes poorly, or employs technical language beyond the grasp of the average reader, but because of the subject itself. It is about as far removed from "light" reading as one can get — *anyone*.

The subject of a "good or easy death," the literal meaning of euthanasia, should, however, not be reduced to emotion alone. Wennberg, a Presbyterian minister, does not. He brings to his subject a wealth of experience, as a member of the ethics committee of Cottage Hospital, Santa Barbara, California, and as a professor of philosophy and department chair at Westmount College in the same city.

As the title of his book indicates, Wennberg breaks down his subject,

making distinctions too easily glossed over in most discussions or, more frequently, heated arguments, that swirl around it. If there is a single point that Wennberg doesn't consider, pro or con active or passive euthanasia, and suicide (and they are quite different) I don't know what it is.

Each of his eight chapters are logically subdivided, anticipating the reader's next question. Each chapter concludes with a lucid summary for quick reference and an aid to memory. There is an extensive bibliography and a useful index.

It is both a hopeless and unjust effort to attempt to summarize his conclusions in a few words, and the risk in doing so also involves prejudicing the book for those who have already made up their minds on the subject. Nevertheless, I feel obliged to say that he is guardedly more open to "shaping our death" than present law, or custom permits. The Christian humility that suffuses the book is

exemplified in his closing words.

"How do we die 'to the Lord' in a modern hospital or nursing home? Struggling with these kind of questions has been the focus of this book; we have grappled with complexity and ambiguity in an attempt to clarify how the Christian vision of human existence is to be expressed as death confronts us in the problematic world that modern medical technology has earned for us. We have given our answers — some assured, some tentative — and as difficult as that task may have been, the more difficult task is to take those answers and embody them in our living and in our dying. For that much grace is required."

The Church has been strangely and, to my mind, inexcusably reticent to do more than echo pat and dated "conclusions" to the questions. This is a definitive study. There are no more excuses.

James Dickey

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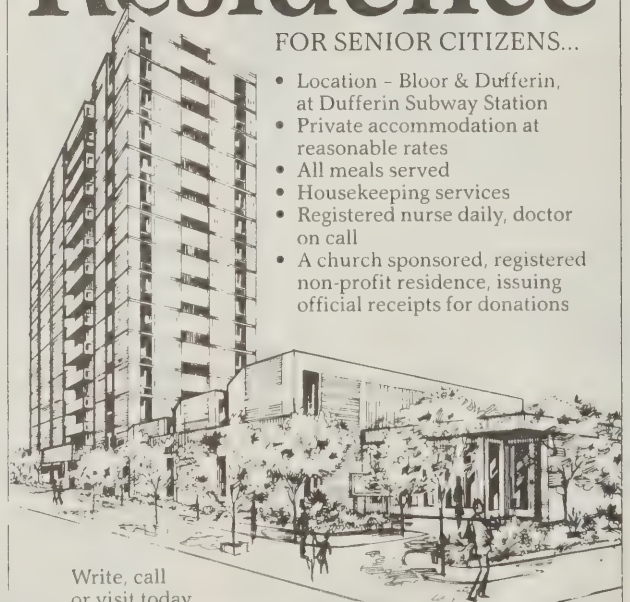
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Fire destroys Presbyterian College chapel

A fire, which appears to have been deliberately set, destroyed the Chapel of The Presbyterian College, Montreal, early Saturday morning, November 3, 1990. Firefighters had the flames under control in three hours and the remainder of the college was largely unaffected, except for some smoke and water damage. The 40 resident students were evacuated for about four hours.

The fire was detected by a student at about 3:30 a.m. She was awakened by a telephone call which turned out to be an obscene call. She noticed smoke coming from the chapel and called the fire department.

The college chapel was originally built in 1963 as part of the college when it moved from its old site on MacTavish Street, built in 1882, to its present location at the corner of University and Milton Streets, opposite the East Gate of McGill University. In 1985, the chapel was renovated and dedicated by the Moderator, Prof. J.C. McLelland, as the Rev. C. Ritchie Bell Memorial Chapel. Services are held in the chapel Monday, Tuesday, Wednesday and Friday for students and faculty and on Sunday the chapel is used by the newly established Taiwanese Presbyterian congregation and the Chinese Christian Gospel congregation. Earlier it was used by the Milton Park congregation after the sale of First Presbyterian Church building in 1984.

The damage is estimated at one-half to one million dollars. It is hoped to rebuild as soon as possible.

Prayer for unity week set for January

The Week of Prayer for Christian Unity, sponsored by the Canadian Council of Churches, will be celebrated from January 21 to 27, 1991.

The theme of the week is "Praise the Lord, all you nations." Texts are prepared by a group comprised of Anglican, Baptist, Christian Church (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.



Retreat centre dedicated at Camp Iona

The dedication service for Cedar Lodge, a new, all-season retreat centre at Camp Iona, Bala, Ontario, was held September 22. The Rev. Dr. John Vissers, professor of theology at Ontario Theological Seminary, was the guest speaker. The dedication was followed by a corn and wiener roast. Pictured above, the Rev. Nancy Nagy-Williams (left), convener of the Camp Iona Committee, presented a plaque to Ruth Draf- fin in appreciation of her 10 years of service on the camp's board.

Congress '91 announced

Congress '91 will be held May 17-20 at the University of Waterloo, Waterloo, Ontario. The keynote speakers will be Dr. Art Van Seters of Vancouver School of Theology and Verna Dozier of Washington, D.C.

Included in the four-day event will be a Sunday worship service at the

celebrated Centre in the Square in Kitchener, and a choice of sightseeing tours to either St. Jacobs or Stratford in the charming southern Ontario countryside.

No quotas on delegates have been set and each congregation is encouraged to send as many as possible. However, there is no travel pool and delegates are expected to look after their own transportation costs, although it is hoped that congregations and presbyteries will share in the expense.

New Romanian government shows bias

The new Ministry of Religion in Romania seems to be going out of its way to antagonize non-Orthodox churches. Nicolae Stoicescu, who heads up the ministry, is a distinguished historian and former political prisoner who also happens to be a member of the Romanian Orthodox Church.

Evangelicals in Romania have complained that the new ministry is blocking the establishment of independent publishing houses and restricting their access to media. Catholics, both Eastern Rite and Western Rite (loyal to the Vatican) are also unhappy. Stoicescu reportedly shares the view of Orthodox bishops who deny the return of 2,000 Eastern Rite Catholic churches that were confiscated in 1948, saying these congregations do not legally exist. (*Calvinist Contact*)

continued

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I would build a banner in the sky
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 and flung from top the golden stair,
 the sheet would fly, crimson, green, yellow.
 I'd let it flutter there
 to spin with cloud and fall below —
 a clown in somersault or pirouettes —
 a juggler's elbows — a lavish flare
 before your startled face —
 a poor reminder of God's rich grace.
 — Jo Eaton Johnson



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Rev. Daniel H. Forget

Synod elects first francophone moderator

Prompted by nominations from the presbyteries of Glengarry, Lanark and Renfrew, and Montreal, the Synod of Québec and Eastern Ontario elected the Rév. Daniel H. Forget as Moderator of the 116th Meeting of Synod held in Gloucester Church, Ottawa, October 19-20, 1990.

M. Forget, minister of Église presbytérienne St-Paul in Melbourne, in the Presbytery of Québec, is the first francophone minister to be elected as moderator in the synod's one hundred and sixteen year history.

M. Forget is also Coordinator of the National Committee of Francophone Ministry of the Board of World Mission — Canada Operations. The National Committee, established this year in response to the synod's overtures to the General Assembly in 1986 and 1988, has been set up to give oversight to all francophone ministry within The Presbyterian Church in Canada (A&P 1990, pp.545-552).

The synod, in response to the VISION adopted by The Presbyterian Church in Canada at the 1989 General Assembly, is currently examining its role as a judicial court of the church, to determine if it is part of the church's "organizational overload." An opinion survey of all ministers and representative elders in the synod is being conducted in this regard.

The synod's 1991 meeting will be hosted by the two Presbyterian churches in Melbourne, Québec: Église St-Paul and St. Andrew's Church (pictured on the back of the old two-dollar bill).

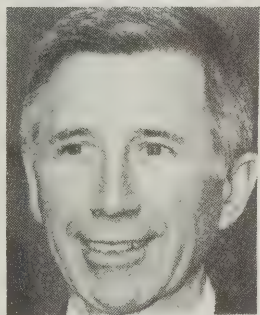
Presbyterian College student chosen for Urban Ministry Award

Stephen James Weaver of Montreal, a student at The Presbyterian College, has been awarded the Urban Ministry Internship and Scholarship by The Fund for Theological Education of New York City. Mr. Weaver is a member of Knox Church, Ottawa.

Mr. Weaver is currently assigned to Montreal City Mission. Along with other Fund for Theological Education interns working at different sites in Montreal, he will spend the next year studying urban ministry. Interns are assigned in groups to one of six cities in the United States and Canada.

At the conclusion of his internship year, Mr. Weaver will return to The Presbyterian College with a scholarship to complete work on a Master of Divinity degree.

He was one of 17 recipients of the Urban Ministry Award, who were chosen from a wide range of Christian churches in North America.



Rev.
Jack McIntosh

Jack McIntosh continues fight with Japanese government

The Rev. Jack McIntosh, an ordained missionary of The Presbyterian Church in Canada, has now spent over seven years in Japan without returning to Canada. He refuses to leave Japan because he knows that country's government would be unlikely to allow his return.

The Rev. McIntosh has become a thorn in the government's side, as he awaits the outcome of his trial in which he is attempting to have the Alien Identification Act overturned. This law makes all who are not ethnic Japanese second-class citizens in Japan and particularly affects citizens of Korean background.

More news on page 44

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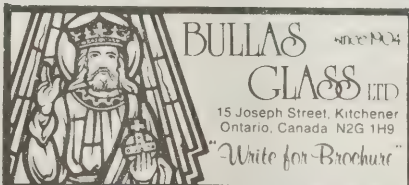
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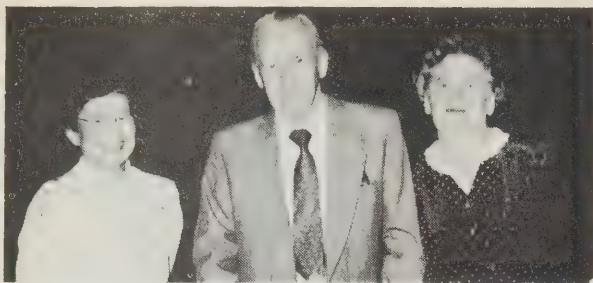
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PEOPLE AND PLACES



THE CONGREGATION OF Duff's Church, Puslinch, Ont., honoured Gordon R. Crow on his retirement after 18 years of devoted service as clerk of session. At a social evening, the session presented Mr. Crow with a framed Peter Etril Snyder print. A special cake was served at a congregational lunch. Pictured are the Rev. Anne Yee-Hibbs, Gordon Crow and his wife, Isabel.

Photo: Paul McDonald



AT THE 114TH ANNIVERSARY of Zion Church, Sunnidale Corners, Ont., new sanctuary lighting was dedicated in memory of the Rev. Adam Houston, who served the Stayner/Sunnidale Corners pastoral charge for 23 years. Pictured are: the Rev. James Cooper, current minister of the charge; Mrs. Betty Houston; Robert Bates, clerk of session.



PICTURED ARE some of the participants in the Covenant Community Summer School, held in Nelson, B.C., in the second week of August and one of the event's speakers, John Blattner (second from right), editor of Faith and Renewal magazine. The theme of the summer school was "Evangelism for the Nineties." Other speakers included Kevin Springer, the Rev. Ward Cowie, the Rev. Ivan Gamble and Phyllis Brown.



PICTURED AT St. Paul's Church, Nobleton, Ont., are members of the planning committee for the upcoming reunion of the 1934-1952 P.Y.P.S. of Ontario. The reunion, to be held at St. Paul's Church (April 20, 1991) will include a bus tour of the historic Presbyterian churches in the area. In the back row (left to right) are: Roger Johns, Clive Williams, Campbell Snider. In the front are: Bruce Snider, June Johns, Doris Williams, Jeanne Snider, Evelyn Snider and Helen Knott. (Missing were: Helen and Archie Brown; Barbara Ann and Chris Hinde.)



PICTURED FOLLOWING the dedication service for the D.C. Vollrath Memorial Park, Sept. 9, are Mrs Phyllis Vollrath (front row, centre), clerk of session at Knox Church, Finch, Ont., and the Rev. Leslie Walker (front, second from right), minister of Knox Church and a participant in the dedication. Donald Vollrath, after whom the park is named, was a member of the congregation.

Photo: Rural Route, Avonmore



PICTURED ARE the Rev. Henry and Mae Russell of Islington, Ont., who recently observed their 50th wedding anniversary at a surprise celebration with family and friends. Messages of congratulations were received from the Governor-General, the Prime Minister, the Premier of Ontario, the Hon. Michael Wilson, the Mayor of Etobicoke and Gloria Lubby, MPP. The Rev. Dr. Brian and Elsie Ross brought greetings on behalf of the church. Pictured with the Russells are their son Brian (on Mr. Russell's right) and his wife, Cheryl Ladd, and their daughter, Doreen and her husband, Allan Cumming.



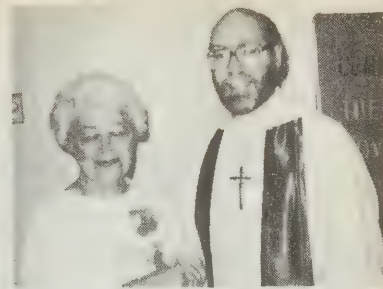
NEW YOUTH CHOIR GOWNS were presented and dedicated at Langley Church, Langley, B.C., on Thanksgiving Sunday. The youth choir began four years ago with seven members and since then has grown to sixteen. Pictured with the choir is its director, Shirley Johnson.



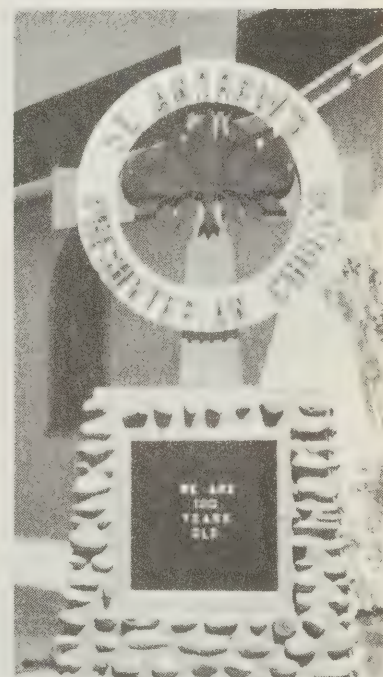
A DEDICATION SERVICE for new flags, given in memory of Llewelle E. Armstrong, wife of Hugh Armstrong, was held in Knox Church, Teeswater, Ont., June 3. Pictured with the Rev. William W.H. Baird, are Mrs. Armstrong's grandson, James Fullerton, and granddaughters Andrea Armstrong (centre), Elaine Armstrong and Dianne Fullerton (right).



THE CONGREGATION of the Hunter River, P.E.I. charge celebrated its 100th anniversary this year. Special events included a service early in the year which marked the first worship service to be held in the church and services in June and July marking the church's dedication by presbytery. Musical highlights were provided by organists Mrs. Phyllis Snowie, Mrs. Rona Findlay, Mrs. Helena Bowman and Mrs. Louise Weeks, and by a quartet featuring four generations of the Smith family — Mrs. Bertha Smith, Mrs. Bertha Fillmore, Kent Smith and Michelle Smith. A history of the church was written by Mrs. Findlay and Mrs. Shirley Andrews. Pictured cutting an anniversary cake, one of three baked by Mrs. Anna Andrews, are (from left): Mrs. Anna Andrews; Mrs. Dorothy Ruddell; the Rev. Peter Ruddell, a former minister of the congregation; the Rev. Bert Vancook representing the Presbytery of Prince Edward Island; the Rev. Jim Findlay, minister of Hunter River Church; and Mrs. Rona Findlay.



A CERTIFICATE OF APPRECIATION was presented to Mrs. Ruth McIlvenna by the Presbytery of Kootenay, B.C., for her nearly 15 years of service as presbytery clerk. She is pictured with the Rev. Calvin Brown, the new clerk.



THE 100TH ANNIVERSARY of St. Andrew's Church, Fort Macleod, Alta., was celebrated by the congregation in 1990. A Homecoming Weekend was held in May, featuring a banquet and a special worship service. At the Saturday evening banquet, an anniversary cake was cut by long-time members, Mrs. Maude McLean and Mrs. Anna Jessup. The Sunday service was led by the current minister of St. Andrew's, the Rev. Jim Kitson, with participation by former ministers of the congregation, the Rev. Peter Walter (1958-62) and the Rev. George Peters (1968-72). As a centennial project, the congregation erected a new ten-foot high sign, with a rock base that matches a nearby fence and a light that comes on automatically when it gets dark and shines directly on the flames.

continued

People and Places

continued from previous page



A SERVICE OF REDEDICATION for Toronto Formosan Church, formerly St. Matthew's Church, was held Sept. 30. Pictured are: the Rev. Dr. Earle Roberts, Clerk of General Assembly; Wilma Welsh, a former missionary to Taiwan; the Rev. Dr. N.C. Wang, minister of the congregation and the Rev. James Sutherland, former missionary to Taiwan.



THE CONGREGATION of Elmvale Church, Elmvale, Ont., celebrated Mary Ritchie's "First Fifty Years" as organist and choir director on Sept. 29. At the festivities, Mrs. Ritchie (pictured beside the church sign) received greetings from four former minister of the congregation and five of her choirs performed. She is the mother of the Rev. Fairlie Ritchie.



KNOX CHURCH, Crieft, Ont., observed its sesquicentennial with a "Covenanters' Service." Miss Margaret Scott, long-time member of the congregation, cut the anniversary cake. Pictured with her are the Rev. Anne Yee-Hibbs and Mrs. Anna Jackson, church historian and member of the sesquicentennial planning committee. Former ministers of the church, the Rev. F. Norman Young and the Rev. J. Douglas Gordon participated in the celebration and the Rev. Wallace Little was the guest speaker at the anniversary service. A cairn was opened so that current items pertaining to the church's history could be added to the contents, and then was resealed.

Photo: Paul McDonald



PICTURED AT the 114th Annual Meeting of the Atlantic Mission Society, held in Halifax, Sept. 19-21, are: the Rev. Raul and Mrs. Noemi Pacheco, guest speakers; Mrs. Minnie Wilson, president of the society; and the Rev. Stewart Gillan, guest speaker.



PICTURED, Ed James, clerk of session at Knox Church, St. Catharines, Ont., presents a gift of appreciation to Allan G. Mackenzie in honour of his 100th birthday on Sept. 23. Mr. Mackenzie has been an elder at Knox for 51 years. The presentation took place during one of the church's quarterly Celebration Sundays.



A SOD-TURNING CEREMONY for the new manse for Jubilee Church, Stayner, and Zion Church, Sunnidale Corners, Ont., was held recently. The manse is expected to be completed this spring. Pictured (l. to r.) are: Kevin McInnis, Robert Bates, Liz Quanbury, Cathy Underdown, the Rev. Jim Cooper, Bill Bates, Bob Wood and John Wood. In the foreground is Drew McInnis, representing the future of the church.



THE CONGREGATION OF Knox Church, Cochrane, Ont., held a potluck supper and a mortgage-burning ceremony on Sept. 8 to mark the final payment on the manse. Pictured burning the mortgage are (left to right): John Vangeutselaar, board of managers; Kay Cox, president of the Ladies' Group; Don Stewart, clerk of session; the Rev. Lillian Wilton; Lionel Suphal, treasurer. On Sept. 9, Knox Church celebrated its 82nd anniversary.



IN CELEBRATION OF the 135th anniversary of Duff's Church, Largie, Ont., the Ladies Aid made a commemorative autograph-quilt containing 319 names, which were sponsored, for a fee, by members of the congregation and their families. The group now intends to sell the quilt, which also features a drawing of Duff's Church.



THE CONGREGATION OF St. Columba Church, Parksville, B.C., was joined by former ministers and friends in celebrating its 20th anniversary and the burning of the mortgage on the church building on Sept. 15. The mortgage-burning was made possible by a "Miracle Sunday" campaign, in which the congregation was asked to raise the final \$20,000 needed through a special offering. Pictured, Connie Pascoe, convener of the anniversary committee, Marjorie Currier, charter member, and Margaret Blaikie, convener of the planning and priority committee, do the honours, while the Rev. Robert Kerr, minister of St. Columba, the Rev. Glen Davis of the Board of World Mission and the Rev. Dr. John Allan, Moderator of the 116th General Assembly, look on.

Photo: Charles Hart



THE CONGREGATION OF Caledonia Church, Caledonia, Ont., bid a loving farewell to the Rev. W.L. (Bert) and Velma Young with a special service, presentation of gifts and a luncheon. The Rev. Young retired from the ministry in July, after 41 years of service, 10 of which were spent as General Secretary of the Board of Congregational Life.

The congregation of *First Church, Collingwood, Ont.*, held a dedication service for its new church building on Sept. 30. The service was conducted by the Rev. Dr. Douglas Wilson, minister of First Church. Jonathan Brown, chairman of the board of managers, presented the keys to the building to the Rev. Dr. Wilson and Gordon Braniff, clerk of session, read the statement of dedication.



THE SESSION AND MEMBERS of Knox Church, Midland, Ont., gathered to say good-bye to Kenneth and Claire Ellis on Oct. 21. The Ellises have been long and faithful members of Knox. Mr. Ellis has served as clerk of session and chairman of the mission and outreach committee. He also held numerous workshops to prepare Sunday school teachers. Mrs. Ellis is well known across the country as a past president of the W.M.S. (W.D.). Presentations were made by Fred Hacker, clerk of session, and Aileen Wallace, representing the W.M.S. groups of the church. The Ellises have moved to Owen Sound, Ont., to be near family members.

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News,

continued from page 39

Dr. E.H. Bean retires as Atlantic Synod Clerk

At the meeting of the Synod of the Atlantic Provinces in Charlottetown, October 2-4, the resignation of Dr. E.H. Bean after 39 years as Synod Clerk (and one as Acting Clerk) was accepted.

Dr. Bean was presented with a Scroll of Appreciation at a banquet held in Zion Church, which was attended by Lt.-Gov. Marion Reid of Prince Edward Island, Premier Joe Ghiz, and the mayor of Charlottetown, Jack Ready.

Dr. John Cameron, minister of the Kirk of St. James in Charlottetown, succeeds Dr. Bean.

Other matters receiving synod concern included the environment and native issues. Canada's provincial health ministers were also meeting in Charlottetown at the time and the synod took the opportunity to send a message voicing support for native concerns to them. Messages were sent as well to the native councils within synod bounds, joining the councils in their wish for a just solution to their problems. The synod admitted complicity in the plight of native people and urged its presbyteries and congregations to begin programs involving dialogue with native people in their areas.

The new Moderator of the Atlantic Synod is the Rev. Cedric Pettigrew, minister of Calvin Church, Halifax.

Calgary church helps Czechoslovakian congregation

A cheque for \$1,090, the first instalment of a \$3,000 gift from Varsity Acres Presbyterian Church, Calgary, to a Czech Brethren congregation in Hradec Kralove, was delivered by Varsity Acres member Jerry Novosad during a visit he made to his homeland in September.

The money is to help pay for major structural repairs to the 200-year-old Brethren church building. The congregation is in the midst of reclaiming portions of its building which it was forced to rent under rules imposed by the country's former government. Forty years of neglect by the previous tenants have forced the

repairs, the cost of which is clearly beyond the means of the congregation.

Mr. Novosad used to visit the Brethren congregation as a student, almost 25 years ago and he has maintained contact with some of its members. He was first approached about the possibility of financial aid from Varsity Acres Church during a visit to Czechoslovakia last year.

The session of Varsity Acres enthusiastically endorsed the idea of helping the Czech congregation and the elders donated the first instalment so that the church budget would not be affected.



Residents and guests at opening of St. Mark's Court.

Church dedicates housing complex

On the afternoon of October 24, the ribbon was cut to officially open St. Mark's Court, the more than \$9 million housing complex sponsored by St. Mark's Church, Don Mills, Ontario.

The 76-unit complex houses a mix of residents. There are currently close to 20 physically-challenged persons who require attendant care. Along with them are single-parent families in assisted housing and some seniors.

In his prayer of dedication, the Rev. Terry Hastings of St. Mark's Church gave thanks for the "willing and compassionate hearts of persons who captured a vision and followed it through." He prayed that the doors of St. Mark's Court would be "always open to those in need . . . May its care always be given with dignity to those seeking independence and freedom. And may its resident always have a strong sense of the community in which they live, a strong sense of *their* community."

A few weeks prior to the opening of the housing complex, the Presbytery of East Toronto dedicated the

FROM THE PAST RECORD

December, 1965

Five hundred attended the 16th annual Thanksgiving convention of Toronto and Kingston Synod PYPS, at Glenview Church, Toronto.

A highlight was the commitment service Sunday evening which included the pageant of light and the installation of the new synod executive. Addresses, delivered by the Rev. Max V. Putnam of St. Andrew's, Kingston, were on the theme, "First they gave themselves."

Saturday evening banquet and "Entertainment Showcase '65" was held at the Queen Elizabeth building on the CNE grounds. The program included semi-professional and professional folk singers, comedians, musicians and quartets. The Edna MacIntyre proficiency trophy was presented to East Toronto Presbytery.

On Sunday there was a choir competition, (won by Barrie Presbytery who received the Green-Oliverio Memorial Trophy), a missions panorama entitled "Around the world in 80 minutes," buffet supper and the evening young people's service. The Pilgrim Players, of the Christian Drama Council, presented a play, "The Coffeehouse" following the service.

December, 1940

THE CHRISTMAS SPIRIT

Rev. H. Beverley Ketchen, D.D.

I wonder if it would seem irreverent or out of place to suggest a new parable and say that "the Kingdom of heaven is like the Christmas spirit?" Christmas has been too much commercialized in recent years and many people find the Santa Claus burden pretty heavy. There are those who condemn the extravagance of the modern Christmas. But isn't it after all the celebration of a glorious extravagance for "God so loved the world that He gave His only begotten Son".

One cannot help feeling a little sorry for that very practical man who suggested the other day that there should be organized a "Society for the Prevention of Useless Giving," by which presumably he means the giving of things that are of no practi-

cal value. (But really a society made up of people with that attitude to life would be destitute of thrills.) Is anything useless that gives joy, that quickens the pulse, that speaks of thoughtful affection or sympathy, that brings the sun out in the dull sky? A bunch of roses might be considered useless from a utilitarian standpoint, but I can imagine a bunch of roses doing more good than a bag of potatoes. When Mary broke her alabaster box and poured out the fragrant ointment there were those who would have prevented such useless giving, but if I remember rightly that was not the view that Jesus took at all. Love has a glorious contempt for the severely practical and without the generosity and the beautiful follies of love life would be as arid as the Sahara desert.



December, 1915

St. Paul's Church, Simcoe, Ont., having substituted electric light for gas, will be glad to donate the gas fixtures to any Presbyterian Church that might find them suitable. There are five handsome gasoliers. Apply to Wm. L. Innes, Simcoe, Ont.

December, 1890

PRESBYTERIANISM IN B. COLUMBIA.

The Church in British Columbia is becoming consolidated. The American Presbyterian congregation in Vancouver, hitherto connected with the U.S. Presbytery of Puget Sound, was received by the Presbytery of Columbia at its last meeting; and Mr. Christie, of Wellington, the only minister of the Church of Scotland in the Province, together with his congregation, have applied to be received into our church, and doubtless will be received at next meeting. Considering the short time the Presbytery of Columbia has been in existence, one is surprised at what has already been accomplished in the way of organization and equipment. □



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News

continued

new daycare and Christian education facilities of St. Mark's Church. The previous structures, built in the 1950s and 60s, had been torn down, with the exception of the sanctuary, to make room for St. Mark's Court.

Dialing for the Lord: Baptist church uses telemarket- ing

A Baptist church in the United States has turned to telemarketing as a means of church growth.

"We're trying to use the techniques of the '90s to share the Gospel," says the Rev. Sean Lee, pastor of the fledgling Good Shepherd American Baptist Church in Bear, Delaware.

Employing the methods of their mentor, Norman Whan, a Quaker salesman, Lee and his wife, Sarah, who is also ordained, assisted by 40 volunteers, made more than 14,000 phone calls and sent follow-up literature to those requesting it. Under Whan's formula, a church making that many phone calls can expect to find about 1,400 people interested enough to talk further and about 140 who will show up at the first worship service.

The first service at Good Shepherd Church, held May 13, drew "just about 140," according to the Lees. Attendance through the summer months averaged in the 90s. The rented community centre the congregation worships in has become too small for its needs.

The Lees and their volunteers encountered a wide variety of responses to their phone calls, including several X-rated answering machines, a young man profusely apologetic for backsliding, and 1,352 people who were interested enough to accept follow-up literature. (Source: *The American Baptist*)

Christians take office in Russia

Since the formation of the Christian Democratic Party in 1989 in the Soviet Union, hundreds of Christians have entered into politics. Some say their faith has helped them get elected.

"The fact that I'm a Christian and

GLEANINGS

What if it is *unto us* that a child is born and a son is given?"

If that is what the nativity is about, it's reminiscent of the time the adult Jesus gave the keys to quixotic old Peter, telling him, "Here are the keys to the Kingdom," implying, "You're in charge till I get back." And poor old undependable, half-comprehending Peter knew he must start being responsible.

— William Willimon

She struck the angel Gabriel as hardly old enough to have a child at all, let alone this child, but he'd been entrusted with a message to give her, and he gave it. He told her what the child was to be named, and who he was to be, and something about the mystery that has to come upon her. "You mustn't be afraid, Mary," he said. As he said it, he only hoped she wouldn't notice that beneath the great, golden wings he himself was trembling with fear to think that the whole future of creation hung now on the answer of a girl.

— Frederick Buechner

Everything has been said before, but since nobody listens, we have to keep going back and begin again.

— André Gide

This earth of ours was finished millions upon millions of years ago. It circled round and round silently in the dark — inert, forgotten, dead; until something, groping its way through the blackness, found earth's face, and stayed, and played upon it. The light had come; and with it everything that mattered came: colour and beauty and life itself. So God, who once shone out of darkness, has in the face of Jesus Christ shone into my poor heart. The difference between that dead ball spinning in perpetual night, and this earth teeming with its wonders — that's the difference Christ has made for me.

— from *Love is a Spendthrift* by Paul Scherer

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:

To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among brothers,
To make music in the heart.

— Howard Thurman

News

continued

everybody knows it ensured my victory," said Valery Borshchov. Borshchov was elected to the Moscow City Council with 70 per cent of the vote in a race against four Communist opponents.

In July *Moscow News* estimated that the Christian Democratic Party had already gained 30 per cent of the people's vote. According to Victor Aksyuchits, who was recently elected delegate to the Russian Parliament, "We have something to tell

our society, and the society is ready to accept what we have to tell them."

Gleb Yakunin, an Orthodox priest who spent several years in prison for his faith, says he does the same thing now in government that he did as a dissident. He says his priority is passage of a law guaranteeing freedom of conscience for all religious believers.

The party's leaders are primarily from the Russian Orthodox Church, but they receive support from evangelicals — and some opposition from the Orthodox hierarchy. The party is open to believers and non-believers alike, the leaders say. (*Christianity Today*). ☐



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DEATHS

ADRAIN, LAURA BELLE, 93, longtime active member of First Presbyterian, Regina, Sask. Sept. 30.

ALDRIDGE, ERNEST (JACK), 77, elder for 48 years; Chairman of Finance Comm. for New Logan Geddie; Bd. of Glen Mhor Camp, Rep. Elder, Presbytery of Barrie, Collingwood, Ont. Sept. 25.

BALL, ROBERT J., 84,, longtime member St. Andrew's Presbyterian, Aurora, Ont. July 16.

DANIELS, MARGARET E., elder and chairman Christian Education Comm. St. Giles Church, Calgary, Alta. Life member and honorary member W.M.S., Past Pres. Calgary Presbyterian, former Sunday School Supt., choir member. Served on the Bd. of Ewart College, Provincial CGIT boards as Dir. Youth Camps at Camp Kannawin.

DOUGLAS, J. ALEX, 76, longtime elder Caledonia Presbyterian, Caledonia, Ont. Sept. 21.

FISK, J. ARTHUR, 89, longtime member and elder, Knox Church, Teeswater, Ont. Sept. 21.

GLAZE, LILLIAN, 51, member of First Presbyterian, Regina, Sask. Sept. 28.

HOUSEZ, VERN J., 58, active member St. Giles Church, St. Catharines, Ont. Oct. 6.

HYDE, GRACE, longtime elder, choir member and office-holder in several church groups, St. Andrew's Church, St. John's, Nfld. July 7.

LEE, THOMAS G., 60, elder and chairman of missions, Chinese Presbyterian Church, Vancouver, B.C. Representative Elder in Westminster Presbytery. Aug. 26.

MATHESON, J. PHILIP, 84, elder and Sec.-Treas., Glasgow Road Presbyterian, P.E.I. Clerk of Session of Brookfield Charge for 41 years. Sept. 8.

MacCULLOCH, VINCENT K., longtime member and elder for over 30 years, former Trustee Saint David's Church, Halifax, N.S. Sept. 30.

McEWEN, NORMAN ALLISTER, elder for 48 years at Westminster Presbyterian, Sault Ste. Marie, Ont. Served on Bd. of Mgrs; former treasurer, as well as Sunday School Teacher. July 26.

McKAY, GEORGE, elder for 32 years at Orillia Presbyterian Church, Orillia, Ont. Oct. 15.

McKENDRY, ARCHIE, 70, former elder of Knox Presbyterian, Guelph, Ont. Elder of Knox Church, Sundridge, Ont. and member of Building Committee. Sept. 25.

McLAUGHLIN, RUTH (INGLIS), elder, choir member and charter member, Waterloo North Presbyterian Church. Aug. 20.

McLEITCHIE, MRS. JAMES K., of Knox Church, St. Thomas, formerly of Livingstone Church, Montreal; life member of the W.M.S. Aug. 24.

PEASE, CARL F., 45, elder, choir member, Chairman of Christian Education and member of the Bd. of Mgrs. Knox Presbyterian, St. Thomas, Ont. Oct. 6.

REID, W.H. 'Pete', faithful member Knox Presbyterian, Acton, Ont. Oct. 11.

RITCHIE, HERBERT L., 74, member and faithful elder of Knox Presbyterian, Acton, Ont. July 11.

SCHIEMAN, DANIEL, 90, longtime elder and Clerk of Session of Glencoe Presbyterian, Glencoe, Ont. July 12.

SMITH, JANET H., 67, devoted member St. Paul's Presbyterian, Eckville, Alta. and longtime member of St. Paul's Evening Group. July 21.

TURNBULL, DR. A. ROSS, longtime elder and active member of St. Andrew's Presbyterian, Barrie, Ont. July 31.

WILSON, EDITH G. (NEE HORIE), 86, member of St. David's, Scarborough, and former longtime member of Knox, Stratford, Morningside, Toronto and St. Andrew's, Belleville. Aug. 31.

YOUNG, IAN M., Board member Ontario Bible College & Seminary, African Inland Mission, Christian Children's Fund; elder and trustee, Knox Church Toronto, Ont. Sept. 23.

To Joseph, A Just Man



Was there a dream that told you all the worst?
So many awakenings to urgent news:
"Take her to wife; no man has known her first,"
or "Bear them to Egypt now, no time to lose,"
and then "Return again," at Herod's death.
Each time, a new imperative to keep,
some change in route, that home in Nazareth,
and never sure if these were dream or sleep.
In all those troubling years, when did you know
each visit for a prophecy fulfilled?
How did you school yourself in letting go,
enacting the impossible, unwilling,
and silencing the sounds of human loss
before some spirit too immense to cross?

— Elizabeth Hahn

TRANSITION

INDUCTIONS

Crocker, Rev. H. Douglas L., Stroud Presbyterian Church, Ont. Nov. 2.
 Lennox, Rev. Douglas E.W., Huntingdon, St. Andrew's, Athelstan, Que. Sept. 9.
 McDonald, Rev. Ranald S., Ormstown, Rockburn, Ormstown, Que. Sept. 16.
 Oh, Rev. Brian, Korean Christian, London, Ont. Oct. 14.

VACANCIES AND INTERIM MODERATORS

Synod of Atlantic Provinces

Charlottetown, Zion Church, P.E.I. Rev. Gordon J. Matheson, Box 103, Charlottetown, P.E.I. C1A 7K2.
 Blue Mountain pastoral charge, Knox Zion and Blair Churches, N.S. Rev. David Hayward, P.O. Box 281, Sherbrooke, N.S. B0J 3C0.
 Fredericton, St. Andrew's Church, N.B., Rev. Dave Dewar, Harvey Station, N.B., E0H 3H0.
 Glace Bay, St. Paul's Church, N.S., Rev. Dr. E.H. Bean, 746 Westmount Rd., Sydney, N.S., B1R 1B7.
 Halifax, Knox Church, N.S., Rev. C.C. Pettigrew, 3311 Ashburn Ave., Halifax, N.S. B3L 4C3.
 Hopewell, First, Eureka, Zion, Gairloch, St. Andrew's, Rocklin, Middle River, Rev. Dr. Paul A. Brown, R.R. 1, Trenton, N.S. B0K 1X0.
 Pictou, First Presbyterian Church, N.S., Rev. Waldon Moase, R.R. 2, Pictou, Durham, N.S. B0K 1H0.
 Marion Ridge, Mira Ferry, Catalone and Louisbourg pastoral charge, Cape Breton N.S. Rev. Dr. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S. B1P 4Z2.
 North River, North Shore, Englishtown pastoral charge, Cape Breton, N.S., Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0.
 Richmond Bay pastoral charge, P.E.I., Rev. Linda R. Berdan, P.O. Box 213, Kensington, P.E.I., C0B 1M0.
 Saint John, St. Matthew's Presbyterian Church, N.B., Rev. Philip J. Lee, 101 Coburg St., Saint John, N.B., E2L 3J8.
 Stanley, St. Peter's and Williamsburg, St. Paul's. Rev. Basil Lowery, 50 Colwell Dr., Unit 18, R.R. 8, Fredericton, N.B. E3B 5W5.
 Sydney Mines, St. Andrew's Church, N.S., Rev. M.A. Caldwell, 12 Lorway Ave., Sydney, N.S., B1P 4Z2.

Synod of Quebec and Eastern Ontario

Montreal, Ephraim Scott Memorial, Que. Rev. Brian Sharpe, 581 Sharron, Montreal, Que. H3K 2P4.
 Ottawa, Gloucester Ont., Rev. Brian Weatherdon, 82 Kent St., Ottawa, Ont. K1P 5N9.
 Ingleside, St. Matthew's Church, Ont., Mr. William Fleming, Clerk, Box 134, Ingleside, Ont., K0C 1M0.

Inverness, St. Andrew's Church, Que., 3-point co-operative charge with the United Church, Rev. Scott Emery, Box 2, R.R. 2, Melbourne, Que., J0B 2B0.

Kirk Hill, St. Columba Presbyterian Church Ont. (two point co-operative charge with the United Church) Rev. Ken Wild, P.O. Box 39, Dunvegan, Ont., K0C 1J0.
 Montreal, Maisonneuve-St. Cuthbert's Presbyterian Church, Que., Rev. S.M. Priestley, Jr., 496 Birch Ave., St. Lambert, Que., J4P 2M8.
 Morrisburg, Knox Church, and Dunbar Presbyterian Church, Ont., Rev. Bert de Bruijn, Box 777, Chesterville, Ont., K0C 1H0.
 Ottawa, Erskine Presbyterian Church, Ont., Rev. Dr. Arthur Currie, 2330 Whitehaven Cres., Ottawa, Ont., K2B 5H4.
 Pierrefonds, Westminster Presbyterian, P.Q. Rev. Andrew Johnston, 70 Beaconsfield Blvd., Beaconsfield, P.Q. H9W 3Z3.
 Quebec City, St. Andrew's Church, P.Q., The Vacancy Committee, Box 161, Quebec, Que., G1R 4P3.
 St. Foy, Eglise Ste. Marc, Que. Apply to the Presbytery Commission: Rev. Blake Walker, Chairman; Secretary, Rev. Daniel Forget, 5 Rue Belmont, Melbourne, Que., G0B 2B0.

Synod of Toronto and Kingston

Barrie, Essa Road Presbyterian Church, Ont. Rev. Donald R. McKillican, 3 Brookdale Drive, Barrie, Ont., L4N 1N5.
 Creemore, St. Andrew's, Dunedin, Knox, Maple Valley, St. Andrew's and Hornings Mills, Knox Presbyterian Churches, Ont. Rev. A.R. Neal Mathers, Box 12, Nottawa, Ont. L0M 1P0.
 Lakefield, St. Andrew's, Lakehurst, Knox and Warsaw, St. Andrew's, Ont., Rev. Reg. J. McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.
 Leaskdale, St. Paul's Church, Ont., Rev. Harry Waite, Box 316, Uxbridge, Ont., L0C 1K0.
 Markham, St. Andrew's Church, Ont., Rev. Wallace Whyte, 471 Manse Road, West Hill, Ont. M1E 3V7.
 Mississauga (Malton), St. Mark's Presbyterian Church, Ont., Rev. Dennis Cook, 2993 Arvida Circle, Mississauga, Ont., L5N 1R6.
 Scarborough, Clairlea Park Presbyterian Church, Ont., Rev. G.J. Bylaard, c/o St. Stephen's Presbyterian Church, 3817 Lawrence Ave. East, Scarborough, Ont., M1G 1R2.
 Streetsville, St. Andrew's Church, Ont., Rev. A.H.W. McWilliams, 89 Dunn St., Oakville, Ont., L6J 3C8.
 Toronto, Alderwood Presbyterian Church, Ont., Rev. P.G.D. Kerr, 48 Calstock Drive, Etobicoke, Ont. M9V 1G9.
 Toronto, Logan Geggie Memorial Presbyterian Church, Ont., Dr. Howard Shantz, 3845 Lakeshore Blvd W., Unit 411, Etobicoke, Ont., M8W 4Y3.
 St. Giles, Kingsway, Toronto, Ont. Rev. R.C. Taylor, 119 Mimico Ave., Etobicoke, Ont., M8V 1R6.
 Waterloo, Waterloo North Presbyterian Church, Ont., Dr. Zander Dunn, 20 Quebec St., Guelph, Ont., N1H 2T4.

Synod of Hamilton and London

Alvinston pastoral charge, Ont., Rev. Jeremy Ashton, Box 555, Wyoming, Ont., N0N 1T0

Appin, Appin Presbyterian Church, and Melbourne, Guthrie Presbyterian Church, Ont., Rev. Barbara Young, 192 Main St., Ailsa Craig, Ont., N0M 1A0.
 Bluevale, Knox, Belmore, Belmore, Ont., Rev. John P. Vaudry, Box 466, Wingham, Ont. N0G 2W0.
 Chatham, St. James Church, and Dover, New St. Andrew's Church, Ont., Rev. Hugh Appel, Knox Church, 251 Duncan St., Wallaceburg, Ont., N8A 5A1.
 Dundas, Knox Church, Ont., Rev. Alan McPherson, 165 Charlton Ave. W., Hamilton, Ont., L8P 2C8.
 Embro, Knox Church, and Harrington, Knox Church, Ont., Rev. Dr. A.E. Bailey, 17 Mill Pond Court, 103, Simcoe, Ont., N3Y 5H9.
 Hanover, St. Andrew's Church, and Aytton, Knox Church, Ont., Rev. Roy A. Taylor, Box 1811, Walkerton, Ont., N0G 2V0.
 London, Hamilton Road Presbyterian Church, Ont., Rev. William Vanderstelt, 225 College St., Belmont, Ont., N0L 1B0.
 London, Knollwood Park Presbyterian Church, Ont., Rev. Terry Ingram, 862 Freele St., London, Ont., N6H 3P3.
 St. Catharines, St. Andrews and Scottlea Presbyterian Churches, Ont., Rev. J.H. Van Haneghan, 19 Claimont Circle, Welland, Ont., L3C 2P4.
 St. Catharines, St. Giles Presbyterian Church, Ont., Rev. D.A. Beaton, 53 Church St., St. Catharines, Ont., L2R 3C3.
 St. Catharines, West St. Andrew's Church, and St. Davids, First Presbyterian Church, Ont., Rev. Dr. S. Murray Barron, Box 1302, Fonthill, Ont., L0S 1E0.
 Teeswater, Knox, Kinlough Presbyterian. Rev. Hugh L. Nugent, Box 208, Ripley, Ont. N0G 2R0.
 Thamesville, St. James Presbyterian Church, Kent Bridge, Knox Church, Ont., Rev. Evelyn Carpenter, 60 Fifth Street, Chatham, Ont., N7M 4V7.
 Walkerton, Knox Church, Ont., Rev. Gordon Fresque, Box 151, Tara, Ont., N0H 2N0.
 Windsor, St. Andrew's Church, Ont., Assistant Minister: Rev. Kees Vandermeij, 3149 Forest Glade Dr., Windsor, Ont., N8R 1W6.
 Wiarton, St. Paul's and Huron Feathers, Sauble Beach, Ont. Clergy couple/Clergy Camp Dir., Rev. Douglas Gordon, Box 311, Southampton, Ont. N0H 2L0.

Synod of Manitoba and Northwestern Ontario

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 Selkirk, Knox Church, Man., Rev. John Oldenkamp, 709 St. Mary's Road, Winnipeg, Man., R2M 3M8.
 Thunder Bay, First Presbyterian Church, Ont., Rev. Milton Fraser, 112-205 Grenville Ave., Thunder Bay, Ont., P7A 7T5.

continued

Transition

continued from previous page

Synod of Saskatchewan

Saskatoon, Calvin-Goforth Presbyterian Church, Sask., Rev. Jim McKay, 436 Spadina Crescent East, Saskatoon, Sask., S7K 3G6.

Swift Current, St. Andrew's Church, Sask. Rev. Gwen Brown, Box 247 Kipling, Sask. S0G 2S0.

Synod of Alberta

Calgary, Centennial Presbyterian Church, Alta., Rev. John Fraser, 6327 Dalmarnock Cres. N.W., Calgary, Alta., T3A 1H3.

Calgary, Korean Presbyterian Church, Alta., Rev. M.J. Morris, 703 Heritage Drive S.W., Calgary, Alta., T2V 2W4.

Innisfail, St. Andrew's and Penhold, Chalmers, Alta. The Rev. Drew Burnand, Box 248, Eckville, Alta., T0M 0X0.

Fort Macleod, St. Andrew's Church, and Jumbo Valley, Knox Church, Alta., Rev. D'Arcy Lade, 1818 - 5th Ave. S., Lethbridge, Alta., T1J 0W6.

Fort McMurray, Faith Presbyterian Church, Alta., Rev. Lloyd Fournay, 10025-105th St., Edmonton, Alta., T5J 1C8.

Olds, St. Andrew's Church, Alta., Rev. Gordon Cunningham, 3821 - 59th Ave. Crescent, Red Deer, Alta., T4N 4V9.

Synod of British Columbia

Nanaimo, St. Andrew's Church, B.C., Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C., V9P 1L6.

Surrey, St. Andrew's Newton Presbyterian Church, B.C., Dr. Brian J. Fraser, 6040 Iona Drive, Vancouver, B.C., V6T 1J6.

ORDER OF DIACONAL MINISTRIES VACANCIES

St. Giles Church, Ottawa, Ont., has a full-time position for a Youth Ministry Co-ordinator to assume responsibilities of a youth ministry and outreach programme. Position effective January 1st, 1991. Please contact: Ms. Helen Lister, Chairman, Search Committee, St. Giles Presbyterian Church, 174 First Avenue, Ottawa, Ont., K1S 2G4.

Knox Church, Milton, Ont., in the Toronto/Kingston Synod, has a vacancy for a Diaconal Minister. Duties are primarily in the

areas of Christian education and youth work. Please contact: Rev. Noble Dean, 170 Main St. East, Milton, Ont., L9T 1N8.

Presbytery of Calgary-Macleod is seeking a Diaconal Minister to give full-time leadership in Christian education and leadership development. Please contact: Rev. Hector Rose, Chairman of the Search Committee, Box 221, Bassano, Alberta, T0J 0B0.

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Those interested should contact the Rev. Peter Ruddell, General Secretary, Board of World Mission, 50 Wynford Drive, Don Mills, Ontario. M3C 1J7.

YOUTH IN MISSION OPPORTUNITIES

Last summer Youth in Mission filled three Canadian projects and sent twenty-three people to Central America. We currently have three young people serving from Sept. to May; two in Canada, one in Central America. Youth in Mission is always looking for congregations, presbyteries, community agencies and camps to apply as YIM projects. If you have a creative idea on how a young person (18-30) could serve you as a volunteer please contact us. We are also looking for young people (16-30) as well as some adults who would like to serve as a YIM volunteer. Upcoming projects are for the winter/spring term (Mar.-June) and the Summer of '91. Projects range from daily vacation Bible School leaders, youth work, pastoral assistants, community work, leadership at camps as well as Int'l projects. Please contact Rev. Linda Ashfield, 49 Margaret Ave. S., Waterloo, Ont. N2J 2C8. Phone: (519) 886-4150 or 749-2883.

Clerks of Presbytery

Presbytery of Winnipeg: Rev. Jeffrey Smith, Box 1425 Stonewall, MB, R0C 2Z0. (204) 467-8414.

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EXECUTIVE DIRECTOR — CAWG

The Canada Asia Working Group, an ecumenical coalition working in support of justice and human rights in Asia seeks Executive Director for early 1991. Applicant needs experience in church and ecumenical relations in Canada, Asia issues, social analysis/research.

Job description and qualifications available from Rev. Terry Brown, Anglican Church of Canada, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6. Application deadline Dec. 15, 1990.

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For more information and to register, contact:

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OTTAWA, ONTARIO: Glebe-St. James United, a centrally-located church serving both neighborhood and city, requires a Minister of Music to be part of its team ministry effective July 1, 1991. We seek a dynamic music director with eclectic musical tastes, warm interpersonal skills and a deep personal faith. Strongly supported by the congregation, our active music program includes a 30-voice senior choir with soloists and instrumentalists, youth choir/s, and opportunities for musical excellence and creativity. There is an extensive choral music library. Teaching privileges are available. The sanctuary features a 3-manual Casavant organ and excellent acoustics. Salary negotiable. Please apply with full resume by January 30, 1991 to: Elizabeth Elton, Ministry of Music Search Committee, Glebe-St. James United Church, 650 Lyon Street, Ottawa, Ontario K1S 3Z7.

MEDITATION

Enid A. Pottinger

art by Arlene Swenor

A Video for Emmanuel



Read: Isaiah 9:6 and Luke 2: 12-13

Nothing Presbyterian begins without a word study. *Semiotics*: a theory of signs and symbols.

Advent and Christmas are full of signs and symbols, and *A Video for Emmanuel* can flash them before my imaginative consciousness at the touch of a finger. Stop. Freeze. Back Up. Fast Forward. Off/On. Rewind. Review. Reflect. Meditate.

Signs of Location. Blue and white locate our town and city. Yellow and black, green and white help us decipher the highway. Red and blue indicate a church location. A city map can pin-point me to my particular spot. Lot number 19. A cross — the symbol of a larger loyalty.

Signs of Access. Exit. Corrosive or Medicinal. Internal or External use. Toxic/Flammable. Non-toxic and Non-flammable. All monitored for verification, observation, confirmation with an Expiry Date. Christmas has no Expiry Date.

The Semiotics of Religion. Sit. Stand. Bow your head. Dress code indicates function, not worth. Silence. Music. Nod and smile. Handshake. Here a hug, there an embrace. Tears and scowls. I am a nobody here but, nevertheless, loved and valued by God.

All these signs and symbols in quick succession. A numbing soundscape gives way to a recognizable Christmas sign. Not Bing and his Christmas weather fantasy. (The Ministry of Transport doesn't like snow to interfere with Its Big Season.) But "All I Want for Christmas." The speed of that music tape gives us the sign that our Advent and Christmas wishes are about to be presented, distorted. Then what can *A Video for Emmanuel* do?

Advent Icon number one: Isaiah and Jeremiah — presumably dissidents, alternately scolding and advising their sovereign. The message is transferable and transforming: God is in the future, part of it. All is not lost; a remnant will be saved. Destruction and rebuilding are paradoxically linked. Well-blooming roses require pruning.

Advent Icon number two: John the

Baptist — a dishevelled, hippie-styled guru who is attractive and compelling in spite of his clothes and appearance. "Not me," he says, "but my successor." Ah, the excesses and rhetoric we permit number two.

A Video for Emmanuel must transform the sign of John the Baptist to be a sign for us to expect God in surprising places. Ever watchful. Ever discerning. Forget the package. Concentrate on the message.

Advent Icon number three: a sign and symbol of obedience and acceptance. Mary, pregnant, forced to travel, give birth, and then escape to a strange land. Emmanuel is God with Mary. Must have been an awesome experience, "simply awesome," as they say.

Mary discovering purpose in her dilemmas after the fact. Mary caught in bizarre circumstances, but intuitively confident, spiritually alert.

The book-end signs of the Christmas story. The pregnant lady enters Bethlehem with husband, on a donkey. A family of three exits Bethlehem, on a donkey, afraid for their lives. All because of a mad, zealous Herod whose destiny seemed manifest only to himself.

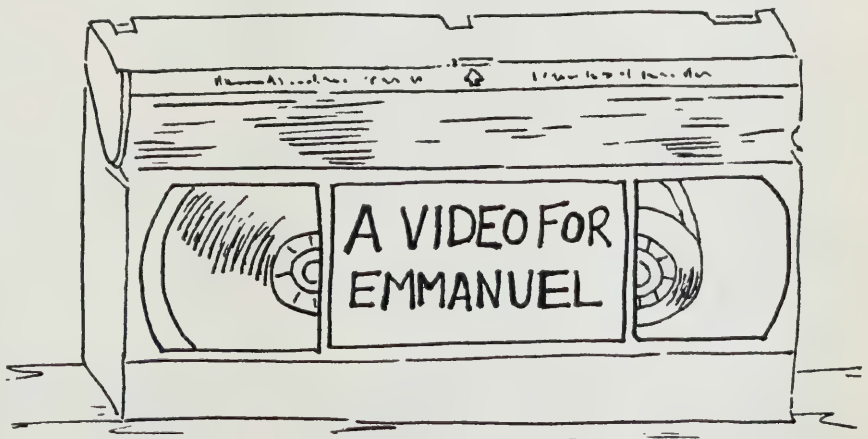
Pause and freeze on this. Governments must be monitored. Vote, lobby, participate. *A Video for Emmanuel* zooms again on the entry and exit images. The music tightens. All I want for Christmas, Prince of Peace, is a righteous government which dispenses justice with mercy.

Most widely distributed Christmas sign: the shepherds and astrologers visiting the Babe — an extraordinary collage which confounds historians. A sign of intuitive and cosmic recognition. Transform this sign, multiplied throughout the ages and make it your own.

Jesus, Son of Mary. Emmanuel: God with us. So say we all. For unto me, unto us, unto you — even unto them, a child is born. The Babe in Bethlehem is Emmanuel.

Prayer: May the hope brought into the world in Jesus Christ illuminate our thoughts and decisions throughout this most holy of seasons, now and always. Amen. □

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With **Joy**

in the gospel,
the staff of the
Presbyterian Recorder

**greet our
partners.**

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